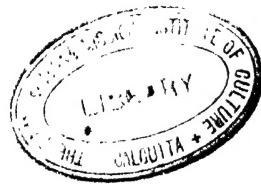


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SANSKRIT GRAMMAR

FOR BEGINNERS,

IN

DEVANÂGARÎ AND ROMAN LETTERS THROUGHOUT,

BY

F. MAX MÜLLER, M.A.,

FOREIGN MEMBER OF THE FRENCH INSTITUTE,



SECOND EDITION, REVISED AND ACCENTUATED.

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PREFACE

TO THE FIRST EDITION.

THE present grammar, which is chiefly intended for beginners, is believed to contain all the information that a student of Sanskrit is likely to want during the first two or three years of his reading. Rules referring to the language of the Vedas have been entirely excluded, for it is not desirable that the difficulties of that ancient dialect should be approached by any one who has not fully mastered the grammar of the ordinary Sanskrit such as it was fixed by Pāṇini and his successors. All allusions to cognate forms in Greek, Latin, or Gothic, have likewise been suppressed, because, however interesting and useful to the advanced student, they are apt to deprive the beginner of that clear and firm grasp of the grammatical system peculiar to the language of ancient India, which alone can form a solid foundation for the study both of Sanskrit and of Comparative Philology.

The two principal objects which I have kept in view while composing this grammar, have been clearness and correctness. With regard to clearness, my chief model has been the grammar of Bopp;* with regard to correctness, the grammar of Colebrooke. If I may hope, without presumption, to have simplified a few of the intricacies of Sanskrit grammar which were but partially cleared up by Bopp, Benfey, Flecchia, and others, I can hardly flatter myself to have reached, with regard to correctness, the high standard of Colebrooke's great, though unfinished work. I can only say in self-defence, that it is far more difficult to be correct on every minute point, if one endeavours to re-arrange, as I have done, the materials collected by Pāṇini, and to adapt them to the grammatical system current in Europe, than if one follows so closely as Colebrooke, the system of native grammarians, and adopts nearly the whole of their technical terminology. The grammatical system elaborated by native grammarians is, in itself, most perfect; and those who have tested Pāṇini's work, will readily admit that there is no grammar in any language that

could vie with the wonderful mechanism of his eight books of grammatical rules. But unrivalled as that system is, it is not suited to the wants of English students, least of all to the wants of beginners. While availing myself therefore of the materials collected in the grammar of Pāṇini and in later works, such as the *Prakriyā-Kaumudī*, the *Siddhānta-Kaumudī*, the *Sārasvatī Prakriyā*, and the *Mādhaviya-dhātu-vṛtti*, I have abstained, as much as possible, from introducing any more of the peculiar system and of the terminology of Indian grammarians* than has already found admittance into our Sanskrit grammars; nay, I have frequently rejected the grammatical observations supplied ready to hand in their works, in order not to overwhelm the memory of the student with too many rules and too many exceptions. Whether I have always been successful in drawing a line between what is essential in Sanskrit grammar and what is not, I must leave to the judgment of those who enjoy the good fortune of being engaged in the practical teaching of a language the students of which may be counted no longer by tens, but by hundreds†. I only wish it to be understood that where I have left out rules

* The few alterations that I have made in the usual terminology have been made solely with a view of facilitating the work of the learner. Thus instead of numbering the ten classes of verbs, I have called each by its first verb. This relieves the memory of much unnecessary trouble, as the very name indicates the character of each class; and though the names may at first sound somewhat uncouth, they are after all the only names recognized by native grammarians. Knowing from my experience as an examiner, how difficult it is to remember the merely numerical distinction between the first, second, or third preterites, or the first and second futures, I have kept as much as possible to the terminology with which classical scholars are familiar, calling the tense corresponding to the Greek Imperfect, Imperfect; that corresponding to the Perfect, Reduplicated Perfect; that corresponding to the Aorist, Aorist; and the mood corresponding to the Optative, Optative. The names of Periphrastic Perfect and Periphrastic Future tell their own story; and if I have retained the merely numerical distinction between the First and Second Aorists, it was because this distinction seemed to be more intelligible to a classical scholar than the six or seven forms of the so-called multiform Preterite. If it were possible to make a change in the established grammatical nomenclature, I should much prefer to call the First the Second, and the Second the First Aorist; the former being a secondary and compound, the latter a primary and simple tense. But First and Second Aorists have become almost proper names, and will not easily yield their place to mere argument.

† In the University of Leipzig alone, as many as fifty pupils attend every year the classes of Professor Brockhaus in order to acquire a knowledge of the elements of Sanskrit, previous to the study of Comparative Philology under Professor Curtius.

or exceptions, contained in other grammars, whether native or European, I have done so after mature consideration, deliberately preferring the less complete to the more complete, but, at the same time, more bewildering statement of the anomalies of the Sanskrit language. Thus, to mention one or two cases, when giving the rules on the employment of the suffixes *vat* and *mat* (§ 187), I have left out the rule that bases ending in *m*, though the *m* be preceded by other vowels than *a*, always take *vat* instead of *mat*. I did so partly because there are very few bases ending in *m*, partly because, if a word like *kim-vân* should occur, it would be easy to discover the reason why here too *v* was preferred to *m*, viz. in order to avoid the clashing of two *m*'s. Again, when giving the rules on the formation of denominatives (§ 495), I passed over, for very much the same reason, the prohibition given in Pāṇ. III. 1, 8, 3, viz. that bases ending in *m* are not allowed to form denominatives. It is true, no doubt, that the omission of such rules or exceptions may be said to involve an actual misrepresentation, and that a pupil might be misled to form such words as *kim-mân* and *kim-yati*. But this cannot be avoided in an elementary grammar; and the student who is likely to come in contact with such recondite forms, will no doubt be sufficiently advanced to be able to consult for himself the rules of Pāṇini and the explanations of his commentators.

My own fear is that, in writing an elementary grammar, I have erred rather in giving too much than in giving too little. I have therefore in the table of contents marked with an asterisk all such rules as may be safely left out in a first course of Sanskrit grammar*, and I have in different places informed the reader whether certain portions might be passed over quickly, or should be carefully committed to memory. Here and there, as for instance in § 103, a few extracts are introduced from Pāṇini, simply in order to give the student a foretaste of what he may expect in the elaborate works of native grammarians, while lists of verbs like those contained in § 332 or § 462 are given, as everybody will see, for the sake of reference only. The somewhat elaborate treatment of the nominal bases in *i* and *ī*, from § 220 to § 226,

* In the second edition all these paragraphs are printed in smaller type.

became necessary, partly because in no grammar had the different paradigms of this class been correctly given, partly because it was impossible to bring out clearly the principle on which the peculiarities and apparent irregularities of these nouns are based without entering fully into the systematic arrangement of native grammarians. Of portions like this I will not say indeed, *μωμήσεται τις μάλλον ἢ μιμήσεται*, but I feel that I may say, **यत्ने कृते यदि न सिध्यति कोऽत्र दोषः**; and I know that those who will take the trouble to examine the same mass of evidence which I have weighed and examined, will be the most lenient in their judgment, if hereafter they should succeed better than I have done, in unravelling the intricate argumentations of native scholars*.

But while acknowledging my obligations to the great grammarians of India, it would be ungrateful were I not to acknowledge as fully the assistance which I have derived from the works of European scholars. My first acquaintance with the elements of Sanskrit was gained from Bopp's grammar. Those only who know the works of his predecessors, of Colebrooke, Carey, Wilkins, and Forster, can appreciate the advance made by Bopp in explaining the difficulties, and in lighting up, if I may say so, the dark lanes and alleys of the Sanskrit language. I doubt whether Sanskrit scholarship would have flourished as it has, if students had been obliged to learn their grammar from Forster or Colebrooke, and I believe that to Bopp's little grammar is due a great portion of that success which has attended the study of Sanskrit literature in Germany. Colebrooke, Carey, Wilkins, and Forster worked independently of each other. Each derived his information from native teachers and from native grammars. Among these four scholars, Wilkins seems to have been the first to compose a Sanskrit grammar, for he informs us that the first printed sheet of his work was destroyed by fire in 1795. The

* To those who have the same faith in the accurate and never swerving argumentations of Sanskrit commentators, it may be a saving of time to be informed that in the new and very useful edition of the *Siddhānta-Kaumudī* by Śrī Tārānātha-tarkavāchaspati there are two misprints which hopelessly disturb the order of the rules on the proper declension of nouns in *ī* and *ū*. On page 136, l. 7, read **स्त्रीवत्** instead of **स्त्रीयत्**; this is corrected in the Corrigenda, and the right reading is found in the old edition. On the same page, l. 13, insert **न** after **विना**, or join **विनास्त्रीबोधकत्वं**.

whole grammar, however, was not published till 1808. In the mean time Forster had finished his grammar, and had actually delivered his MS. to the Council of the College of Fort William in 1804. But it was not published till 1810. The first part of Colebrooke's grammar was published in 1805, and therefore stands first in point of time of publication. Unfortunately it was not finished, because the grammars of Forster and Carey were then in course of publication, and would, as Colebrooke imagined, supply the deficient part of his own. Carey's grammar was published in 1806. Among these four publications, which as first attempts at making the ancient language of India accessible to European scholars, deserve the highest credit, Colebrooke's grammar is *facile princeps*. It is derived at first hand from the best native grammars, and evinces a familiarity with the most intricate problems of Hindu grammarians such as few scholars have acquired after him. No one can understand and appreciate the merits of this grammar who has not previously acquired a knowledge of the grammatical system of Pāṇini, and it is a great loss to Sanskrit scholarship that so valuable a work should have remained unfinished.

I owe most, indeed, to Colebrooke and Bopp, but I have derived many useful hints from other grammars also. There are some portions of Wilson's grammar which show that he consulted native grammarians, and the fact that he possessed the remaining portion of Colebrooke's * MS., gives to his list of verbs, with the exception of the Bhū class, which was published by Colebrooke, a peculiar interest. Professor Benfey in his large grammar performed a most useful task in working up independently the materials supplied by Pāṇini and Bhaṭṭojidikshita; and his smaller grammars too, published both in German and in English, have rendered good service to the cause of sound scholarship. There are besides, the grammars of Boller in German, of Oppert in French, of Westergaard in Danish, of Flecchia in Italian, each supplying something that could not be found elsewhere, and containing suggestions, many of which have proved useful to the writer of the present grammar.

But while thus rendering full justice to the honest labours of my predecessors, I am bound to say, at the same time, that with

* See Wilson's Sanscrit and English Dictionary, first edition, preface, p. xlv.

regard to doubtful or difficult forms, of which there are many in the grammar of the Sanskrit language, not one of them can be appealed to as an ultimate authority. Every grammar contains, as is well known, a number of forms which occur but rarely, if ever, in the literary language. It is necessary, however, for the sake of systematic completeness, to give these forms ; and if they are to be given at all, they must be given on competent authority. Now it might be supposed that a mere reference to any of the numerous grammars already published would be sufficient for this purpose, and that the lists of irregular or unusual forms might safely be copied from their pages. But this is by no means the case. Even with regard to regular forms, whoever should trust implicitly in the correctness of any of the grammars, hitherto published, would never be certain of having the right form. I do not say this lightly, or without being able to produce proofs. When I began to revise my manuscript grammar which I had composed for my own use many years ago, and when on points on which I felt doubtful, I consulted other grammars, I soon discovered either that, with a strange kind of sequacity, they all repeated the same mistake, or that they varied widely from each other, without assigning any reason or authority. I need not say that the grammars which we possess differ very much in the degree of their trustworthiness ; but with the exception of the first volume of Colebrooke and of Professor Benfey's larger Sanskrit grammar, it would be impossible to appeal to any of my predecessors as an authority on doubtful points. Forster and Carey, who evidently depend almost entirely on materials supplied to them by native assistants, give frequently the most difficult forms with perfect accuracy, while they go wildly wrong immediately after, without, it would seem, any power of controlling their authorities. The frequent inaccuracies in the grammars of Wilkins and Wilson have been pointed out by others ; and however useful these works may have been for practical purposes, they were never intended as authorities on contested points of Sanskrit grammar.

Nothing remained in fact, in order to arrive at any satisfactory result, but to collate the whole of my grammar, with regard not only to the irregular but likewise to the regular forms, with Pāṇini and other native grammarians, and to supply for each doubtful case,

and for rules that might seem to differ from those of any of my predecessors, a reference to Pāṇini or to other native authorities. This I have done, and in so doing I had to re-write nearly the whole of my grammar ; but though the time and trouble expended on this work have been considerable, I believe that they have not been bestowed in vain. I only regret that I did not give these authoritative references throughout the whole of my work*, because, even where there cannot be any difference of opinion, some of my readers might thus have been saved the time and trouble of looking through Pāṇini to find the Sūtras that bear on every form of the Sanskrit language.

By this process which I have adopted, I believe that on many points a more settled and authoritative character has been imparted to the grammar of Sanskrit than it possessed before ; but I do by no means pretend to have arrived on all points at a clear and definite view of the meaning of Pāṇini and his successors. The grammatical system of Hindu grammarians is so peculiar, that rules which we should group together, are scattered about in different parts of their manuals. We may have the general rule in the last, and the exceptions in the first book, and even then we are by no means certain that exceptions to these exceptions may not occur somewhere else. I shall give but one instance. There is a root **जागृ** *jāgrī*, which forms its Aorist by adding **इषं** *isham*, **इः** *ih*, **इत्** *it*. Here the simplest rule would be that final **चृ** *ri* before **इषं** *isham* becomes **र** *r* (Pāṇ. VI. 1, 77). This, however, is prevented by another rule which requires that final **चृ** *ri* should take Guṇa before **इषं** *isham* (Pāṇ. VII. 3, 84). This would give us **अजागरिषं** *ajāgar-isham*. But now comes another general rule (Pāṇ. VII. 2, 1) which prescribes Vṛiddhi of final vowels before **इषं** *isham*, i.e. **अजागरिषं** *ajāgārisham*. Against this change, however, a new rule is cited (Pāṇ. VII. 3, 85), and this secures for **जागृ** *jāgrī* a special exception from Vṛiddhi, and leaves its base again as **जागर्** *jāgar*. As soon as the base has been changed to **जागर्** *jāgar*, it falls under a new rule (Pāṇ. VII. 2, 3), and is forced to take Vṛiddhi, until this rule is again nullified by Pāṇ. VII. 2, 4, which does not allow Vṛiddhi in an Aorist that takes intermediate **इ** *i*, like **अजागरिषं** *ajāgarisham*. There is an exception, however,

* They have been given in the second edition.

to this rule also, for bases with short **अ** *a*, beginning and ending with a consonant, may optionally take Vṛiddhi (Pāṇ. VII. 2, 7). This option is afterwards restricted, and roots with short **अ** *a*, beginning with a consonant and ending in **र्** *r*, like **जागर्** *jāgar*, have no option left, but are restricted afresh to Vṛiddhi (Pāṇ. VII. 2, 2). However, even this is not yet the final result. Our base **जागर्** *jāgar* is after all not to take Vṛiddhi, and hence a new special rule (Pāṇ. VII. 2, 5) settles the point by granting to **जागृ** *jāgri* a special exception from Vṛiddhi, and thereby establishing its Guṇa. No wonder that these manifold changes and chances in the formation of the First Aorist of **जागृ** *jāgri* should have inspired a grammarian, who celebrates them in the following couplet :

गुणो वृद्धिर्गुणो वृद्धिः प्रतिषेधो विकल्पनं ।
पुनर्वृद्धिर्निषेधोऽतो यशपूर्वाः प्राप्नो नव ॥

“Guṇa, Vṛiddhi, Guṇa, Vṛiddhi, prohibition, option, again Vṛiddhi and then exception, these, with the change of *ri* into a semivowel in the first instance, are the nine results.”

Another difficulty consists in the want of critical accuracy in the editions which we possess of Pāṇini, the Siddhānta-Kaumudī, the Laghu-Kaumudī, the Sārasvatī, and Vopadeva. Far be it from me to wish to detract from the merits of native editors, like Dharaṇidhara, Kāśinātha, Tārānātha, still less from those of Professor Boehtlingk, who published his text and notes nearly thirty years ago, when few of us were able to read a single line of Pāṇini. But during those thirty years considerable progress has been made in unravelling the mysteries of the grammatical literature of India. The commentary of Sāyaṇa to the Rīg-veda has shown us how practically to apply the rules of Pāṇini ; and the translation of the Laghu-Kaumudī by the late Dr. Ballantyne has enabled even beginners to find their way through the labyrinth of native grammar. The time has come, I believe, for new and critical editions of Pāṇini and his commentators. A few instances may suffice to show the insecurity of our ordinary editions. The commentary to Pāṇ. VII. 2, 42, as well as the Sārasvatī II. 25, 1, gives the Benedictive *Ātmanepada* **वरिषीह** *varishīṣṭa* and **स्तरीषीह** *starishīṣṭa* ; yet a reference to Pāṇ. VII. 2, 39 and 40, shows that these forms are impossible. Again, if Pāṇini (VIII. 3, 92) is right—and how could the Infallible be wrong?—

using अग्रगामिनि *agragāmini* with a dental *n* in the last syllable, is clear that he extends the prohibition given in VIII. 4, 34, to regard to Upasargas, to other compounds. It is useless to enquire whether in doing so he was right or wrong, for it is an article of faith with every Hindu grammarian that whatever word is used

Pāṇini in his Sūtras, is *eo ipso* correct. Otherwise, the rules affecting compounds with Upasargas are by no means identical with those that affect ordinary compounds; and though it may be right to argue *a fortiori* from प्रगामिनि *pragāmini* to अग्रगामिनि *agragāmini*, it would not be right to argue from अग्रयान *agrayāna* to प्रयान *prayāna*, as being necessarily प्रयाण *prayāṇa*. But assuming अग्रगामिनि *agragāmini* to be correct, it is quite clear that the compounds खर्गकामिणौ *khargakāmiṇau*, वृषगामिणौ *vṛishagāmiṇau*, हरिकामाणि *harikāmāṇi*, and हारिकामेण *harikāmeṇa*, given in the commentary to VIII. 4, 13, are all wrong, though most of them occur not only in the printed editions

Pāṇini and the Siddhānta-Kaumudī, but may be traced back to the MSS. of the Prakriyā-Kaumudī, the source, though by no means the model, of the Siddhānta-Kaumudī. I was glad to learn from my friend Professor Goldstücker, who is preparing an edition of the Āśikā-Vṛitti, and whom I consulted on these forms, that the MSS. Vāmana which he possesses, carefully avoid these faulty examples Pāṇ. VIII. 4, 13.

After these explanations I need hardly add that I am not so sanguine as to suppose that I could have escaped scot free where so many men of superior knowledge and talent have failed to do so. All I can say is, that I shall be truly thankful to any scholar who will take the trouble to point out any mistakes into which I may have fallen; and I hope that I shall never so far forget the regard due to truth as to attempt to represent simple corrections, touching the declension of nouns or the conjugation of verbs, as matters of opinion, or so far lower the character of true scholarship as to appeal, on such matters, from the verdict of the few to the opinion of the many.

Hearing from my friend Professor Bühler that he had finished Sanskrit Syntax, based on the works of Pāṇini and other native grammarians, which will soon be published, I gladly omitted that portion of my grammar. The rules on the derivation of nouns, by means of Kṛit, Unādi, and Taddhita suffixes, do not properly belong to the sphere of an elementary grammar. If time and health permit,

I hope to publish hereafter, as a separate treatise, the chapter of the Prakriyâ-Kaumudî bearing on this subject.

In the list of verbs which I have given as an Appendix, pp. 244-285, I have chiefly followed the Prakriyâ-Kaumudî and the Śārasvatî. These grammars do not conjugate every verb that occurs in the Dhātupāṭha, but those only that serve to illustrate certain grammatical rules. Nor do they adopt, like the Siddhānta-Kaumudî, the order of the verbs as given in Pāṇini's Dhātupāṭha, but they group the verbs of each class according to their voices, treating together those that take the terminations of the Parasmaipada, those that take the terminations of the Âtmanepada, and, lastly, those that admit of both voices. In each of these subdivisions, again, the single verbs are so arranged as best to illustrate certain grammatical rules. In making a new selection among the verbs selected by Rāmachandra and Anubhūtiśvarūpachārya, I have given a preference to those which occur more frequently in Sanskrit literature, and to those which illustrate some points of grammar of peculiar interest to the student. In this manner I hope that the Appendix will serve two purposes: it will not only help the student, when doubtful as to the exact forms of certain verbs, but it will likewise serve as a useful practical exercise to those who, taking each verb in turn, will try to account for the exact forms of its persons, moods, and tenses by a reference to the rules of this grammar. In some cases references have been added to guide the student, in others he has to find by himself the proper warranty for each particular form.

My kind friends Professor Cowell and Professor Kielhorn have revised some of the proof-sheets of my grammar, for which I beg to express to them my sincere thanks.

F. MAX MÜLLER.

PARIS,
5th April, 1866.

PREFACE

TO THE SECOND EDITION.

THE principal alterations in the new edition of my Sanskrit grammar consist in a number of additional references to Pāṇini, in all cases where an appeal to his authority seemed likely to be useful, and in the introduction of the marks of the accent. I have also been able to remove a number of mistakes and misprints which, in spite of all the care I had taken, had been overlooked in the first edition. Most of these I had corrected in the German translation of my grammar, published at Leipzig in 1868; some more have now been corrected. I feel most grateful to several of my reviewers for having pointed out these oversights, and most of all to Pandit Rājārāmaśāstri, whose list of notes and queries to my grammar has been of the greatest value to me. It seems almost hopeless for a European scholar to acquire that familiarity with the intricate system of Pāṇini which the Pandits of the old school in India still possess; and although some of their refinements in the interpretation of Pāṇini's rules may seem too subtle, yet there can be no doubt that these living guides are invaluable to us in exploring the gigantic labyrinth of ancient Sanskrit grammar.

There is, however, one difficulty which we have to contend with, and which does not exist for them. They keep true throughout to one system, the system of Pāṇini; we have to transfer the facts of that system into our own system of grammar. What accidents are likely to happen during this process I shall try to illustrate by one instance. Rājārāmaśāstri objects to the form पुंसु *punsu* as the locative plural of पुमान् *pumān*. From his point of view, he is perfectly right in his objection, for according to Pāṇini the locative plural has Anusvāra, पुंस् पुंस् *pum̐su*. But in our own Sanskrit grammars we first have a general rule that स् *s* is changed to श् *sh* after any vowel except ञ and ञा *ñ*, in spite of intervening Anusvāra (see § 100); and it has even been maintained that there is some kind of physiological reason for such a change. If then, after having laid

down this rule, we yet write पुंसु *pumsu*, we simply commit a grammatical blunder; and I believe there is no Sanskrit grammar, except Colebrooke's, in which that blunder has not been committed. In order to avoid it, I wrote पुन्सु *punsu*, thus, by the retention of the dental न *n*, making it grammatically and physically possible for the स *s* to remain unchanged. It may be objected that on the same ground I ought to have written Instr. पुन्सा *punsā*, Gen. पुन्सः *punsah*, &c.; but in these cases the स *s* is radical, and would therefore not be liable to be changed into श *sh* after a vowel and Anusvāra (Pāṇ. VIII. 3, 59). Professor Weber had evidently overlooked these simple rules, or he would have been less forward in blaming Dr. Keller for having followed my example in writing पुन्सु *punsu*, instead of पुंसु *pumsu*. In Pāṇini's grammar (as may be seen from my note appended to § 100) the rule on the change of स *s* into श *sh* is so carefully worded that it just excludes the case of पुंसु *pumsu*, although the सु *su* of the loc. plur. is preceded by an Anusvāra. I have now, by making in my second edition the same reservation in the general rule, been able to conform to Pāṇini's authority, and have written पुंसु *pumsu*, instead of पुन्सु *punsu*, though even thus the fact remains that if the dot is really meant for Anusvāra, and if the सु *su* is the termination of the locative plural, the स *s* would be sounded as श *sh*, according to the general tendency of the ancient Sanskrit pronunciation.

I have mentioned this one instance in order to show the peculiar difficulties which the writer of a Sanskrit grammar has to contend with in trying to combine the technical rules of Pāṇini with the more rational principles of European grammar; and I hope it may convince my readers, and perhaps even Professor Weber, that where I have deviated from the ordinary rules of our European grammars, or where I seem to have placed myself at variance with some of the native authorities, I have not done so without having carefully weighed the advantages of the one against those of the other system.

F. MAX MÜLLER.

PARKS END, OXFORD,
August, 1870.

TABLE OF CONTENTS.

	PAGE		PAGE
CHAPTER I.—THE ALPHABET.		§ 26. Monophthongs and diphthongs .	12
The Devanāgarī letters	2	27. Nasalized vowels	12
§ 1. The Devanāgarī alphabet	3	28. Light and heavy vowels	13
2. Direction of Sanskrit alphabet	4	29. Acute, grave, and circumflexed vowels	13
3. How to write the letters	4	30. Guṇa and Vṛiddhi	13
4. Sounds represented by the Devanāgarī alphabet	4	31. Guṇa of <i>ā</i> , <i>ā</i>	13
5. Number of letters	5	32. Combination of vowels at the end and beginning of words. No hiatus	13
6. The letter <i>ḷi</i>	5	33. Vowels meeting the same vowels .	13
7. Jihvāmūliya and Upadhmāniya .	5	34. Vowels <i>ā</i> and <i>ā</i> , followed by different vowels	14
8. Signs of nasals and their substitute	5	35. Vowels <i>ā</i> and <i>ā</i> , followed by diphthongs	14
9. The three nasal semivowels	6	36. Vowels <i>i</i> , <i>ū</i> , <i>ṛ</i> , followed by dissimilar vowels	15
10. Consonants without corresponding nasals	6	37. Vowels <i>e</i> and <i>o</i> , followed by any vowel except <i>ā</i>	15
11. Anusvāra before <i>ś</i> , <i>ṣ</i> , <i>s</i> , <i>h</i>	6	38. Vowels <i>ai</i> and <i>au</i> , followed by any vowels	16
12. Names of letters	7	39. Treatment of final <i>y</i> and <i>v</i>	16
13. Vowel signs, initial, medial, and final	7	40. The hiatus occasioned by Sandhi .	17
14. Consonants followed by vowels .	7	41. Vowels <i>e</i> and <i>o</i> before <i>ā</i>	17
15. Virāma	7	42. Unchangeable or Pragrīhya vowels	17
16. Combination of consonants	7	43. Irregular Sandhi; prepositions ending in <i>ā</i> or <i>ā</i> , followed by <i>e</i> or <i>o</i>	18
17. The sign for <i>r</i>	8	44. Prepositions ending in <i>ā</i> or <i>ā</i> , followed by <i>ṛi</i>	18
18. The Virāma used as a stop-gap .	8	* 45. The <i>o</i> of <i>oṣṭhaḥ</i> and <i>otuḥ</i>	18
19. The signs for a pause	8	* 46. Irregular compounds	19
20. The Avagraha. List of compound consonants	8	* 47. The final <i>o</i> of indeclinable words .	19
21. Numerical figures	9	* 48. Monosyllabic indeclinable words .	19
22. Rules of pronunciation	10	* 49. Sandhi of the particle <i>ā</i>	19
CHAPTER II.—RULES OF SANDHI.			
23. Object and use of Sandhi	11		
24. Distinction between External and Internal Sandhi	11		
25. Classification of vowels, long, short, protracted	12		

	PAGE		PAGE
* § 50. Particles unaffected by Sandhi	19	§ 83. The only final sibilant in <i>pausa</i> , Visarga, and its modifications	31
* 51. Protracted vowels unaffected by Sandhi	19	84. Visarga before a sonant letter changed to <i>r</i> , and exceptions	32
52. Table showing the combination of final with initial vowels	20	85. Final radical <i>r</i>	33
53. Combination of final and initial consonants	21	86. Final <i>r</i> before initial <i>r</i>	34
54. The eleven final consonants	21	87. Pronouns <i>saḥ</i> and <i>eshaḥ</i> , <i>syah</i>	34
55. No word ends in two consonants	22	88. <i>Bhoḥ</i>	34
56. Classification of consonants, ac- cording to their place	22	89. Exceptions in compound words	34
57. Classification of consonants, ac- cording to their quality, i. e. contact, approach, opening	23	90. Nouns ending in radical <i>r</i>	36
58. Surd and sonant consonants	23	91. Initial <i>chh</i> and medial <i>chh</i>	36
59. Aspirated and unaspirated con- sonants	23	92. Initial <i>s</i> changeable to <i>chh</i>	37
60. Changes of place, and changes of quality	24	93. Final <i>h</i> , <i>gh</i> , <i>dh</i> , <i>dh</i> , <i>bh</i> , throw- ing their aspiration back on initial <i>g</i> , <i>ḍ</i> , <i>ḍ</i> , <i>b</i>	37
61. Changes of place affect Dentals, Anusvāra, and Visarga	24	94. Table showing the combina- tion of final with initial con- sonants	38
62. Final <i>t</i> before Palatals <i>ch</i> , <i>chh</i> , <i>j</i> , <i>jh</i> , <i>ñ</i> , <i>ś</i>	24	95. <i>Nati</i> , or change of <i>n</i> into <i>ṇ</i> , and <i>s</i> into <i>śh</i>	41
63. Final <i>n</i> before <i>j</i> , <i>jh</i> , <i>ñ</i> , <i>ś</i>	24	96. Change of <i>n</i> into <i>ṇ</i>	41
64. Final <i>t</i> before <i>t</i> , <i>th</i> , <i>ḍ</i> , <i>ḍh</i> , <i>ṇ</i> (not <i>śh</i>)	24	97. <i>Triṇṇoti</i> and <i>kshubhṇāti</i>	42
65. Final <i>n</i> before <i>ḍ</i> , <i>ḍh</i> , <i>ṇ</i> (not <i>śh</i>)	25	Table	42
66. Changes of quality	25	98. Change of <i>n</i> into <i>ṇ</i> in a com- pound	42
67. Final <i>k</i> , <i>t</i> , <i>p</i> before nasals	26	99. Optional changes of <i>n</i> into <i>ṇ</i> in the preposition <i>ni</i>	46
* 68. Final <i>k</i> , <i>t</i> , <i>p</i> before <i>māya</i> or <i>mātra</i>	27	100. Change of <i>s</i> into <i>śh</i>	47
* 69. Initial <i>h</i> after final <i>k</i> , <i>t</i> , <i>p</i>	27	101. Change of <i>s</i> into <i>śh</i> in the re- duplicative syllable	48
70. Final <i>t</i> before <i>l</i>	27	102. Change of <i>s</i> into <i>śh</i> after pre- positions	48
71. Final <i>n</i> before <i>l</i>	27	* 103. Extracts from Pāṇini on cer- tain changes of <i>s</i> into <i>śh</i>	48
72. Final <i>ṇ</i> , <i>ṇ</i> , <i>n</i> after a short vowel	27	* 104. Change of <i>s</i> into <i>śh</i> in com- pounds	50
73. Final <i>n</i> before the firsts and seconds	28	* 105. Change of <i>dh</i> into <i>ḍh</i>	50
74. Final <i>ṇ</i> and <i>ṇ</i> before <i>ś</i> , <i>śh</i> , <i>s</i>	28	106. RULES OF INTERNAL SANDHI	51
75. Final <i>n</i> before <i>ś</i> or <i>s</i> (not <i>śh</i>)	28	* 107. Final vowels. No hiatus	51
76. Final <i>t</i> before <i>s</i>	29	* 108. Final <i>ā</i> and <i>ā</i> , followed by vowels	52
77. Anusvāra and final <i>m</i>	29	* 109. Verbal bases in <i>ā</i>	52
78. <i>M</i> in <i>pausa</i> , and before conso- nants	30	* 110. Final <i>i</i> , <i>ī</i> , <i>u</i> , <i>ū</i> , <i>ri</i> changed to <i>y</i> , <i>v</i> , <i>r</i> ; final <i>i</i> , <i>ī</i> , <i>u</i> , <i>ū</i> , <i>ri</i> , <i>ri</i> changed to <i>iy</i> , <i>uv</i> , <i>ri</i> , <i>ir</i>	52
79. Final <i>m</i> before <i>hn</i> , <i>hm</i> , <i>hy</i> , <i>hl</i> , <i>hv</i>	30	* 111. Final <i>ri</i> , before consonants, changed to <i>ir</i> or <i>ur</i>	53
80. <i>Sam</i> before <i>kṛi</i> , <i>saṁskṛi</i>	30		
81. <i>Sam</i> before <i>rāj</i> , <i>saṁrāj</i>	31		
82. Visarga and final <i>s</i> or <i>r</i>	31		

TABLE OF CONTENTS.

xvii

	PAGE		PAGE
* § 112. Final <i>e, ai, o, au</i> changed to <i>ay, ay, av, av</i> ; roots ending in diphthongs	53	§ 138. Anusvāra before <i>ś, sh, s, h</i>	60
113. Final consonants, only eleven	53	* 139. <i>N</i> after <i>ch</i> or <i>j</i> changed into <i>ñ</i>	60
114. Two consonants at the end of a word impossible	54	140. <i>Chh</i> changed to <i>chchh</i>	60
115. Sonant and surd initials require sonant and surd finals	54	* 141. <i>Chh</i> before <i>n</i> or <i>m</i> changed to <i>ś</i>	60
116. Final aspirates lose their aspi- ration	55	* 142. Final <i>y</i> and <i>v</i> dropt before consonants, except <i>y</i>	60
* 117. Final <i>gh, dh, dh, bh</i> , followed by <i>t, th</i> , lose their aspiration and change <i>t, th</i> into <i>dh</i>	55	* 143. Final <i>iv, ir, ur</i> lengthened if followed by consonants	60
* 118. Final <i>gh, dh, dh, bh</i> , followed by <i>dhv, bh</i> , and <i>s</i> , or final, lose their aspiration and throw it back on initial <i>g, d, d, b</i>	55	* 144. Final <i>ir</i> and <i>ur</i> lengthened if ending a word	60
* 119. Final <i>ch, j, jh</i> changed to <i>k</i> or <i>g</i>	56	* 145. Radical <i>is</i> or <i>us</i> at the end of nominal bases lengthened	60
* 120. Final <i>sh</i> changed to <i>t</i>	56	* 146, 147. Doubling of consonants	61
* 121. Final <i>sh</i> before <i>s</i> changed to <i>k</i>	56	148. Explanation of some gramma- tical terms used by native grammarians	61
* 122. Final <i>sh</i> before <i>t, th</i> , changes them to <i>t, th</i>	56		
* 123. Final <i>sh</i> changed to <i>t</i> before other consonants	56	CHAPTER III.—DECLENSION.	
* 124. Final <i>j</i> in certain roots treated like <i>sh</i>	57	§ 149. Gender, number, and case	64
* 125. Final <i>ś, chh, ksh, śch</i> treated like <i>sh</i>	57	150. I. Bases ending in consonants; II. bases ending in vowels	64
* 126. Final <i>ś</i> changed to <i>k</i>	57	151. I. Bases ending in consonants; no bases in <i>i, ñ, y</i>	64
* 127. Final <i>h</i> before <i>s</i> treated like <i>gh</i>	57	152. Terminations	64
* 128. Final <i>h</i> treated like <i>gh</i> or <i>dh</i>	57	153. I. 1. Unchangeable and I. 2. Changeable bases	65
* 129. Final <i>h</i> optionally treated like <i>gh</i> or <i>dh</i>	58	154. I. 1. Unchangeable bases; <i>sugan</i>	65
* 130. Final <i>h</i> of <i>nah</i> treated like <i>dh</i>	58	155. <i>Sarvasak</i>	66
* 131. Final <i>s</i> changed into <i>t</i> in cer- tain nominal bases	58	156. <i>Chitralikh</i>	66
* 132. Final <i>s</i> before <i>s</i> changed into <i>t</i> in verbal bases; <i>s</i> dropt be- fore <i>dhi</i> ; optionally changed into <i>t</i>	58	* 157. <i>Harit, agnimath, sukṛid, budh,</i> <i>gup, kakubh</i>	67
* 133. Final <i>n</i> or <i>m</i> before sibilants changed to Anusvāra	59	158. <i>Jalamuch</i>	67
* 134. <i>N</i> unchanged before semivowels	59	* 159. Special bases in <i>ch</i> ; <i>kruñch,</i> <i>prāñch, vṛisch</i>	68
* 135. <i>M</i> unchanged before <i>y, r, l</i>	59	* 160. <i>Prāchh</i>	68
* 136. <i>M</i> changed to <i>n</i>	59	* 161. <i>Ruj, ūrj</i>	68
137. The five nasals abbreviated into the Anusvāra dot	59	* 162. Bases in <i>j</i> , changeable to <i>ḍ</i> ; <i>samrāj, vibhrāj, devej, viśva-</i> <i>srij, parivrāj, viśvarāj, bhrīj</i>	68
		* 163. Irregular nouns in <i>j</i> ; <i>khañj,</i> <i>avayāj</i>	69
		164. Bases in <i>r</i> ; <i>gir, vār, pur, dvār,</i> <i>kir</i>	70
		165. Bases in <i>s</i> ; A. bases formed by <i>as, is, us</i> ; <i>sumanas, sujyotis</i>	71
		* 166. <i>Jaras</i> and <i>jarā</i>	72
		* 167. <i>Nirjaras</i> and <i>nirjara</i>	73

	PAGE		PAGE
168. <i>Anehas, purudamśas</i> . . .	74	*§194. Optional feminine compounds	88
169. <i>Uśanas</i>	74	* 195. <i>Pathin, rībhukshin, mathin</i> . .	89
170. Bases in <i>s</i> ; B. bases ending in radical <i>s</i> ; <i>pindagras, supis, sutus</i>	74	196. <i>Ahan</i>	89
171. <i>Pipathis</i>	75	* 197. <i>Ahan</i> at the end of compounds	90
172. <i>Āsis, sajus</i> ; list of bases in <i>s</i> .	76	* 198. <i>Ahan</i> at the end of compounds	90
173. <i>Dhvas, sras</i>	77	199. <i>Śvan, yuvan</i>	90
174. Bases ending in <i>ś, sh, chh, ksh, h</i>	77	* 200. <i>Maghavan</i>	90
1. <i>Dis, dris, spris</i>	77	* 201. <i>Pāshan, aryaman</i>	90
2. <i>Nas</i>	77	* 202. <i>Han</i>	91
3. <i>Vis</i>	77	203. Bases in <i>in, dhanin</i>	91
4. <i>Dhrish</i>	77	204. Participles in <i>vas</i>	92
5. <i>Dvish</i>	77	205. Participles in <i>ivas</i>	92
6. <i>Prāchh</i>	77	206. Bases in <i>iyas, gariyas</i> . . .	93
7. <i>Taksh</i>	77	* 207. Miscellaneous nouns with changeable bases, <i>pād</i> . .	93
8. <i>Lih, guh</i>	78	* 208. <i>Vāh</i>	94
9. <i>Duh, ushniḥ</i>	78	* 209. <i>Śvetavāh</i>	94
10. <i>Druh, muh, snih, snuh</i> . . .	78	* 210. <i>Anaḍuh</i>	94
11. <i>Nah</i>	78	211. <i>Ap</i>	94
175. <i>Turāśdh</i>	78	* 212. <i>Punis</i>	95
176. <i>Puroḍās</i>	78	* 213. <i>Div, dyu</i>	95
177. <i>Ukihaśās</i>	79	* 214. <i>Asan</i> and other Metaplasta .	95
178. <i>Prasām</i>	79	215. II. Bases ending in vowels, subdivided	96
179. I. 2. Nouns with changeable bases; A. nouns with two bases, <i>adat</i>	79	216. II. 1. Bases ending in any vowel except <i>ā</i>	97
180. <i>Prāch</i>	80	217. Bases in <i>ai</i> and <i>au</i>	97
181. B. Nouns with three bases, <i>pratyach</i>	81	218. Bases in <i>o</i>	97
182. Bases in <i>at</i> and <i>ant</i> ; <i>adat</i> . .	82	* 219. <i>Dyo</i>	98
183. The nasal in the nom. and acc. dual of neuters, and in the feminine base	83	* 220. Bases in <i>ī</i> and <i>ū</i>	98
184. The nasal in participles of reduplicated verbs	83	1. Monosyllabic bases in <i>ī</i> and <i>ū</i> , being both masc. and fem. .	98
185. <i>Brihat, prishat</i>	84	A. By themselves; <i>dhi, krī, lū</i> . .	98
186. <i>Mahat</i>	84	* 221. B. At the end of compounds . .	98
187. Bases in <i>mat</i> and <i>vat</i>	84	* 222. 2. Polysyllabic bases in <i>ī</i> and <i>ū</i> , being both masc. and fem. .	100
188. <i>Bhavat</i> , Your Honour	85	* 223. The five fuller feminine terminations	103
189. <i>Arvat</i> and <i>arvan</i>	86	224. 1. Monosyllabic bases in <i>ī</i> and <i>ū</i> , being feminine only, <i>dhi, bhū</i>	103
190. <i>Kiyat</i>	86	225. 2. Polysyllabic bases in <i>ī</i> and <i>ū</i> , being feminine only, <i>naḍī, vadhū</i>	104
191. Bases in <i>an, man, van</i> ; <i>rājan, nāman</i>	86	* 226. Compounds ending in monosyllabic feminine bases in <i>ī</i> and <i>ū</i> , <i>subhrī</i>	105
192. <i>Brahman, dīvan</i>	87		
193. Feminines of bases of nouns in <i>an, van, man</i>	88		

TABLE OF CONTENTS.

xix

	PAGE
*§227. Compounds ending in polysyllabic feminine bases in <i>î</i> and <i>â</i> , <i>bahusreyasî</i>	107
228. <i>Strî</i>	108
* 229. <i>Atistri</i>	108
230. Bases in <i>i</i> and <i>u</i> , masc. fem. neut.	109
* 231. <i>Kati</i>	111
232. <i>Sakhi</i>	111
233. <i>Pati</i>	112
† 234. <i>Akshi</i> , <i>asthi</i> , <i>dadhi</i> , <i>sakthi</i>	112
235. Bases in <i>ri</i> , masc. fem. neut., <i>naptri</i> , <i>pitri</i>	112
† 236. <i>Kroshṭu</i>	113
† 237. <i>Nri</i>	114
238. II. 2. Bases ending in <i>a</i> and <i>â</i> , <i>kântah</i> , <i>tâ</i> , <i>tam</i>	114
† 239. Bases in <i>â</i> , masc. and fem., <i>visvapâ</i>	115
† 240. <i>Hâhâ</i>	116
CHAPTER IV.—ADJECTIVES.	
§241. Declension of adjectives	116
242. Formation of feminine base	117
243. <i>Priyah</i> , fem. <i>priyâ</i>	117
† 244. <i>Pâchakah</i> , <i>pâchikâ</i>	117
245. Feminines formed by <i>î</i>	117
† 246. Exceptional feminines in <i>î</i>	117
† 247. Irregular feminines	117
† 248. Formation of feminine substantives	118
249. Degrees of comparison	118
250. <i>Tara</i> and <i>tama</i> , how added	118
251. <i>Īyas</i> and <i>ishṭha</i> , how added	118
252. Exceptional comparatives and superlatives	119
CHAPTER V.—NUMERALS.	
§253. Cardinals and declension of cardinals, <i>eka</i>	120
254. <i>Dvi</i>	124
255. <i>Tri</i> , <i>tisri</i>	124
256. <i>Chatur</i> , <i>chatasri</i>	124
257. <i>Pañchan</i> , <i>shash</i> , <i>ashṭan</i>	124
258. Construction of cardinals	124
259. Ordinals	125
260. Numerical adverbs and other derivatives	126

	PAGE
CHAPTER VI.—PRONOUNS.	
§261. Personal pronouns	127
262. <i>Sah</i> , <i>sâ</i> , <i>tat</i>	128
* 263. <i>Syah</i> , <i>syâ</i> , <i>tyat</i>	128
264. Possessive pronouns	128
265. Reflexive pronouns, <i>svayam</i>	129
266. <i>Âtman</i>	129
267. <i>Svah</i> , <i>svâ</i> , <i>svam</i>	129
268. Demonstrative pronouns, <i>eshah</i> , <i>eshâ</i> , <i>etat</i>	129
269. <i>Ayam</i> , <i>iyam</i> , <i>idam</i>	129
* 270. <i>Enam</i> , <i>enâm</i> , <i>enat</i>	130
271. <i>Asau</i> , <i>asau</i> , <i>adaḥ</i>	130
272. <i>Yah</i> , <i>yâ</i> , <i>yat</i>	131
273. <i>Kah</i> , <i>kâ</i> , <i>kim</i>	131
* 274. Pronouns modified by <i>ak</i>	131
275. Compound pronouns, <i>tâdriś</i> &c.	132
276. <i>Tâvat</i> &c.	132
277. <i>Kâchit</i> &c.	132
278. Pronominal adjectives, <i>sarva</i> , <i>viśva</i> , &c.	133
279. <i>Anyah</i> , <i>anyâ</i> , <i>anyat</i>	134
280. <i>Ubhan</i> , <i>ubhe</i> , <i>ubhe</i>	134
281. <i>Ubhayah</i> , <i>yî</i> , <i>yam</i>	134
* 282. <i>Pârva</i> and its optional forms	134
* 283. <i>Prathamâ</i> and its optional nominative plural	134
* 284. <i>Dvitiya</i> and its optional forms	135
* 285. Adverbial declension	135
CHAPTER VII.—CONJUGATION.	
§286. Active and passive	137
287. Parasmaipada and Âtmanepada	137
288. Parasmaipada and Âtmanepada in derivative verbs	138
289. Passive	138
290. The thirteen tenses and moods	138
291. Signification of tenses and moods	139
292. Numbers and persons	140
CHAPTER VIII.—THE TEN CLASSES.	
§293. Special and general tenses, in the ten classes	140
294. Special or modified, general or unmodified tenses	140
295. Division of verbal bases	141

	PAGE		PAGE
§ 296. I. First division; Bhû, Tud, Div, Chur classes . . .	141	§ 327. Strong and weak termina- tions	160
297. II. Second division, and sub- divisions	142	328. Weakening of base	160
298. II a. Su, Tan, Krî classes . . .	143	329. Bases ending in <i>â</i> and diph- thongs, how changed	161
299. II b. Ad, Hu, Rudh classes . . .	143	330. Bases ending in <i>i, î, ri, u, û, rî,</i> how changed	161
CHAPTER IX.—AUGMENT, REDUPLI- CATION, AND TERMINATIONS.		CHAPTER XI.—INTERMEDIATE <i>i</i> .	
§ 300. Augment and reduplication . .	145	§ 331. When it <i>must</i> be omitted, when it <i>may</i> be omitted, when it <i>must</i> be inserted	162
301. Augment <i>a</i>	145	* 332. List of verbs in which the inter- mediate <i>i must</i> be omitted	163
302. Reduplication in the perfect, and in the Hu verbs	145	* 333. Verbs in which the interme- diate <i>i must</i> be omitted in certain tenses	165
303. General rules of reduplication . .	146	* 334. Special rules for the redupli- cated perfect	167
304. Aspirated initials	146	* 335. Special rules for the 2nd pers. sing. Par. of the red. perf.	167
305. Guttural initials	146	* 336. Table showing when interme- diate <i>i must</i> be omitted	168
306. Double initials	146	* 337. Optional insertion of <i>i</i>	168
307. Initial sibilant followed by a tenuis	146	* 338. Necessary insertion of <i>i</i>	170
308. The vowel of the reduplicative syllable is short	146	339. The intermediate <i>i</i> never liable to Guṇa	171
309. Medial <i>e</i> and <i>ai</i> are redupli- cated by <i>i, o</i> and <i>au</i> by <i>u</i>	146	340. Insertion of long <i>î</i>	171
310. Final <i>e, ai, o</i> are reduplicated by <i>a</i>	146	* 341. Optional insertion of long <i>î</i>	171
311. Irregular reduplication by Samprasâraṇa	147	342. Periphrastic perfect	172
312. Short initial <i>a</i>	147	* 343. Periphrastic perfect of inten- sives and desideratives	172
313. Initial <i>a</i> followed by two con- sonants	148	Paradigms of the reduplicated perfect	172
314. Initial <i>ri</i>	148	CHAPTER XII.—STRENGTHENING AND WEAKENING.	
315. Short initial <i>i</i> and <i>u</i>	148	§ 344. Two classes of terminations, strengthening or weakening a verbal base	175
316. Special rules of reduplication . .	148	* 345. Special forms of strengthening and weakening certain bases	177
* 317. <i>Nij, vij, vish</i>	148	CHAPTER XIII.—AORIST.	
* 318. <i>Mâ, hâ</i>	148	§ 346. First and second aorist	179
* 319. <i>Han, hi, ji, chi</i>	148	347. Four forms of the first aorist	179
320. Terminations	149	348. Rules for the first form	180
321. Terminations of first and se- cond divisions	149		
322. Regular conjugation	150		
CHAPTER X.—GENERAL TENSES.			
§ 323. General or unmodified tenses . .	159		
324. Reduplicated perfect	159		
325. Verbs which may form the re- duplicated perfect	159		
326. The periphrastic perfect	159		

	PAGE
*§ 349. Rules for desideratives, intensives, &c.	181
350. Rules for the second form	181
351. Terminations beginning with <i>st</i> or <i>sth</i>	181
352. Roots in <i>ā</i> and diphthongs	181
* 353. <i>Mî, mi, dî, lî</i>	181
* 354. <i>Han</i>	181
* 355. <i>Gam</i>	181
* 356. <i>Yam</i>	181
357. Rules for the third form	182
* 358. <i>Mî, mi, lî</i>	182
* 359. <i>Yam, ram, nam</i>	182
360. Rules for the fourth form	182
* 361. <i>Shish</i>	182
* 362. <i>Duh, dih, lih, guh</i>	182
Paradigms	182
363. Second aorist	186
364. Roots ending in <i>ā, e, i, ri; dṛis</i>	187
365. Roots with penultimate nasal	187
366. Irregular forms	187
* 367. Verbs which take the second aorist	187
* 368. Verbs which take the second aorist in the Par. only	188
* 369. The Tan verbs	188
370. Reduplicated second aorist	188
* 371. <i>Śri, dru, sru, kam; śvi, dhe</i>	189
372. Shortening of bases ending in <i>ay</i>	189
373. Bases that cannot be shortened	189
374. Compensation between base and reduplicative syllable	189
375. Vowels of reduplicative syllable	190
* 376. Verbs beginning and ending with double consonants	190
* 377. Verbs with penultimate <i>ri, rî</i>	190
378. Verbs beginning with vowels	191
* 379. Irregular reduplicated aorist	191
Paradigm	191
380. When the different forms of the aorists are used	191

CHAPTER XIV.—FUTURE, CONDITIONAL, PERIPHRASTIC FUTURE, AND BENEDICTIVE.

§ 381. Future	. . . . .	192
382. Changes of the base	. . . . .	192

	PAGE
§ 383. Conditional . . .	193
384. Periphrastic future . . .	194
385. Benedictive . . .	195
* 386. Bases ending in <i>ay</i> . . .	195
387. Weakening in benedictive Pa- rasmaipada, strengthening in benedictive Âtmanepada . . .	195
388. Intermediate <i>i</i> . . .	195
* 389. Weakening of base before <i>y</i> . . .	196
* 390. Verbs ending in <i>i</i> , <i>u</i> , <i>ri</i> , <i>rî</i> . . .	196
* 391. Verbs ending in <i>n</i> . . .	196
* 392. Verbs ending in <i>d</i> . . .	196
* 393. Verbs which take Samprasâ- raṇa	197
* 394. Other verbs which take Sam- prasâraṇa	197
* 395. <i>Śās</i> changed to <i>śiśh</i> . . .	197
396. Benedictive Âtmanepada . . .	198

CHAPTER XV.—PASSIVE.

§ 397.	Âtmanepada terminations	. 198
398.	Special tenses of passive	. 198
* 399	Causative, denominative, in-	
	tensive bases	. 198
400.	Weakening of base. Paradigm	199
401.	General tenses of passive	. 199
402.	The aorist passive.	. 200
403.	The 3rd pers. sing. aorist passive	200
* 404.	Aorist of verbs ending in <i>ā</i>	. 200
* 405.	Aorist of verbs ending in <i>ay</i>	. 200
* 406.	Aorist of intensive and desi-	
	derative bases	. 200
* 407.	Irregular forms	. 201
* 408.	Verbs ending in <i>am</i>	. 201
409.	Paradigm	. 201
410.	Future, conditional, and bene-	
	dictive passive	. 201
411.	Their optional forms	. 201
* 412.	Aorist passive of intransitive	
	verbs	. 203
* 413.	Optional forms	. 203

CHAPTER XVI.—PARTICIPLES, GERUNDS,
AND INFINITIVE.

§414. Participle present Parasmaipada 203
415. Participle future Parasmaipada 204

	PAGE		PAGE
§ 416. Participle of reduplicated perfect Parasmaipada . . .	204	* § 447. Gerund of causatives . . .	211
* 417. Participle of reduplicated perfect with <i>i</i>	205	* 448. <i>Ghu</i> verbs, <i>mā</i> , <i>sthā</i> , <i>gā</i> , <i>pā</i> , <i>hā</i> , <i>so</i> , take final <i>ā</i> . . .	211
418. Participle of reduplicated perfect Ātmanepada . . .	205	* 449. Verbs ending in nasals . . .	211
419. Participle present Ātmanepada	205	* 450. Verbs ending in <i>rī</i> . . .	211
420. Participle future Ātmanepada	206	* 451. <i>Ve</i> , <i>jyā</i> , <i>vye</i>	211
421. Participle present and future passive	206	* 452. <i>Mī</i> , <i>mī</i> , <i>dī</i> , <i>lī</i>	211
422. Past participle passive and gerund	206		
423. Gerund in <i>tvā</i>	206	CHAPTER XVII.—VERBAL ADJECTIVES.	
* 424. I. The terminations <i>taḥ</i> and <i>tvā</i> , with intermediate <i>i</i> . . .	207	§ 453. Verbal adjectives, <i>Kṛitya</i> . . .	211
* 425. Penultimate <i>u</i> with optional Guṇa	207	454. Adjectives in <i>tavya</i>	212
* 426. <i>Tvā</i> with intermediate <i>i</i> and Guṇa	207	455. Adjectives in <i>anīya</i>	212
* 427. <i>Tvā</i> with intermediate <i>i</i> and without Guṇa	207	456. Adjectives in <i>ya</i>	212
* 428. Nasal lost before <i>th</i> , <i>ph</i> ; <i>vañch</i> , <i>luñch</i>	207	* 457. Exceptional verbal adjectives in <i>ya</i> and <i>tya</i>	214
* 429. II. The terminations <i>taḥ</i> and <i>tvā</i> , without intermediate <i>i</i> . . .	207	* 458. Verbs changing final <i>ch</i> and <i>j</i> into <i>k</i> and <i>g</i>	214
* 430. Final nasal dropt before <i>taḥ</i> and <i>tvā</i>	207	459. Infinitive in <i>tum</i>	214
* 431. Final <i>u</i> dropt and vowel lengthened; final <i>chh</i> , <i>v</i> , <i>rchh</i> , and <i>rv</i>	208	460. Verbal adverbs in <i>am</i>	214
* 432. Roots changing <i>v</i> to <i>ū</i>	208		
* 433. Final <i>ai</i> changed to <i>ā</i> or <i>i</i>	208	CHAPTER XVIII.—CAUSATIVE VERBS.	
* 434. <i>Do</i> , <i>so</i> , <i>mā</i> , <i>sthā</i> , <i>dhā</i> , <i>hā</i> change their final into <i>i</i>	208	§ 461. Causal bases, how formed . . .	215
* 435. <i>Śo</i> and <i>chho</i> take <i>i</i> or <i>ā</i>	208	* 462. Guṇa or Vṛiddhi	215
* 436. Exceptional forms	208	463. Exceptional causative bases, I. * II.	217
* 437. Verbs which take Samprasāraṇa	208	464. Conjugation of causative verbs	219
* 438. Verbs which lose penultimate nasal	209	465. Passive of causative verbs . . .	219
439. Causal verbs	209	466. General tenses of the passive . . .	219
440. Desiderative verbs	209		
441. Intensive verbs	209	CHAPTER XIX.—DESIDERATIVE VERBS.	
442. Participles in <i>naḥ</i>	209	§ 467. Desiderative bases, how formed	220
* 443. Adjectival participles	210	468. Desiderative bases, how conjugated	220
444. <i>Vat</i> added to participles	210	469. Desiderative bases, with or without intermediate <i>i</i>	220
445. Gerund in <i>ya</i>	210	* 470. Strengthening of base	220
446. Gerund in <i>tya</i>	210	* 471. Exceptional strengthening or weakening	220
		* 472. Desiderative bases, treated as <i>Bhū</i> verbs	221
		473. Reduplication of desiderative bases	222
		* 474. Bases in <i>av</i> and <i>āv</i>	222
		* 475. <i>Sru</i> , <i>śru</i> , <i>dru</i> , <i>pru</i> , <i>plu</i> , <i>chyu</i> . . .	222
		476. Internal reduplication	222
		* 477. Exceptional forms	222

TABLE OF CONTENTS.

xxiii

	PAGE		PAGE
CHAPTER XX.—INTENSIVE VERBS.		§ 508. Conjunctions . . .	233
§ 478. Meaning of intensive or frequentative verbs . . .	223	509. Interjections . . .	233
479. Verbs which may form intensive bases . . .	223	CHAPTER XXIII.—COMPOUND WORDS.	
480. Two kinds of intensive bases. Âtmanepada : . .	223	§ 510. Manner of compounding nominal bases . . .	233
481. Intensive bases in <i>ya</i> , how formed and conjugated . .	223	* 511. Treatment of feminine bases .	234
482. Parasmaipada bases, how formed and conjugated . .	224	512. Six classes of compounds .	234
483. Conjugation of Parasmaipada bases . . .	224	I. Tatpurusha, determinative compounds . . .	234
484. Reduplication of intensive bases	224	I b. Karmadhârâya, appositional determinative compounds . . .	234
* 485. Verbs which insert <i>ni</i> . .	225	I c. Dvigu, numeral determinative compounds . . .	234
* 486. Verbs ending in nasals . .	225	II. Dvandva, collective comp. .	235
* 487. <i>Jap, jabh, dah, dams, bhaj, pas</i> . . .	225	III. Bahuvrîhi, possessive compounds . . .	235
* 488. <i>Char, phal</i> . . .	225	IV. Aavyayibhâva, adverbial compounds . . .	235
* 489. Verbs with penultimate <i>ri</i> . .	225	513. I. Determinative compounds .	235
* 490. Verbs ending in <i>ri</i> . .	226	* 514. Exceptional determinative compounds . . .	237
* 491. Exceptional intensive bases .	226	* 515. Inverted determinative compounds . . .	237
492. Secondary and tertiary bases .	226	* 516. Determinative compounds ending in verbal bases . .	237
CHAPTER XXI.—DENOMINATIVE VERBS.		517. Ib. Appositional determinative compounds . . .	237
§ 493. Character of denominative verbs . . .	227	* 518. Inverted determinative compounds . . .	238
494, 495. Denominatives in <i>ya</i> , Parasmaipada . . .	227	519. I c. Numeral determinative compounds . . .	238
* 496. Changes of base . . .	227	* 520. Modifications of the final letters of determinative compounds	238
497. Denominatives in <i>ya</i> , Âtmanepada . . .	228	521. II. Collective compounds, Itaretara and Samâhâra . .	240
* 498. The Kaṇḍvâdi verbs . . .	228	* 522. Precedence of words . . .	240
* 499. Denominatives in <i>syâ</i> . . .	229	* 523. Nouns ending in <i>ri</i> . . .	240
* 500. Denominatives in <i>kâmya</i> . .	229	* 524. Names of deities &c. . .	240
501. Conjugation of denominatives	229	* 525. Modifications of the final letters of collective compounds in the singular . . .	241
* 502. Denominatives in <i>aya</i> . . .	229	* 526. Idiomatic expressions . .	241
* 503. Denominatives without affixes	230	527. III. Possessive compounds .	241
CHAPTER XXII.—PREPOSITIONS AND PARTICLES.		* 528. Modifications of the final letters of possessive compounds .	241
§ 504. Prepositions, <i>Upasarga</i> . .	230		
505. Prepositions, <i>Gati</i> . . .	230		
506. Prepositions, <i>Karmapravachanîya</i>	231		
507. Adverbs . . .	231		

§ 529. IV. Adverbial compounds	PAGE 242
* 530. Exceptional compounds	243
* 531. Modifications of the final letters of adverbial compounds	243

APPENDIX I.

LIST OF VERBS	PAGE 244-285
Bhû Class (Bhṛādi, I Class)	245
I. Parasmaipada Verbs	245
II. Âtmanepada Verbs	260
III. Parasmaipada and Âtmanepada Verbs	263
Tud Class (Tudādi, VI Class)	265
I. Parasmaipada and Âtmanepada Verbs	265
II. Parasmaipada Verbs	266
III. Âtmanepada Verbs	267
Div Class (Divādi, IV Class)	267
I. Parasmaipada Verbs	267
II. Âtmanepada Verbs	269
III. Parasmaipada and Âtmanepada Verbs	269
Chur Class (Churādi, X Class)	270
Parasmaipada Verbs only	270
Su Class (Svādi, V Class)	270
I. Parasmaipada and Âtmanepada Verbs	270
II. Parasmaipada Verbs	271
III. Âtmanepada Verbs	271

Tan Class (Tanvādi, VIII Class)	PAGE 272
Parasmaipada and Âtmanepada Verbs	272
Krī Class (Kryādi, IX Class)	273
I. Parasmaipada and Âtmanepada Verbs	273
II. Parasmaipada Verbs	274
III. Âtmanepada Verbs	274
Ad Class (Adādi, II Class)	275
I. Parasmaipada Verbs	275
II. Âtmanepada Verbs	279
III. Parasmaipada and Âtmanepada Verbs	280
Hu Class (Juhotyādi, III Class)	281
I. Parasmaipada Verbs	281
II. Âtmanepada Verbs	282
III. Parasmaipada and Âtmanepada Verbs	283
Rudh Class (Rudhādi, VII Class)	284
I. Parasmaipada and Âtmanepada Verbs	284
II. Parasmaipada Verbs	284
III. Âtmanepada Verbs	285

APPENDIX II.

ON THE ACCENT IN SANSKRIT	PAGE 286-292
INDEX OF NOUNS	293-297
INDEX OF VERBS	297-300

SANSKRIT GRAMMAR.

THE DEVANÂGARÎ LETTERS.

VOWELS.					CONSONANTS.					
Initial.		Medial.		Equivalent.						
अ	-	अ	-	a	क	क	k	प	प	p
आ	ा	आ	ा	â	ख	ख	kh	फ	फ	ph
इ	ि	इ	ि	i	ग	ग	g	ब	ब	b
ई	ी	ई	ी	î	घ	घ	gh	भ	भ	bh
उ	ु	उ	ु	u	ङ	ङ	ñ	म	म	m
ऊ	ू	ऊ	ू	û	च	च	ch (or k)	य	य	y
ऋ	ॠ	ऋ	ॠ	ri (or ri)	छ	छ	chh (or kh)	र	र	r
ॠ	ॡ	ॠ	ॡ	ri (or ri)	ज	ज	j (or g)	ल	ल	l
ऌ	ॢ	ऌ	ॢ	li (or li)	झ	झ	jh (or gh)	व	व	v
ॡ	ॣ	ॡ	ॣ	li (or li)	ञ	ञ	ñ			
ए	ै	ए	ै	e	ट	ट	ṭ (or t)	श	श	ś (or s)
ऐ	॥	ऐ	॥	ai	ठ	ठ	ṭh (or th)	ष	ष	sh
ओ	ी	ओ	ी	o	ड	ड ¹	ḍ (or ḍ)	स	स	s
औ	ी	औ	ी	au	ढ	ढ ²	ḍh (or dh)	ह	ह	h
					ण	ण	ṇ (or n)			
					त	त	t	ॠ	ॠ	ñ (or m)
					थ	थ	th	ॡ	ॡ	m̃ (or m̃)
					द	द	d	ः	ः	ḥ (or ḥ)
					ध	ध	dh	ॠ	ॠ	(Jihvâmûliya), ॠ
					न	न	n	ॡ	ॡ	(Upadhmanîya), ॡ

1 Sometimes represented in the Veda by ढ, ढ, ḍ (or ḍ).

2 Sometimes represented in the Veda by ढ, ढ, ḍh (or ḍh).

CHAPTER I.

THE ALPHABET.

§ 1. SANSKRIT is properly written with the Devanāgarī alphabet ; but the Bengali, Grantha, Telugu, and other modern Indian alphabets are commonly employed for writing Sanskrit in their respective provinces.

Note—*Devanāgarī* means the *Nāgarī* of the gods, or, possibly, of the Brāhmanas. A more current style of writing, used by Hindus in all common transactions where Hindi is the language employed, is called simply *Nāgarī*. Why the alphabet should have been called *Nāgarī*, is unknown. If derived from *nagara*, city, it might mean the art of writing as first practised in cities. (Pāṇ. iv. 2, 128.) No authority has yet been adduced from any ancient author for the employment of the word *Devanāgarī*. In the *Lalita-vistara* (a life of Buddha, translated from Sanskrit into Chinese 76 A. D.), where a list of alphabets is given, the *Devanāgarī* is not mentioned, unless it be intended by the *Deva* alphabet. (See History of Ancient Sanskrit Literature, p. 518.) Albiruni, in the 11th century, speaks of the *Nagara* alphabet as current in Malva. (Reinaud, *Mémoire sur l'Inde*, p. 298.)

Beghrām (*bhagārāma*, abode of the gods) is the native name of one or more of the most important cities founded by the Greeks, such as Alexandria ad Caucasum or Nicea. (See Mason's Memoirs in Prinsep's Antiquities, ed. Thomas, vol. i. pp. 344–350.) Could Devanāgarī have been meant as an equivalent of Beghrāmi?

No inscriptions have been met with in India anterior to the rise of Buddhism. The earliest authentic specimens of writing are the inscriptions of king *Priyadarśi* or *Asoka*, about 250 B. C. These are written in two different alphabets. The alphabet which is found in the inscription of Kapurdigiri, and which in the main is the same as that of the Arianian coins, is written from right to left. It is clearly of Semitic origin, and most closely connected with the Aramaic branch of the old Semitic or Phenician alphabet. The Aramaic letters, however, which we know from Egyptian and Palmyrenian inscriptions, have experienced further changes since they served as the model for the alphabet of Kapurdigiri, and we must have recourse to the more primitive types of the ancient Hebrew coins and of the Phenician inscriptions in order to explain some of the letters of the Kapurdigiri alphabet.

But while the transition of the Semitic types into this ancient Indian alphabet can be proved with scientific precision, the second Indian alphabet, that which is found in the inscription of Gīrnar, and which is the real source of all other Indian alphabets, as well as of those of Tibet and Burmah, has not as yet been traced back in a satisfactory manner to any Semitic prototype. (Prinsep's Indian Antiquities by Thomas, vol. II. p. 42.) To admit, however, the independent invention of a native Indian alphabet is impossible. Alphabets were never invented, in the usual sense of that word. They were formed gradually, and purely phonetic alphabets always point back to earlier, syllabic or ideographic, stages. There are no such traces of the growth of an alphabet on Indian soil; and it is to be hoped that new discoveries may still bring to light the intermediate links by which the alphabet of Gīrnar, and through it the modern Devanāgarī, may be connected with one of the leading Semitic alphabets.

§ 2. Sanskrit is written from left to right.

Note—*Saṃskṛita* (संस्कृत) means what is rendered fit or perfect. But *Sanskrit* is not called so because the Brāhmins, or still less, because the first Europeans who became acquainted with it, considered it the most perfect of all languages. *Saṃskṛita* meant what is rendered fit for sacred purposes; hence purified, sacred. A vessel that is purified, a sacrificial victim that is properly dressed, a man who has passed through all the initiatory rites or *saṃskāras*; all these are called *saṃskṛita*. Hence the language which alone was fit for sacred acts, the ancient idiom of the Vedas, was called *Saṃskṛita*, or the sacred language. The local spoken dialects received the general name of *prākṛita*. This did not mean originally vulgar, but derived, secondary, second-rate, literally 'what has a source or type,' this source or type (*prakṛiti*) being the *Saṃskṛita* or sacred language. (See Vararuchi's *Prākṛita-Prakāśa*, ed. Cowell, p. xvii.)

The former explanation of *prākṛita* in the sense of 'the natural, original continuations of the old language (*bhāshā*),' is untenable, because it interpolates the idea of continuation. If *prākṛita* had to be taken in the sense of 'original and natural,' a language so called would mean, as has been well shown by D'Alwis (An Introduction to Kachchāyana's Grammar, p. lxxix), the original language, and *saṃskṛita* would then have to be taken in the sense of 'refined for literary purposes.' This view, however, of the meaning of these two names, is opposed to the view of those who framed the names, and is rendered impossible by the character of the Vedic language.

§ 3. In writing the Devanāgarī alphabet, the distinctive portion of each letter is written first, then the perpendicular, and lastly the horizontal line.
Ex. क, छ, क्क; ख, छ, खक्क; ग, ग, गग; घ, घ, घघ; ङ, ङ, &c.

Beginners will find it useful to trace the letters on transparent paper, till they know them well, and can write them fluently and correctly.

§ 4. The following are the sounds which are represented in the Devanāgarī alphabet :

	Hard, (tenuis)	Hard and aspirated, (tenuis aspiratae.)	Soft, (medie.)	Soft and aspirated, (medie aspiratae.)	Nasals.	Liquids.	Sibilants.	Vowels, Short, Long.	Diphthongs.
1. Gutturals,	क k	ख kh	ग g	घ gh	ङ ṅ	ह h ²	ः ⁴ (χ)	अ a आ ā	ए e ऐ ai
2. Palatals,	च ch	छ chh	ज j	झ jh	ञ ñ	य y	श s	इ i ई ī	
3. Linguals,	ट ṭ	ठ ṭh	ड ḍ ¹	ढ ḍh ¹	ण ṇ	र r	ष sh	उ u ऊ ū	ओ o औ au
4. Dentals,	त t	थ th	द d	ध dh	न n	ल l	स s	ऌ ṛ (ṛṛ)	
5. Labials,	प p	फ ph	ब b	भ bh	म m	व v ³	ः ⁴ (φ)	उ u ऊ ū	

Unmodified Nasal or Anusvāra, ° ṁ or ṁ̄.

Unmodified Sibilant or Visarga, : ḥ.

¹ In the Veda ड ḍ and ढ ḍh, if between two vowels, are in certain schools written ढ ḍ and ढ ḍh.

² ह h is not properly a liquid, but a soft breathing.

³ व v is sometimes called Dento-labial.

⁴ The signs for the guttural and labial sibilants have become obsolete, and are replaced by the two dots : ḥ.

Students should be cautioned against using the Roman letters instead of the Devanâgarî when beginning to learn Sanskrit. The paradigms should be impressed on the memory in their real and native form, otherwise their first impressions will become unsettled and indistinct. After some progress has been made in mastering the grammar and in reading Sanskrit, the Roman alphabet may be used safely and with advantage.

§ 5. There are fifty letters in the Devanâgarî alphabet, thirty-seven consonants and thirteen vowels, representing every sound of the Sanskrit language.

§ 6. One letter, the long ऌ *lî*, is merely a grammatical invention ; it never occurs in the spoken language.

§ 7. Two sounds, the guttural and labial sibilants, are now without distinctive representatives in the Devanâgarî alphabet. They are called *Jihvāmūlîya*, the tongue-root sibilant, formed near the base of the tongue ; and *Upadhmānîya*, i. e. afflandus, the labial sibilant. They are said to have been represented by the signs X (called *Vajrākṛitî*, having the shape of the thunderbolt) and 𑖑 (called *Gajakumbhākṛitî*, having the shape of an elephant's two frontal bones). [See Vopadeva's Sanskrit Grammar, I. 18 ; History of Ancient Sanskrit Literature, p. 508.] Sometimes the sign 𑖑, called *Ardha-visarga*, half-Visarga, is used for both. But in common writing these two signs are now replaced by the two dots, the *Dvivindu*, ː, (*dvi*, two, *vindu*, dot,) properly the sign of the unmodified Visarga. The old sign of the Visarga is described in the Kâtantra as like the figure 8 4 ; in the Tantrâbhidhâna as like two 𑖑 *lî*'s. (See Prinsep, Indian Antiquities, vol. I. p. 75.)

§ 8. There are five distinct letters for the five nasals, ङ *ṅ*, ञ *ṇ*, ॠ *ṇ̄*, ॡ *ṇ̄̄*, ॢ *ṇ̄̄̄*, as there were originally five distinct signs for the five sibilants. When, in the middle of words, these nasals are followed by consonants of their own class, (*ṅ* by *k, kh, g, gh* ; *ṇ* by *ch, chh, j, jh* ; *ṇ̄* by *t, th, d, dh* ; *ṇ̄̄* by *t, th, d, dh* ; *ṇ̄̄̄* by *p, ph, b, bh*), they are often, for the sake of more expeditious writing, replaced by the dot, which is properly the sign of the unmodified nasal or Anusvâra. Thus we find

अंकिता instead of अङ्किता *aṅkitâ*.

अँचिता instead of अञ्चिता *añchitâ*.

कुंडिता instead of कुण्डिता *kuṇḍitâ*.

नंदिता instead of नन्दिता *nanditâ*.

कंपिता instead of कम्पिता *kampitâ*.

The pronunciation remains unaffected by this style of writing. अंकिता must be pronounced as if it were written अङ्किता *aṅkitâ*, &c.

The same applies to final ञ *m* at the end of a sentence. This too,

though frequently written and printed with the dot above the line, is to be pronounced as *m*. अहं, I, is to be pronounced अहम् *aham*. (See Preface to Hitopadeśa, in M. M.'s Handbooks for the Study of Sanskrit, p. viii.)

Note—According to the Kaumâras final *m* in *pausâ* may be pronounced as Anusvâra; cf. Sarasvatî-Prakriyâ, ed. Bombay, 1829*, pp. 12 and 13. कामारस्त्वसानेऽयनुस्वारमिच्छति। अयसाने वा। अयसाने मकारस्यानुस्वारो भवति २३। देवं। देवम्॥ The Kaumâras are the followers of Kumâra, the reputed author of the Kâtantra or Kalâpa grammar. (See Colebrooke, Sanskrit Grammar, Preface; and page 315, note.) Śarvavarman is quoted by mistake as the author of this grammar, and a distinction is sometimes made between the Kaumâras and the followers of the Kalâpa grammar.

§ 9. Besides the five nasal letters, expressing the nasal sound as modified by guttural, palatal, lingual, dental, and labial pronunciation, there are still three nasalized letters, the यँ, लँ, वँ, or यं, लं, वं, ङँ, ङं, ञँ, ञं, which are used to represent a final *m*, if followed by an initial य *y*, ल *l*, व *v*, and modified by the pronunciation of these three semivowels. (Pāṇ. VIII. 4, 59.)

Thus instead of तं याति *taṁ yāti* we may write तय्याति *taṣṣyāti*;

instead of तं लभते *taṁ labhate* we may write तल्लभते *taḷḷ labhate*;

instead of तं वहति *taṁ vahati* we may write तव्वहति *taṁṁ vahati*.

Or in composition,

संयानं *saṁyānam* or सय्यानं *saṣṣyānam*;

संलभं *saṁlabdham* or सल्लभं *sallabdhām*;

संवहति *saṁvahati* or सव्वहति *saṁṁvahati*.

But never if the *m* stands in the body of a word, such as काम्यः *kāmyah*; nor if the semivowel represents an original vowel, e. g. Rig-veda x. 132, 3. सम उ आरन् *saṁ u āran*, changed to समारन् *saṁ vāran*.

§ 10. The only consonants which have no corresponding nasals are र *r*, श *ś*, ष *ṣ*, स *s*, ह *h*. A final *m*, therefore, before any of these letters at the beginning of words, can only be represented by the neutral or unmodified nasal, the Anusvâra.

तं रक्षति *taṁ rakshati*.

Or in composition, संरक्षति *saṁrakshati*.

तं शृणोति *taṁ śṛṇoti*.

संशृणोति *saṁśṛṇoti*.

तं शकारं *taṁ shakāram*.

संशिवति *saṁshīhvati*.

तं सरति *taṁ sarati*.

संसरति *saṁsarati*.

तं हरति *taṁ harati*.

संहरति *saṁharati*.

§ 11. In the body of a word the only letters which can be preceded by

* This edition, which has lately been reprinted, contains the text—scribed either to Vāṇī herself, i.e. Sarasvatī, the goddess of speech (MS. Bodl. 386), or to Anubhūti-svarūpa-āchārya, whoever that may be—and a commentary. The commentary printed in the Bombay editions is called महीधरी, or in MS. Bodl. 382. मैदासी, i.e. महीदासी. In MS. Bodl. 382. Mahidhara or Mahidāsabhāṭṭa is said to have written the Śārasvata in order that his children might read it, and to please Īśa, the Lord. The date given is 1634, the place Benares, (Śivarājadhani.)

Anusvâra are ञś, षsh, सs, हh. Thus अंशः *amśah*, धनंवि *dhandm̐shi*, यशांसि *yaśāmsi*, सिंहः *simhah*. Before the semivowels य *y*, र *r*, ल *l*, व *v*, the म *m*, in the body of a word, is never changed into Anusvâra. Thus गम्यते *gamyate*, नमः *namrah*, अम्लः *amlah*. In शंयोः *śamyoh* (Rv. I. 43, 4, &c.) the *m* stands 'padānte,' but not in शाम्यति *śamyati*. (See § 9.)

§ 12. With the exception of *Jihvāmūliya* ॠ (tongue-root letter), *Upadh-mānīya* ॡ (to be breathed upon), *Anusvâra* ॣ (after-sound), *Visarga* : ॥ (emission, see Taitt.-Brāhm. III. p. 23 a), and *Repha* र (burring), all letters are named in Sanskrit by adding *kāra* (making) to their sounds. Thus अ *a* is called अकारः *akārah*; क *ka*, ककारः *kakārah*, &c.

§ 13. The vowels, if initial, are written,

अ, आ, इ, ई, उ, ऊ, ए, (ऌ), ओ, औ;

a, ā, i, ī, u, ū, e, ai, o, au;

if they follow a consonant, they are written with the following signs—

अ, आ, इ, ई, उ, ऊ, ए, (ऌ), ओ, औ;

a, ā, i, ī, u, ū, e, ai, o, au.

There is one exception. If the vowel उ *ri* follows the consonant र *r*, it retains its initial form, and the *r* is written over it. Ex. निरृतिः *nirṛitiḥ*.

In certain words which tolerate an hiatus in the body of the word, the second vowel is written in its initial form. Ex. गोस्य *goagra*, adj. preceded by cows, instead of गोऽग्र *go'gra* or गवाग्र *gavāgra*; गोस्यं *goaśvam*, cows and horses; प्रग *prāṅga*, yoke; तितउ *titau*, sieve.

§ 14. Every consonant, if written by itself, is supposed to be followed by a short *a*. Thus क is not pronounced *k*, but *ka*; य not *y*, but *ya*. But क *k* or any other consonant, if followed by any vowel except *a*, is pronounced without the inherent *a*. Thus ,

का *kā*, कि *ki*, की *kī*, कृ *kṛi*, कृ *kṛī*, क्ल *klī*, (क्ल *klī*), कु *ku*, कू *kū*, के *ke*, कै *kai*,
को *ko*, कौ *kau*.

The only peculiarity is that short *i* is apparently written before the consonant after which it is sounded. This arose from the fact that in the earliest forms of the Indian alphabet the long and short *i*'s were both written over the consonant, the short *i* inclining to the left, the long *i* inclining to the right. Afterwards these top-marks were, for the sake of distinctness, drawn across the top-line, so as to become कि and की, instead of कै and कै. (See Prinsep's *Indian Antiquities*, ed. Thomas, vol. II. p. 40.)

§ 15. If a consonant is to be pronounced without any vowel after it, the consonant is said to be followed by *Virāma*, i. e. stoppage, which is marked by ॥. Thus *ak* must be written अक्; *kar*, कर; *ik*, इक्.

§ 16. If a consonant is followed immediately by another consonant, the two or three or four or five or more consonants are written in one group

(*samyoga*). Thus *atka* is written अत्क; *alpa* is written अल्प; *kārtsnya* is written कार्त्स्न्यै. These groups or compound consonants must be learnt by practice. It is easy, however, to discover some general laws in their formation. Thus the perpendicular and horizontal lines are generally dropt in one of the letters: क् + क = क्क *kka*; न् + द = न्द *nda*; त् + व = त्व *tva*; स् + ख = स्ख *skha*; च् + य = च्य *chya*; प् + त = प्त *pta*; क् + त = क्त *kta*; क् + त् + व = क्तव *ktva*; क् + त् + य = क्त्य *ktya*.

§ 17. The र् *r* following a consonant is written by a short transverse stroke at the foot of the letter; as क् + र = क्र or क् *kra*; ग् + र = ग्र *gra*; त् + र = त्र or त्र *tra*; द् + र = द्र *dra*; ष् + द् + र = ष्ट्र *shṭra*.

The र् *r* preceding a consonant is written by ॠ placed at the top of the consonant before which it is to be sounded. Thus अर् + क = अर्क *arka*; वर् + ष् + म = वर्ष्म *varshma*. This sign for र् *r* is placed to the right of any other marks at the top of the same letter. Ex. अर्क *arkam*; अर्केण *arkeṇa*; अर्केद् *arkendū*.

क् *k* followed by ष *sh* is written क्ष or क् *ksha*.

ज् *j* followed by ण *ṇ* is written ज्ञ *jña*.

ज्ञ *jñ* is sometimes written ज्ञ् *jñh*.

र् *r* followed by उ *u* and ऊ *ū* is written रु *ru*, रू *rū*.

द् *d* followed by उ *u* and ऊ *ū* is written दु *du*, दू *dū*.

श् *ś*, particularly in combination with other letters, is frequently written ष्.

Ex. सु *śu*; शू *śū*; श्र *śra*.

§ 18. The sign of *Virāma* ॥ (stoppage), which if placed at the foot of a consonant, shows that its inherent short *a* is stopped, is sometimes, when it is difficult to write (or to print) two or three consonants in one group, placed after one of the consonants: thus युक्ते instead of युक्ते *yuṅkte*.

§ 19. The proper use of the *Virāma*, however, is at the end of a sentence, or portion of a sentence, the last word of which ends in a consonant.

At the end of a sentence, or of a half-verse, the sign ॥ is used; at the end of a verse, or of a longer sentence, the sign ॥.

§ 20. The sign ऽ (*Avagraha* or *Arddhākāra*) is used in most editions to mark the elision of an initial अ *a*, after a final ओ *o* or ए *e*. Ex. सोऽपि *so'pi* for सो अपि *so api*, i. e. सस् अपि *sas api*; तेऽपि *te'pi* for ते अपि *te api*.

List of Compound Consonants.

क् *k-ka*, क्ख *k-kha*, क्च *k-cha*, क्त *k-ta*, क्त्य *k-t-ya*, क्त-रा *k-t-ra*, क्त-र-या *k-t-r-ya*, क्त-त-वा *k-t-t-va*, क्त-ना *k-na*, क्त्य *k-n-ya*, क्म *k-ma*, क्य *k-ya*, क्र or क् *k-ra*, क्र्य or क्य *k-r-ya*, क्त *k-la*, क्त *k-va*, क्त्य *k-v-ya*, क्ष *k-sha*, क्ष् *k-sh-ma*, क्ष्य *k-sh-ya*, क्ष् *k-sh-va*;—
ख्य *kh-ya*, ख्य *kh-ra*;—ग्य *g-ya*, ग्र *g-ra*, ग्र्य *g-r-ya*;—घ्य *gh-na*, ग्र्य *gh-n-ya*, ग्र्य *gh-ma*, ग्र्य *gh-ya*, ग्र्य *gh-ra*;—ङ् *ṅ-ka*, ङ् *ṅ-k-ta*, ङ् *ṅ-k-t-ya*, ङ् *ṅ-k-ya*,

क ण-k-sha, क ण-k-sh-va, क ण-kha, क ण-kh-ya, क ण-ga, क ण-g-ya, क ण-gha,
क ण-gh-ya, क ण-gh-ra, क ण-ña, क ण-ma, क ण-ya.

च ch-cha, च ch-chha, च ch-chh-ra, च ch-ña, च ch-ma, च ch-ya;—छ chh-ya,
छ chh-ra;—ज j-ja, ज j-jha, ज j-ña, ज j-ñ-ya, ज j-ma, ज j-ya, ज j-ra,
ज j-va;—ञ ñ-cha, ञ ñ-ch-ma, ञ ñ-ch-ya, ञ ñ-chha, ञ ñ-ja, ञ ñ-ña,
ञ ñ-ya.

ट t-ta, ट t-ya;—थ th-ya, थ th-ra;—ड d-ga, ड d-g-ya, ड d-gha,
ड d-gh-ra, ड d-ma, ड d-ya;—ध dh-ya, ध dh-ra;—ण n-ta, ण n-t-ha,
ण n-da, ण n-d-ya, ण n-d-ra, ण n-d-r-ya, ण n-dha, ण n-ña, ण n-ma,
ण n-ya, ण n-va.

त t-ka, त t-k-ra, त t-ta, त t-t-ya, त t-t-ra, त t-t-va, त t-tha, त t-na,
त t-n-ya, त t-pa, त t-p-ra, त t-ma, त t-m-ya, त t-ya, त or त t-ra,
त t-r-ya, त t-va, त t-sa, त t-s-na, त त t-s-n-ya, त त t-s-ya;—थ th-ya;—
ड d-ga, ड d-gha, ड d-gh-ra, ड d-da, ड d-d-ya, ड d-dha, ड d-dh-ya, ड d-na,
ड d-ba, ड d-bha, ड d-bh-ya, ड d-ma, ड d-ya, ड d-ra, ड d-r-ya, ड d-va,
ड d-v-ya;—भ dh-na, भ dh-n-ya, भ dh-ma, भ dh-ya, भ dh-ra, भ dh-r-ya,
भ dh-va;—न n-ta, न n-t-ya, न n-t-ra, न n-da, न n-d-ra, न n-dha,
न n-dh-ra, न n-na, न n-pa, न n-p-ra, न n-ma, न n-ya, न n-ra, न n-sa.

प p-ta, प p-t-ya, प p-na, प p-pa, प p-ma, प p-ya, प p-ra, प p-la,
प p-va, प p-sa, प प p-s-va;—ब b-gha, ब b-ja, ब b-da, ब b-dha, ब b-na,
ब b-ba, ब b-bha, ब ब b-bh-ya, ब b-ya, ब b-ra, ब ब b-va;—भ bh-na, भ bh-ya,
भ bh-ra, भ भ bh-va;—म m-na, म m-pa, म m-p-ra, म m-ba, म m-bha,
म m-ma, म m-ya, म m-ra, म m-la, म m-va.

य y-ya, य y-va;—ल l-ka, ल l-pa, ल l-ma, ल l-ya, ल l-la, ल l-va;—
व v-na, व v-ya, व v-ra, व v-va.

श ś-cha, श ś-ch-ya, श ś-na, श ś-ya, श ś-ra, श ś-r-ya, श ś-la, श ś-va,
श ś-v-ya, श श ś-śa;—ष sh-ta, ष sh-t-ya, ष sh-t-ra, ष sh-t-r-ya, ष sh-t-va,
ष sh-t-ha, ष sh-ña, ष ष sh-ñ-ya, ष sh-pa, ष sh-p-ra, ष sh-ma, ष sh-ya,
ष sh-va;—स s-ka, स s-kha, स s-ta, स s-t-ya, स s-t-ra, स s-t-va,
स s-t-ha, स s-na, स s-n-ya, स s-pa, स s-p-ha, स s-ma, स s-m-ya, स s-ya,
स s-ra, स s-va, स s-sa.

ह h-ña, ह h-na, ह h-ma, ह h-ya, ह h-ra, ह h-la, ह h-va.

Numerical Figures.

§ 21. The numerical figures in Sanskrit are

१	२	३	४	५	६	७	८	९	०
I	2	3	4	5	6	7	8	9	0

These figures were originally abbreviations of the initial letters of the Sanskrit numerals. The Arabs, who adopted them from the Hindus, called them Indian figures; in Europe, where they were introduced by the Arabs, they were called Arabic figures.

Thus १ stands for *e* of एकः *ekaḥ*, one.

२ stands for *dv* of द्वौ *dvau*, two.

३ stands for *tr* of त्रयः *trayaḥ*, three.

४ stands for *ch* of चत्वारः *chatvāraḥ*, four.

५ stands for *p* of पञ्च *pañcha*, five.

The similarity becomes more evident by comparing the letters and numerals as used in ancient inscriptions. See Woepeke, 'Mémoire sur la Propagation des Chiffres Indiens,' in *Journal Asiatique*, vi série, tome I; Prinsep's *Indian Antiquities* by Thomas, vol. II. p. 70; Chips from a German Workshop, vol. II. p. 289.

Pronunciation.

✓ § 22. The Sanskrit letters should be pronounced in accordance with the transcription given page 4. The following rules, however, are to be observed :

1. The vowels should be pronounced like the vowels in Italian. The short अ *a*, however, has rather the sound of the English *a* in 'America.'
2. The aspiration of the consonants should be heard distinctly. Thus ख *kh* is said, by English scholars who have learnt Sanskrit in India, to sound almost like *kh* in 'inkhorn;' च *th* like *th* in 'pothouse;' फ *ph* like *ph* in 'topheavy;' घ *gh* like *gh* in 'loghouse;' ध *dh* like *dh* in 'madhouse;' भ *bh* like *bh* in 'Hobhouse.' This, no doubt, is a somewhat exaggerated description, but it is well in learning Sanskrit to distinguish from the first the aspirated from the unaspirated letters by pronouncing the former with an unmistakable emphasis.
3. The guttural ऊ *ṅ* has the sound of *ng* in 'king.'
4. The palatal letters च *ch* and ज *j* have the sound of *ch* in 'church' and of *j* in 'join.'
5. The lingual letters are said to be pronounced by bringing the lower surface of the tongue against the roof of the palate. As a matter of fact the ordinary pronunciation of *t*, *d*, *n* in English is what Hindus would call lingual, and it is essential to distinguish the Sanskrit dentals by bringing the tip of the tongue against the very edge of the upper front-teeth. In transcribing English words the natives naturally represent the English dentals by their linguals, not by their own dentals; e. g. ड़िरेक्ट *Direkṭar*, गवर्नमेण्ट *Gavarnment*, &c.*
6. The Visarga, Jihvāmūliya and Upadhmanīya are not now articulated audibly.
7. The dental स *s* sounds like *s* in 'sin,' the lingual श *sh* like *sh* in 'shun,' the palatal ष *ṣ* like *ss* in 'session.'

* Bühler, *Madras Literary Journal*, February, 1864. Rajendralal Mitra, 'On the Origin of the Hindvī Language,' *Journal of the Asiatic Society*, Bengal, 1864, p. 509.

The real Anusvâra is sounded as a very slight nasal, like *n* in French 'bon.'

If the dot is used as a graphic sign in place of the other five nasals it must, of course, be pronounced like the nasal which it represents*.

CHAPTER II.

RULES OF SANDHI OR THE COMBINATION OF LETTERS.

§ 23. In Sanskrit every sentence is considered as one unbroken chain of syllables. Except where there is a stop, which we should mark by interpunction, the final letters of each word are made to coalesce with the initial letters of the following word. This coalescence of final and initial letters, (of vowels with vowels, of consonants with consonants, and of consonants with vowels,) is called *Sandhi*.

As certain letters in Sanskrit are incompatible with each other, i.e. cannot be pronounced one immediately after the other, they have to be modified or assimilated in order to facilitate their pronunciation. The rules, according to which either one or both letters are thus modified, are called *the rules of Sandhi*.

As according to a general rule the words in a sentence must thus be glued together, the mere absence of Sandhi is in many cases sufficient to mark the stops which in other languages have to be marked by stops. Ex. **अस्वग्निमाहात्म्यं इन्द्रस्तु देवानां महत्तमः** *astvagnimâhâtmyam, indrastu devânâm mahattamah,* Let there be the greatness of Agni; nevertheless Indra is the greatest of the gods.

Distinction between External and Internal Sandhi.

§ 24. It is essential, in order to avoid confusion, to distinguish between the rules of Sandhi which determine the changes of final and initial letters of words (*pada*), and between those other rules of Sandhi which apply to the final letters of verbal roots (*dhātu*) and nominal bases (*prâtipadika*) when followed by certain terminations or suffixes. Though both are based on the same phonetic principles and are sometimes identical, their application is different. For shortness' sake it will be best to apply the name of *External*

* According to Sanskrit grammarians the real Anusvâra is pronounced in the nose only, the five nasals by their respective organs and the nose. Siddh.-Kaum. to Pân. I. 1, 9. **अमङ्गलानां नासिका च (चकारेण स्वस्वर्गोच्चारानुकूलं तात्वादि समुच्चीयते) ॥ नासिकानुस्वारस्य ॥** The real Anusvâra is therefore *nâsikya*, nasal; the five nasals are *anuvâsika*, nasalized, i.e. pronounced by their own organ of speech, and uttered through the nose.

Sandhi or *Pada Sandhi* to the changes which take place at the meeting of final and initial letters of words, and that of *Internal Sandhi* to the changes produced by the meeting of radical and formative elements.

The rules which apply to final and initial letters of words (*pada*) apply, with few exceptions, to the final and initial letters of the component parts of compounds, and likewise to the final letters of nominal bases (*prātipadika*) when followed by the so-called *Pada*-terminations (अं *bhyām*, भिः *bhiḥ*, अयः *bhyaḥ*, सु *su*), or by secondary (*taddhita*) suffixes beginning with any consonants except य् *y*.

The changes produced by the contact of incompatible letters in the body of a word should properly be treated under the heads of declension, conjugation, and derivation. In many cases it is far easier to remember the words ready-made from the dictionary, or the grammatical paradigms from the grammar, than to acquire the complicated rules with their numerous exceptions which are generally detailed in Sanskrit grammars under the head of Sandhi. It is easier to learn that the participle passive of लिह् *lih*, to lick, is लीढः *līḍhaḥ*, than to remember the rules according to which ह् + त् + *h* + *t* are changed into द् + त् + *dh* + *t*, इ + ध् + *dh*, and इ + द् + *dh* + *dh*; इ *ḍ* is dropt and the vowel lengthened: while in परिवृह् + तः *parivṛh + taḥ*, the vowel, under the same circumstances, remains short; *parivṛh + taḥ* = *parivṛḍh + taḥ*, *parivṛḍ + dhaḥ* = *parivṛḍ + dhaḥ* = *parivṛḍhaḥ*. In Greek and Latin no rules are given with regard to changes of this kind. If they are to be given at all in Sanskrit grammars, they should, to avoid confusion, be kept perfectly distinct from the rules affecting the final and initial letters of words as brought together in one and the same sentence.

Classification of Vowels.

§ 25. Vowels are divided into short (*hrasva*), long (*dirgha*), and protracted (*pluta*) vowels. Short vowels have one measure (*mātrā*), long vowels two, protracted vowels three. (Pāṇ. I. 2, 27.) A consonant is said to last half the time of a short vowel.

1. Short vowels: अ *a*, इ *i*, उ *u*, ए *ṛi*, लृ *ṛi*.
2. Long vowels: आ *ā*, ई *ī*, ऊ *ū*, ऐ *ṛi*, ए *e*, ऐ *ai*, ओ *o*, औ *au*.
3. Protracted vowels are indicated by the figure ३ ३; अ ३ *a 3*, आ ३ *ā 3*, इ ३ *i 3*, ई ३ *ī 3*, उ ३ *u 3*, औ ३ *au 3*. Sometimes we find अ ३ इ, *a 3 i*, instead of ए ३, *e 3*; or आ ३ उ, *ā 3 u*, instead of औ ३, *au 3*.

§ 26. Vowels are likewise divided into

1. Monophthongs (*samdnāksvara*): अ *a*, आ *ā*, इ *i*, ई *ī*, उ *u*, ऊ *ū*, ए *ṛi*, ऐ *ṛi*, लृ *ṛi*.
2. Diphthongs (*sandhyakshara*): ए *e*, ऐ *ai*, ओ *o*, औ *au*.

§ 27. All vowels are liable to be nasalized, or to become *anunāsika*: अँ *ā̃*, औँ *ā̃*.

§ 28. Vowels are again divided into light (*laghu*) and heavy (*guru*). This division is important for metrical purposes only.

1. Light vowels are अ *a*, इ *i*, उ *u*, ए *ri*, ल *li*, if not followed by a double consonant.
2. Heavy vowels are आ *ā*, ई *ī*, ऊ *ū*, ऐ *ri*, ए *e*, ऐ *ai*, ओ *o*, औ *au*, and any short vowel, if followed by more than one consonant.

§ 29. Vowels are, lastly, divided according to accent, into *acute* (*udātta*), *grave* (*anudātta*), and *circumflexed* (*svarita*). The acute vowels are pronounced with a raised tone, the grave vowels with a low, the circumflexed with an even tone. (Pāṇ. I. 2, 29-32.) Accents are marked in Vedic literature only.

Guṇa and Vṛiddhi.

§ 30. Guṇa is the strengthening of इ *i*, ई *ī*, उ *u*, ऊ *ū*, ए *ri*, ऐ *ri*, ल *li*, by means of a preceding अ *a*, which raises इ *i* and ई *ī* to ए *e*, उ *u* and ऊ *ū* to ओ *o*, ए *ri* and ऐ *ri* to अर् *ar*, ल *li* to अल् *al*. (Pāṇ. I. 1, 2.)

By a repetition of the same process the Vṛiddhi (increase) vowels are formed, viz. ऐ *ai* instead of ए *e*, औ *au* instead of ओ *o*, आर् *ār* instead of अर् *ar*, and आल् *āl* instead of अल् *al*. (Pāṇ. I. 1, 1.)

Vowels are thus divided again into :

1. Simple vowels: अ *a*, आ *ā*, इ *i*, ई *ī*, उ *u*, ऊ *ū*, ए *ri*, ऐ *ri*, ल *li*.
2. Guṇa vowels: ए *e* (*a + i*), ओ *o* (*a + u*), अर् *ar*, अल् *al*.
3. Vṛiddhi vowels: आ *ā*, ऐ *ai* (*a + a + i*), औ *au* (*a + a + u*), आर् *ār*, आल् *āl*.

§ 31. अ *a* and आ *ā* do not take Guṇa, or, as other grammarians say, remain unchanged after taking Guṇa. Thus in the first person sing. of the reduplicated perfect, which requires Guṇa or Vṛiddhi, हन् *han* forms with Guṇa जघन *jaghana*, or with Vṛiddhi जघान *jaghāna*, I have killed.

Combination of Vowels at the end and beginning of words.

§ 32. As a general rule, Sanskrit allows of no hiatus (*vivṛitti*) in a sentence. If a word ends in a vowel, and the next word begins with a vowel, certain modifications take place in order to remove this hiatus.

§ 33. For the purpose of explaining the combination of vowels, they may be divided into two classes :

1. Those which are liable to be changed into semivowels, इ *i*, ई *ī*, उ *u*, ऊ *ū*, ए *ri*, ऐ *ri*; also the diphthongs, ए *e*, ऐ *ai*, ओ *o*, औ *au*.
2. Those which are not, अ *a*, आ *ā*.

Calling the former liquid *, the latter hard vowels, we may say : If the

* The Prātisākhya calls them *nāmin*, for a different reason ; see Rīg-veda-prātisākhya, ed. M. M., p. xxiii.

same vowel (long or short) occurs at the end and beginning of words, the result is the long vowel. (Pân. vi. 1, 101.) Thus

अ or आ + अ or आ = आ $\bar{a} + \bar{a} = \bar{a}$.

इ or ई + इ or ई = ई $\bar{i} + \bar{i} = \bar{i}$.

उ or ऊ + उ or ऊ = ऊ $\bar{u} + \bar{u} = \bar{u}$.

चु or च्चु + चु or च्चु = च्चु $r\bar{i} + r\bar{i} = r\bar{i}^*$.

Ex. उक्ता अपगच्छति = उक्तापगच्छति *uktvā + apagachchati = uktvāpagachchati*, having spoken he goes away.

नदी ईदृशी = नदीदृशी *nadī + idṛśī = nadīdṛśī*, such a river.

कर्तुं चतुः = कर्तुचतुः *kartṛi + riju = kartṛiju*, doing (neuter) right.

किंतु उदेति = किंतूदेति *kintu + udeti = kintūdēti*, but he rises.

Or in compounds, महो + ईशः = महोशः *mahī + īśaḥ = mahīśaḥ*, lord of the earth.

§ 34. If hard vowels (long or short) occur at the end of a word, and the next begins with a liquid vowel (except diphthongs), the result is Guṇa of the liquid vowel. (Pân. vi. 1, 87.) Thus

अ or आ + इ or ई = ए $\bar{a} + \bar{i} = e$ (āi).

अ or आ + उ or ऊ = ओ $\bar{a} + \bar{u} = o$ (āu).

अ or आ + चु or च्चु = अर् $\bar{a} + r\bar{i} = ar$. (Pân. i. 1, 51.)

Ex. तव इंद्रः = तवेन्द्रः *tava + indraḥ = tavendraḥ*, thine is Indra.

सा उक्ता = सोक्ता *sā + uktvā = saktvā*, she having spoken.

† सा च्छिद्रिः = सच्छिद्रिः *sā + riddhiḥ = sarddhiḥ*, this wealth.

तव लकारः = तवल्लकारः *tava + līkāraḥ = tavalīkāraḥ*, thy letter *lī*.

Or in compounds, काम्य + इष्टिः = काम्येष्टिः *kāmya + ishṭiḥ = kāmyeshṭiḥ*, an offering for a certain boon.

हित + उपदेशः = हितोपदेशः *hita + upadeśaḥ = hitopadeśaḥ*, good advice.

§ 35. If hard vowels (long or short) occur at the end of a word, and the next begins with a diphthong, the result is Vṛiddhi. (Pân. vi. 1, 88.) Thus

अ or आ + ए = ऐ $\bar{a} + e = \bar{ai}$.

अ or आ + ऐ = ऐ $\bar{a} + \bar{ai} = \bar{ai}$.

अ or आ + ओ = औ $\bar{a} + o = \bar{au}$.

अ or आ + औ = औ $\bar{a} + \bar{au} = \bar{au}$.

Ex. तव एव = तवेव *tava + eva = tavaiva*, of thee only.

सा ऐक्षिष्ट = सैक्षिष्ट *sā + aikshishṭa = saikshishṭa*, she saw.

* The letter *lī* is left out, because it is of no practical utility. It is treated like *चु* *rī*, only substituting *l* for *r* in Guṇa and Vṛiddhi. Thus *ल + अनुबंधः* *lī + anubandhaḥ* becomes *लनुबंधः* *lanubandhaḥ*, i. e. having *lī* as indicatory letter.

† Some grammarians consider the Sandhi of \bar{a} with *rī* optional, but they require the shortening of the long \bar{a} . Ex. *ब्रह्मा + ऋषिः* *brahmā + ṛishiḥ = ब्रह्मर्षिः* *brahmarshiḥ* or *ब्रह्म ऋषिः* *brahma ṛishiḥ*, Brahmanā, a Rishi.

तव ओष्ठः = तवोष्ठः *tava + oshṭhaḥ = tavaushṭhaḥ*, thy lip.

सा औत्सुक्यवती = सौत्सुक्यवती *sā + autsukyavati = sautsukyavati*, she desirous.

or in compounds, राम + ऐश्वर्यं = रामैश्वर्यं *rāma + aiśvaryam = rāmaiśvaryam*, the lordship of Rāma.

सीता + औपम्यं = सीतौपम्यं *sītā + aupamyam = sītaupamyam*, similarity with Sītā, the wife of Rāma.

§ 36. If a simple liquid vowel (long or short) occurs at the end of a word, and the next begins with any vowel or diphthong, the result is change of the liquid vowel into a semivowel. (Pāṇ. vi. 1, 77.) Thus

इ or ई	{	अ or आ = य or या	i	{	$\ddot{a} = y\ddot{a}.$
		चु or चु = यू or यू			$r\ddot{i} = yr\ddot{i}.$
		उ or ऊ = यु or यू			$\ddot{u} = y\ddot{u}.$
		ए or ऐ = ये or ये			$e, ai = ye, yai.$
		ओ or औ = यो or यो			$o, au = yo, yau.$
चु or चु	{	अ or आ = र or रा	r	{	$\ddot{a} = r\ddot{a}.$
		इ or ई = रि or री			$\ddot{i} = r\ddot{i}.$
		उ or ऊ = रु or रू			$\ddot{u} = r\ddot{u}.$
		ए or ऐ = रे or रै			$e, ai = re, rai.$
		ओ or औ = रो or रौ			$o, au = ro, rau.$
उ or ऊ	{	अ or आ = व or वा	v	{	$\ddot{a} = v\ddot{a}.$
		इ or ई = वि or वी			$\ddot{i} = v\ddot{i}.$
		चु or चु = वृ or वृ			$r\ddot{i} = vr\ddot{i}.$
		ए or ऐ = वे or वै			$e, ai = ve, vai.$
		ओ or औ = वो or वौ			$o, au = vo, vau.$

Ex. दधि अत्र = दध्यात्र *dadhi + atra = dadhyatra*, milk here.

कर्तुं उत = कर्तुत *kartu + uta = kartruta*, doing moreover.

मधु इव = मध्विव *madhu + iva = madhviva*, like honey.

नदी ऐडस्य = नद्यैडस्य *nadī + aiḍasya = nadyaiḍasya*, the river of Aiḍa.

In compounds, नदी + अर्थ = नद्यर्थ *nadī + artham = nadyartham*, for the sake of a river.

Note—Some native grammarians allow, except in compounds, the omission of this Sandhi, but they require in that case that a long final vowel be shortened. Ex. चक्री अत्र *chakrī atra* may be चक्रात्र *chakryatra* or चक्रि अत्र *chakrī atra*.

§ 37. If a Guṇa-vowel occurs at the end of a word, and the next begins with any vowel or diphthong (except \ddot{a}), the last element of the Guṇa-vowel is changed into a semivowel. If \ddot{a} follows, \ddot{a} is elided, and no change takes place in the diphthong; see § 41. (Pāṇ. vi. 1, 78.) Thus

ए (e) + any vowel (except \ddot{a}) = अय (ay).

ओ (o) + any vowel (except \ddot{a}) = अव (av).

Ex. सखे आगच्छ = सखयागच्छ *sakhe āgachchha* = *sakhayāgachchha*, Friend, come!
 सखे इह = सखयिह *sakhe iha* = *sakhayiha*, Friend, here!
 प्रभो एहि = प्रभवेहि *prabho ehi* = *prabhavehi*, Lord, come near!
 प्रभो औषधं = प्रभवौषधं *prabho aushadham* = *prabhuvaushadham*, Lord, medicine.

In compounds, गो + ईशः = गवीशः *go + īśaḥ* = *gavīśaḥ*. There are various exceptions in compounds where गो *go* is treated as गव *gava*. (§ 41.)

§ 38. If a Vṛiddhi-vowel occurs at the end of a word, and the next begins with any vowel or diphthong, the last element is changed into a semivowel. (Pāṇ. VI. 1, 78.) Thus

ऐ (*ai*) + any vowel = आय् (*āy*).

औ (*au*) + any vowel = आव् (*āv*).

Ex. अत्रियै अर्थैः = अत्रियायर्थैः *śriyai arthaḥ* = *śriyāyarthāḥ*.

अत्रियै ऋते = अत्रियायृते *śriyai ṛite* = *śriyāyṛite*.

रवौ अस्तमिते = रवावस्तमिते *ravau astamite* = *ravāvastamite*, after sunset.

तौ इति = ताविति *tau iti* = *tāviti*.

In composition, नौ + अर्थैः = नावर्थैः *nau + artham* = *nāvartham*, for the sake of ships.

§ 39. These two rules, however, are liable to certain modifications :

1. The final य् *y* and व् *v* of अय् *ay*, अव् *av*, which stand according to rule for ए *e*, ओ *o*, may be dropt before all vowels (except ā, § 41); not, however, in composition. Thus most MSS. and printed editions change

सखे आगच्छ *sakhe āgachchha*, not into सखयागच्छ *sakhayāgachchha*, but into सख आगच्छ *sakha āgachchha*.

सखे इह *sakhe iha*, not into सखयिह *sakhayiha*, but into सख इह *sakha iha*.

प्रभो एहि *prabho ehi*, not into प्रभवेहि *prabhavehi*, but into प्रभ एहि *prabha ehi*.

प्रभो औषधं *prabho aushadham*, not into प्रभवौषधं *prabhavaushadham*, but into प्रभ औषधं *prabha aushadham*.

2. The final य् *y* of आय् *āy*, which stands for ऐ *āi*, may be dropt before all vowels, and it is usual to drop it in our editions. Thus

अत्रियै अर्थैः *śriyai arthaḥ* is more usually written अत्रिया अर्थैः *śriyā arthaḥ* instead of अत्रियायर्थैः *śriyāyarthāḥ*.

3. The final व् *v* of आव् *āv*, for औ *āu*, may be dropt before all vowels, but is more usually retained in our editions. Thus

तौ इति *tau iti* is more usually written ताविति *tāviti*, and not ता इति *tā iti*.

Note—Before the particle उ *u* the dropping of the final य् *y* and व् *v* is obligatory.

It is without any reason that the final य् *y* of Guṇa and Vṛiddhi and the final व् *v* of Guṇa are generally dropt, while the final व् *v* of Vṛiddhi is generally retained. It would be more consistent either always to retain the final semivowels or always to drop them. See Rīg-veda-prātiśākhya, ed. M. M., Sūtras 129, 132, 135 : Pāṇ. VI. 1, 78; VIII. 3, 19.

§ 40. In all these cases the hiatus, occasioned by the dropping of य *y* and व *v*, remains, and the rules of Sandhi are not to be applied again.

§ 41. ए *e* and ओ *o*, before short अ *a*, remain unchanged, and the initial अ *a* is elided. (Pāṇ. VI. 1, 109.)

Ex. शिवे अत्र = शिवेऽत्र *śive atra* = *śive'tra*, in Śiva there.

प्रभो अनुगृहाण = प्रभोऽनुगृहाण *prabho anugrihāṇa* = *prabho 'nugrihāṇa*, Lord, please.

In composition this elision is optional. (Pāṇ. VI. 1, 122.)

Ex. गो + अश्वः = गोऽश्वः or गोअश्वः *go + āśvāḥ* = *go 'śvāḥ* or *go āśvāḥ*, cows and horses.

In some compounds गव *gava* must or may be substituted for गो *go*, if a vowel follows; गवाक्षः *gavākṣaḥ*, a window, lit. a bull's eye; गवेंद्रः *gavendraḥ*, lord of kine, (a name of Kṛishṇa); गवाजिनं or गोऽजिनं *gavājinam* or *go 'jinam*, a bull's hide.

Unchangeable Vowels (Pragrihya).

§ 42. There are certain terminations the final vowels of which are not liable to any Sandhi rules. These vowels are called *pragrihya* (Pāṇ. I. 1, 11) by Sanskrit grammarians. They are,

1. The terminations of the dual in ई *ī*, ऊ *ū*, and ए *e*, whether of nouns or verbs.

Ex. कवी इमौ *kavī imau*, these two poets.

गिरी एतौ *girī etau*, these two hills.

साधू इमौ *sādḥū imau*, these two merchants.

बंधू आनय *bandhū ānaya*, bring the two friends.

लते एते *late ete*, these two creepers.

विद्ये इमे *vidye ime*, these two sciences.

शयाते अर्भकौ *śayāte arbhakau*, the two children lie down.

शयावहे आवां *śayāvahe āvām*, we two lie down.

याचते अर्थे *yāchete artham*, they two ask for money.

Note—Exceptions occur, as मणीव *maṇīva*, i.e. मणी इव *maṇī iva*, like two jewels; दंपतीव *dampatīva*, i.e. दंपती इव *dampatī iva*, like husband and wife.

2. The terminations of अमी *amī* and अमू *amū*, the nom. plur. masc. and the nom. dual of the pronoun अद् *adā*. (Pāṇ. I. 1, 12.)

Ex. अमी अश्वः *amī āśvāḥ*, these horses.

अमी इशवः *amī ishavaḥ*, these arrows.

अमू अर्भकौ *amū arbhakau*, these two children. (This follows from rule 1.)

Irregular Sandhi.

§ 43. The following are a few cases of irregular Sandhi which require to be stated. When a preposition ending in **अ** or **आ** *ā* is followed by a verb beginning with **ए** *e* or **ओ** *o*, the result of the coalescence of the vowels is **ए** *e* or **ओ** *o*, not **ऐ** *ai* or **औ** *au*. (Pāṇ. vi. 1, 9+.)

Ex. **प्र + एजते = प्रेजते** *pra + ejate = prejate*.
उप + एषते = उपेषते *upa + eshate = upeshate*.
प्र + एषयति = प्रेषयति *pra + eshayati = preshayati* *.
परा + एक्षति = परेक्षति *parā + ekhati = purekhati*.
उप + ओषति = उपोषति *upa + oshati = uposhati*.
परा + ओहति = परोहति *parā + ohati = purohati*.

This is not the case before the two verbs **एध्** *edh*, to grow, and **इ** *i*, to go, if raised by Guṇa to **ए** *e*. (Pāṇ. vi. 1, 89.)

Ex. **उप + एधते = उपैधते** *upa + edhate = upaidhate*.
अव + एति = अवैति *ava + eti = avaiti*.

In verbs derived from nouns, and beginning with **ए** or **ओ** *e* or *o*, the elision of the final **अ** or **आ** *ā* of the preposition is optional.

§ 44. If a root beginning with **चृ** *ṛi* is preceded by a preposition ending in **अ** *a* or **आ** *ā*, the two vowels coalesce into **आर्** *ār* instead of **अर्** *ar*. (Pāṇ. vi. 1, 91.)

Ex. **अप + चृच्छति = अपाच्छति** *apa + ṛichchhati = apārchchhati*.
अव + चृणति = अवाणति *ava + ṛiṇāti = avārṇāti*.
प्र + चृजते = प्रार्जते *pra + ṛijate = prārjate*.
परा + चृषति = परार्षति *parā + ṛishati = parārshati*.

In verbs derived from nouns and beginning with **चृ** *ṛi*, this lengthening of the **अ** *a* of the preposition is optional. (Pāṇ. vi. 1, 92.)

In certain compounds **चृणं** *ṛiṇam*, debt, and **चृतः** *ṛitaḥ*, affected, take Vṛiddhi instead of Guṇa if preceded by **अ** *a*; **प्र + चृणं = प्रार्णं** *pra + ṛiṇam = prārṇam*, principal debt; **चृण + चृणं = चृणार्णं** *ṛiṇa + ṛiṇam = ṛiṇārṇam*, debt contracted to liquidate another debt; **शोक + चृतः = शोकार्तः** *śoka + ṛitaḥ = śokārtaḥ*, affected by sorrow. Likewise **जह्** *āh*, the substitute for **वाह्** *vāh*, carrying, forms Vṛiddhi with a preceding **अ** *a* in a compound. Thus **विश्व + जहः** *viśva + āhaḥ*, the acc. plur. of **विश्ववाह्** *viśvavāh*, is **विश्वोहः** *viśvauhaḥ*. (Pāṇ. vi. 1, 89, vārt.)

§ 45. If the initial **ओ** *o* in **ओष्ठः** *oṣṭhaḥ*, lip, and **ओतुः** *otuḥ*, cat, is preceded in a compound by **अ** or **आ** *ā*, the two vowels may coalesce into **औ** *au* or **ओ** *o*. (Pāṇ. vi. 1, 94, vārt.)

Ex. **अधर + ओष्ठः = अधरौष्ठः** or **अधरोष्ठः** *adhara + oṣṭhaḥ = adharaushṭhaḥ* or *adharošṭhaḥ*, the lower lip.
स्थूल + ओतुः = स्थूलौतुः or **स्थूलोतुः** *sthūla + otuḥ = sthūlāutuḥ* or *sthūlotuḥ*, a big cat.

* In nouns derived from **प्रेष** *presh*, the rule is optional. Ex. **प्रेष्य** or **प्रेष्य** *preshya* or *praiśhya*, a messenger. **प्रेष** *presha*, a gleaner, is derived from **प्र** *pra* and **ईष्** *īśh*.

If **ओष्ठ** *oshṭha* and **ओतु** *otu* are preceded by **अ** or **आ** *ā* in the middle of a sentence, they follow the general rule.

Ex. **मम + ओष्ठः** = **ममौष्ठः** *mama + oshṭhaḥ = mamaushṭhaḥ*, my lip.

§ 46. As irregular compounds the following are mentioned by native grammarians:

स्वैरं *svairam*, wilfulness, and **स्वैरिन्** *svairin*, self-willed, from **स्व + ईर** *sva + īra*.

अक्षौहिणी *akshauhiṇī*, a complete army, from **अक्ष + उहिनी** *aksha + ūhinī*.

प्रौढः *prauḍhaḥ*, from **प्र + उढः** *pra + ūḍhaḥ*, full-grown.

प्रौहः *prauhaḥ*, investigation, from **प्र + उहः** *pra + ūhaḥ*.

प्रेषः *praishah*, a certain prayer, from **प्र + एषः** *pra + eṣah*. (See § 43.)

प्रेष्यः *praishyah*, a messenger.

§ 47. The final **ओ** *o* of indeclinable words is not liable to the rules of Sandhi. (Pāṇ. I. 1, 15.)

Ex. **अहो अपेहि** *aho apehi*, Halloo, go away!

§ 48. Indeclinables consisting of a single vowel, with the exception of **आ** *ā* (§ 49), are not liable to the rules of Sandhi. (Pāṇ. I. 1, 14.)

Ex. **इ इन्द्र** *i indra*, Oh Indra! **उ उमेश** *u umēśa*, Oh lord of Umā!

आ एवं *ā evam*, Is it so indeed?

§ 49. If **आ** *ā* (which is written by Indian grammarians **आङ्** *āṅ*) is used as a preposition before verbs, or before nouns in the sense of 'so far as' (inclusively or exclusively) or 'a little,' it is liable to the rules of Sandhi.

Ex. **आ अध्ययनात्** = **आध्ययनात्** *ā adhyayanāt = ādhyayanāt*, until the reading begins.

आ एकदेशात् = **एकदेशात्** *ā ekadeśāt = aikadeśāt*, to a certain place.

आ आलोचितं = **आलोचितं** *ā ālochitam = ālochitam*, regarded a little.

आ उष्णं = **ओष्णं** *ā uṣṇam = oṣṇam*, a little warm.

आ इहि = **एहि** *ā ihi = ehi*, come here.

If **आ** *ā* is used as an interjection, it is not liable to Sandhi, according to § 48.

Ex. **आ एवं किल तत्** *ā, evam kila tat*, Ah,—now I recollect,—it is just so.

§ 50. Certain particles remain unaffected by Sandhi.

Ex. **हे इन्द्र** *he indra*, Oh Indra.

§ 51. A protracted vowel remains unaffected by Sandhi, because it is always supposed to stand at the end of a sentence. (Pāṇ. VI. 1, 125; VIII. 2, 82.)

Ex. **देवदत्ता ३। एहि** *devadattā 3 ehi*, Devadatta, come here!

Combination of Final and Initial Consonants.

§ 53. Here, as in the case of vowels, the rules which apply to the final consonants of words following each other in a sentence are equally applicable to the final consonants of words following each other in a compound. The final consonants of nominal bases too, before the so-called *Pada*-terminations (भ्यः *bhyām*, भिः *bhiḥ*, भ्यः *bhyaḥ*, सु *su*) and before secondary (*taddhita*) suffixes beginning with any consonant but य *y*, are treated according to the same rules. But the derivatives formed by means of these and other suffixes are best learnt from the dictionary in their ready-made state; while the changes of nominal and verbal bases ending in consonants, before the terminations of declension and conjugation and other suffixes, are regulated by different laws, and are best acquired in learning by heart the principal paradigms of nouns and verbs.

§ 54. In order to simplify the rules concerning the changes of final consonants, it is important to state at the outset that *eleven* only out of the thirty-five consonants can ever stand in Sanskrit at the end of a word; viz.

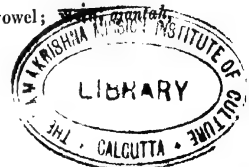
क *k*, ख *kh*, द *t*, ण *n*, त *t*, न *n*, प *p*, म *m*, ल *l*, ः *h*, ँ *m*.

1. There are five classes of consonants, consisting of five letters each; thus giving twenty-five. In every one of these five classes the aspirates, if final, are replaced by their corresponding unaspirated letters: ख *kh* by क *k*; घ *gh* by ग *g*; छ *chh*, however, not by च *ch*, but by द *t*, &c. Ex. चित्रलिख *chitralikh*, painter; voc. चित्रलिक *chitralik*. This reduces the twenty-five letters to fifteen.
2. In every class the sonant (§ 58) letters, if final, are replaced by their corresponding surd letters; ग *g* by क *k*; द *d* by त *t*, &c. Ex. हृद् *hṛd*, heart; nom. हृत् *hṛit*. This reduces the fifteen to ten*.
3. No palatal च *ch* can ever be final; hence the only remaining palatal, the च *ch*, is replaced by the corresponding guttural क *k*†. Ex. वाक् *vāk*, speech; voc. वाक् *vāk*. Final न *n* does not occur. This reduces the ten to eight. In a few roots the final ज *j* is replaced by a lingual instead of a guttural.
4. Of the semivowels, (य *y*, र *r*, ल *l*, व *v*), ल *l* is the only one that is found at the end of words. This raises the eight to nine letters.
5. ह *h* cannot be final, but is changed into द *t*; sometimes into क *k* or त *t*.

* Some grammarians allow the soft or sonant letters as final, but the MSS. and editions generally change them into the corresponding hard letters.

† The only exceptions are technical terms such as अक् *ach*, a vowel; अगन्तः *agantah*, ending in a vowel, instead of अगन्तः *agantah*.

33211



6. Of the sibilants, the only one that is found at the end of words is *Visarga*.

For, radical *ष् sḥ* cannot be final, but is replaced by *ट् ṭ*. Thus *द्विष् dvish* becomes *द्विट् dvit*. In a few words final *ष् sḥ* is changed into *क् k*.

Radical *श् ṣ* cannot be final, but is replaced by *ट् ṭ*. Thus *विश् viś* becomes *विट् vit*. In some words final *श् ṣ* is changed into *क् k*. (§ 174.)

Final radical *स् s* is treated as *Visarga*.

The *Visarga*, therefore, raises the nine to ten; and the *Anusvâra*, to eleven letters, the only ones that can ever stand at the end of real words.

Hence the rules of *Sandhi* affecting final consonants are really reduced to *eleven heads*.

§ 55. It is important to observe that no word in Sanskrit ever ends in more than one consonant, the only exception being when an *र r* precedes a final radical *तenuis* *क् k*, *ट् ṭ*, *त् t*, *प् p*. Thus

अबिभर् + त् = अबिभर् abibhar + t = abibhar, 3. p. sing. impf. of *भृ bhṛi*, to carry.

अबिभर् + स् = अबिभर् abibhar + s = abibhar, 2. p. sing. impf. of *भृ bhṛi*, to carry.

सुवल् + स् = सुवल् suvalg + s = suval, nom. sing. well jumping.

But *ऊर्क् ūrk*, strength, nom. sing. of *ऊर्ज ūrj*.

अवरिवर्त्त avarivart, 3. p. sing. impf. intens. of *वृत् vṛt* or *वृष् vṛidh*.

अमार्त् amārt, from *मृज् mṛij*. (Pāṇ. VIII. 2, 24.)

The nom. sing. of *चिकीर्ष chikīrsh* is *चिकीः chikīh*, because here the *r* is not followed by a *tenuis*.

Classification of Consonants.

§ 56. Before we can examine the changes of final and initial consonants, according to the rules of external *Sandhi*, we have to explain what is meant by the place and the quality of consonants.

1. The throat, the palate, the roof of the palate, the teeth, the lips, and the nose are called the places or organs of the letters. (See § 4.)
2. By contact between the tongue and the four places,—throat, palate, roof, teeth,—the guttural, palatal, lingual, and dental consonants are formed. Labial consonants are formed by contact between the lips.
3. In forming the nasals of the five classes the veil which separates the nose from the pharynx is withdrawn*. Hence these letters are called *Anunāsika*, i. e. co-nasal or nasalized.
4. The real *Anusvâra* is formed in the nose only, and is called *Nāsikya*, i. e. nasal.
5. The *Visarga* is said to be pronounced in the chest (*urasya*); the three or five sibilants in their respective places.

* Lectures on the Science of Language, Second Series, p. 145.

6. The semivowels, too, are referred to these five places, and three of them, य y, ल l, व v, can be nasalized, and are then called *Anunāsika*. (यँ, लँ, वँ, or यं, लं, वं, य़, ल़, व़.) र r cannot be nasalized in Sanskrit.

§ 57. According to their quality (*prayatna**, effort) letters are divided into,

1. Letters formed by complete contact (*sprishṭa*) of the organs : क k, ख kh, ग g, घ gh, ङ ṅ ; च ch, छ chh, ज j, झ zh, ञ ṇ ; ट t, ठ th, ड d, ढ dh, ण ṇ ; त t, थ th, द d, ध dh, न n ; प p, फ ph, ब b, भ bh, म m. These are called *Sparśa* in Sanskrit, and, if they did not comprehend the nasals, would correspond to the classical *mutes*.
2. Letters formed by slight contact (*īśat sprishṭa*) : य y, र r, ल l, व v (not ह h). These are called *Antaḥsthā* (fem.), i.e. intermediate between *Sparśas* and *Ūshmans*, which has been freely translated by *semivowel* or *liquid*.
3. Letters formed by slight opening (*īśad vivṛita*) : ञ ṅ, श ś, ष sh, स s, ङ ṅ, ह h. These are called *Ūshman* (flatus) in Sanskrit, which may be rendered by *sibilant* or *flatus*.
4. Vowels are said to be formed by complete opening (*vivṛita*)†.

§ 58. A second division, according to quality, is,

1. Surd letters : क k, ख kh, च ch, छ chh, ट t, ठ th, त t, थ th, प p, फ ph ; ञ ṅ, श ś, ष sh, स s, ङ ṅ, and Visarga : ḥ. In their formation the glottis is open. They are called *Aghosha*, non-sonant.
2. Sonant letters : ग g, घ gh, ज j, झ zh, ड d, ढ dh, द d, ध dh, ब b, भ bh, ङ ṅ, ञ ṇ, त n, न n, म m ; ह h, य y, र r, ल l, व v, the Anusvāra 'ṁ, and all vowels. In their formation the glottis is closed. They are called *Ghoshavat*.

§ 59. Lastly, consonants are divided, according to quality, into,

1. Aspirated (*mahāprāṇa*) : ख kh, घ gh, छ chh, झ zh, ठ th, ढ dh, थ th, ध dh, फ ph, भ bh ; ञ ṅ, श ś, ष sh, स s, ङ ṅ, ह h ; the Visarga : ḥ and Anusvāra 'ṁ.
2. Unaspirated (*alpaprāṇa*) : all the rest.

It will be seen, therefore, that the change of च ch into क k is a change of place, and that the change of च ch into ज j is a change of quality ; while in the

* Sanskrit grammarians call this आभ्यन्तरः प्रयत्नः *ābhyantarāḥ prayatnaḥ*, mode of articulation preparatory to the utterance of the sound, and distinguish it from वासः प्रयत्नः *vāḥyaḥ prayatnaḥ*, mode of articulation at the close of the utterance of the sound, which produces the qualities of surd, sonant, aspirated, and unaspirated, as explained in § 58, 59.

† Some grammarians differ in their description of the degrees of closing or opening of the organs. Some ascribe to the semivowels *duḥsprishṭa*, imperfect contact, or *īśadasprishṭa*, slight non-contact, or *īśadvivṛita*, slight opening ; to the sibilants *nemasprishṭa*, half-contact, i.e. greater opening than is required for the semivowels, or *vivṛita*, complete opening ; while they require for the vowels either *vivṛita*, complete opening, or *asprishṭa*, non-contact. Siddh.-Kaum. vol. 1. p. 10. Rīg-veda-prāṭis. XIII. 3. In the Atharva-veda-prāṭisākhya 1. 33. we ought to read एकेऽसृष्टं *eke'sprishṭam* instead of एके सृष्टं *eke sprishṭam*.

transition of च *ch* into ग *g*, or of त *t* into न *n*, we should have a change both of place and of quality.

§ 60. The changes which take place by the combination of the eleven final letters with initial vowels or consonants may be divided therefore into two classes.

Final letters are changed, 1. with regard to their places or organs, 2. with regard to their quality.

1. Changes of Place.

§ 61. The only final consonants which are liable to change of place are the Dentals, the Anusvâra, and Visarga. The Dentals, being incompatible with Palatals and Linguals, become palatal and lingual before these letters. Anusvâra and Visarga adapt themselves as much as possible to the place of the letter by which they are followed. All other changes of final consonants are merely changes of quality; these in the case of Dentals, Anusvâra, and Visarga, being superadded to the changes of place.

§ 62. Final त *t* before palatals (च *ch*, छ *chh*, ज *j*, झ *jh*, ञ *ñ*, ञ *ś*) is changed into a palatal. (Pân. VIII. 4, 40.)

Ex. तत् + च = तच्च *tat + cha = tachcha*, and this.

तत् + छिनत्ति = तच्चिनत्ति *tat + chhinatti = tachchhinatti*, he cuts this.

तत् + शृणोति = तच्चृणोति *tat + śṛṇoti = tachśṛṇoti*, he hears this *.

तत् + जायते = तच्चजायते *tat + jāyate = tadjāyate*, this is born. The final त *t* is changed into च *ch* and then into ज *j* according to § 66.

In composition, जगत् + जेता = जगज्जेता *jagat + jeta = jagajjetā*, conqueror of the world.

The same change would take place before an initial झ *jh*; and before an initial ञ *ñ*, त *t* might become either ज *j* or ञ *ñ*. (§ 68.)

§ 63. Final न *n* before ज *j*, झ *jh*, ञ *ñ*, and ञ *ś* is changed to palatal ञ *ñ*.

Ex. तान् + जयति = तान्जयति *tān + jayati = tāñjayati*, he conquers them. (Pân. VIII. 4, 40.)

Note—Rules on the changes of final न *n* before च *ch*, छ *chh*, and ञ *ś* will be given hereafter. See § 73, 74.

§ 64. Final त *t* before द *ḍ*, ढ *ḍh*, ड *ḍ*, ढ *ḍh*, ण *ṇ* (not च *sh*, Pân. VIII. 4, 43) is changed into a lingual. (Pân. VIII. 4, 41.)

Ex. तत् + डयते = तडयते *tat + ḍayate = taḍḍayate*. The final त *t* is changed into द *ḍ* and then into ड *ḍ* according to § 66.

In composition, तत् + टीका = तट्टीका *tat + ṭikā = taṭṭikā*, a gloss on this.

एतत् + ठक्कुः = एतट्टक्कुः *etat + ṭhakkurāḥ = etaṭṭhakkurāḥ*, the idol of him.

* श *ś*, according to § 92, is generally changed to छ *chh*: तच्चृणोति *tachchṛṇoti*.

The same change would take place before an initial ढ *ḍh*; and before an initial ण *ṇ*, ण *t* might become either ङ *ḍ* or ण *ṇ*. (§ 68.)

§ 65. Final न् *n* before इ *ḍ*, इ *ḍh*, ण *ṇ* (not ष *śh*, Pāṇ. VIII. 4, 43) is changed to ण *ṇ*.

Ex. महान् + डामरः = महाडामरः *mahān + ḍāmarah = mahāṇḍāmarah*, a great uproar.

Note—Rules on the changes of न् *n* before इ *ḍ* and इ *ḍh* (not ष *śh*) will be given hereafter (§ 74). The changes of place with regard to final Anusvāra (*ṁ*) and Visarga (*ḥ*) will be explained together with the changes of quality to which these letters are liable.

2. Changes of Quality.

§ 66. Sonant initials require sonant finals.

Surd initials require surd finals.

As all final letters (except nasals and ल् *l*) are surd, they remain surd before surds. They are changed into their corresponding sonant letters before sonants.

As the nasals have no corresponding surd letters, they remain unchanged in quality, though followed by surd letters, unless the contact can be avoided by inserting sibilants.

Examples :

1. क् *k* before sonants, changed into ग् *g*:

सम्यक् + उक्तं = सम्यगुक्तं *samyak + uktam = samyaguktam*, Well said !

धिक् + धनगर्वितं = धिग्धनगर्वितं *dhik + dhanagarvitam = dhigdhanagarvitam*, Fie on the purse-proud man !

In composition, दिक् + गजः = दिग्गजः *dik + gajah = diggajah*, an elephant supporting the globe at one of the eight points of the compass.

Before Pada-terminations: दिक् + भिः = दिग्भिः *dik + bhiḥ = digbbhiḥ*, instrum. plur.

Before secondary suffixes beginning with consonants, except य् *y*: वाक् + मिन् = वाग्मिन् *vāk + min = vāgmin*, eloquent*.

2. इ *ḍ* before sonants, changed into इ *ḍ*:

परिव्राट् + अयं = परिव्राडयं *parivrāt + ayam = parivrāḍayam*, he is a mendicant.

परिव्राट् + हसति = परिव्राडहसति *parivrāt + hasati = parivrāḍ hasati*, the mendicant laughs; (also परिव्राड् हसति *parivrāḍ ḥhasati*. § 70.)

In composition, परिव्राट् + मित्रं = परिव्राड्मित्रं *parivrāt + mitram = parivrāḍmitram*, a beggar's friend.

Before Pada-terminations: परिव्राट् + भिः = परिव्राड्भिः *parivrāt + bhiḥ = parivrāḍbbhiḥ*.

* Pāṇini is driven to admit a suffix *gmin* instead of *min*, in order to prevent the nasalization of the final consonant of *vāḍk*; cf. Pāṇ. VIII. 4, 45, vārt.

3. **प** before sonants, changed into **ब**:

ककुप + **अत्र** = **ककुबत्र** *kakup + atra = kakubatra*, a region there, (inflectional base **ककुभ्** *kakubh*.)

अप + **घटः** = **अभटः** *ap + ghaṭaḥ = abghaṭaḥ*, a water-jar.

अप + **जयः** = **अजयः** *ap + jayaḥ = abjayaḥ*, obtaining water.

अप + **मयः** = **अमयः** *ap + mayāḥ = ammayāḥ*, watery. (§ 69.)

ककुप + **भिः** = **ककुभिः** *kakup + bhiḥ = kakubbhiḥ*, instrum. plur.

4. **त्** before sonants, changed into **द्** *d*, except before sonant palatals and linguals, when (according to § 62) it is changed into **ज्** *j* and **श्** *ṣ*:

सरित् + **अत्र** = **सरिदत्र** *sarit + atra = saridatra*, the river there.

जगत् + **ईशः** = **जगदीशः** *jagat + īśaḥ = jagadīśaḥ*, lord of the world.

महत + **धनुः** = **महद्धनुः** *mahat + dhanuḥ = mahaddhanuḥ*, a large bow.

महत + **भिः** = **महद्भिः** *mahat + bhiḥ = mahadbhiḥ*, instrum. plur.

- त्** before sonant palatals, changed into **ज्** *j*: see § 62:

सरित् + **जलं** = **सरिज्जलं** *sarit + jalam = sarijjalam*, water of the river.

- त्** before sonant linguals, changed into **श्** *ṣ*: see § 62:

एतत् + **डामरः** = **एतद्डामरः** *etat + ḍamarāḥ = etadḍamarāḥ*, the uproar of them.

Note—There are exceptions to this rule, but they are confined to Taddhita derivatives which are found in dictionaries. Thus final **त्** before the possessive suffixes **मत्** *mat*, **वत्** *vat*, **विन्** *vin*, **वल** *vala* is not changed. Ex. **विद्युत्** + **वत्** = **विद्युवत्** *vidyut + vat = vidyutvat*, possessed of lightning. Final **स्** *s* too, which represents Visarga, remains unchanged before the same Taddhitas. Thus **तेजस्** + **विन्** = **तेजस्विन्** *tejas + vin = tejasvin*, instead of **तेजोविन्** *tejovin*; see § 84. 3. **ज्योतिस्** + **मत्** = **ज्योतिष्मत्** *jyotis + mat = jyotishmat*, instead of **ज्योतिर्मत्** *jyotirmat*; § 84. (Pāṇ. I. 4, 19.)

§ 67. Additional changes take place if the final surds **क्** *k*, **ट्** *ṭ*, **त्** *t*, **प** *p* are followed by initial nasals, chiefly **न्** *n* and **म्** *m*. The nasals being sonant, they require the change of **क्** *k*, **ट्** *ṭ*, **त्** *t*, and **प** *p* into **ग्** *g*, **ड्** *ḍ*, **द्** *d*, and **ब** *b*; but these final sonants may be further infected by the nasal character of the initial nasals, and may be written **ङ्** *ṅ*, **ण्** *ṇ*, **न्** *n*, **म्** *m*. (Pāṇ. VIII. 4, 45.)

Ex. **दिक्** + **नागः** = **दिङ्नागः** or **दिङ्गागः** *dik + nāgaḥ = diṅnāgaḥ* or *diṅṅnāgaḥ*, a world-elephant.

मधुलिद् + **नर्दति** = **मधुलिङ्गनर्दति** or **मधुलिण्णनर्दति** *madhuliṭ + nardati = madhuliṅnardati* or *madhuliṇṇardati*, the bee hums.

जगत् + **नाथः** = **जगद्नाथः** or **जगद्गाथः** *jagat + nāthaḥ = jagadnāthaḥ* or *jagan-nāthaḥ*, lord of the-world.

अप + **नदी** = **अबन्दी** or **अण्दी** *ap + nadī = abnādī* or *aṇṇadī*, water-river.

प्राक् + **मुखः** = **प्राग्मुखः** or **प्राङ्मुखः** *prāk + mukhaḥ = prāgmukhaḥ* or *prāṅmukhaḥ*, facing the east.

भवत् + **मतं** = **भवद्मतं** or **भवम्मतं** *bhavat + matam = bhavadmatam* or *bhuvanmatam*, your opinion.

Note—If a word should begin with a guttural, palatal, or lingual *n* (ङ् *n*, ञ् *n*, or ण् *n*) then a final *n̄* *t* would change its place or organ at the same time that it became a nasal. It would become ङ् *n*, ञ् *n*, or ण् *n*. There are, however, no words in common use beginning with ङ् *n*, ञ् *n*, or ण् *n*.

§ 68. Before the suffix मय *mayā* and before मातृ *mātra* the change into the nasal is not optional, but obligatory. (Pāṇ. VIII. 4, 45, vārt.)

Ex. वाक् + मयं = वाङ्मयं *rāk + mayam = vāṅmayam*, consisting of speech.

मधुलिङ्ग + मातृ = मधुलिङ्गमातृ *madhuliṅg + mātram = madhuliṅgmātram*, merely a bee.

तत् + मातृ = तन्मातृ *tat + mātram = tanmātram*, element.

Note—Ninety-six is always शण्वति *ṣaṇṇavati*, never षड्वति *ṣaḍvati*.

§ 69. The initial ह *h*, if brought into immediate contact with a final क् *k* (ग् *g*), ट् *t* (ड् *ḍ*), त् *t* (द *d*), प् *p* (ब *b*), is commonly, not necessarily, changed into the sonant aspirate of the class of the final letter, viz. into घ *gh*, ढ *ḍh*, ध *dh*, भ *bh*. (Pāṇ. VIII. 4, 62.)

Ex. धिक् + हस्तिनः = धिहस्तिनः or धिग्घस्तिनः *dhik + hastinaḥ = dhihastinaḥ or dhigghastinaḥ*, Fie on the elephants!

परिव्राट् + हतः = परिव्राड्हतः or परिव्राड्धुतः *parivrāt + hataḥ = parivrāḍhataḥ or parivrāḍdhataḥ*, the mendicant is killed.

तत् + हुतं = तदहुतं or तद्भुतं *tat + hutam = tadhutam or taddhutam*, this is sacrificed.

अप + हरणं = अभरणं or अभरणं *ap + haraṇam = abharaṇam or abbharaṇam*, water-fetching.

§ 70. त् *t* before ल् *l* is not changed into द् *d*, but into ल् *l*. (Pāṇ. VIII. 4, 60.)

Ex. तत् + लब्धं = तलब्धं *tat + labdham = tallabdham*, this is taken.

बृहत् + ललाटं = बृहल्ललाटं *bṛihat + lalāṭam = bṛihallalāṭam*, a large forehead.

§ 71. Final न् *n* before ल् *l* is changed into ल् *l*; but this ल् *l* is pronounced through the nose, and is written with the Anusvāra dot over it. It is usual in this case to write the Anusvāra as a half-moon, called *Ardha-chandra*.

Ex. महान् + लाभः = महाल्लभः *mahān + lābhaḥ = mahāḷ lābhaḥ*, large gain.

§ 72. Final ङ् *n̄*, ञ् *n̄*, and न् *n*, preceded by a short vowel and followed by any vowel, are doubled. (Pāṇ. VIII. 3, 32.)

Ex. धावन् + अश्वः = धावन्नश्वः *dhāvan + aśvaḥ = dhāvannaśvaḥ*, a running horse.

प्रत्यङ् + आस्ते = प्रत्यङ्गस्ते *pratyāṅ + āste = pratyāṅgāste*, he sits turned toward the west.

सुगण् + आस्ते = सुगणस्ते *sugaṇ + āste = sugaṇāste*, he sits counting well*.

If ङ् *n̄*, ञ् *n̄*, and न् *n* are preceded by a long vowel and followed by any vowel, no change takes place.

Ex. कवीन् + आह्वयस्व *kavīn + dhvayasva*, call the poets.

* Technical terms like उणादि *uṇādi*, a list of suffixes beginning with *uṇ*, or तिङन्त *tiṅanta*, words ending in *tiṅ*, are exempt from this rule. See also Wilkins, Sanskrita Grammar, § 30.

- § 73. Final न् *n* before initial क् *k*, ख् *kh*, and प् *p*, फ् *ph*, remains unchanged.
 Final न् *n* before च् *ch*, छ् *chh*, requires the intercession of ज्ञ *ś*.
 Final न् *n* before द् *t*, ध् *th*, requires the intercession of श् *śh*.
 Final न् *n* before त् *t*, थ् *th*, requires the intercession of स *s*. (Pân. VIII. 3, 7.)

Before these inserted sibilants the original न् *n* is changed to Anusvâra.

Ex. हसन् + चकार = हसञ्चकार *hasan + chakāra = hasamśchakāra*, he did it laughing.

धावन् + छागः = धावञ्छागः *dhāvan + chhāgaḥ = dhāvamśchhāgaḥ*, a running goat.

चलन् + टिष्ठिभः = चलंष्टिष्ठिभः *chalan + ṭiṭṭibhaḥ = chalamśṭiṭṭibhaḥ*, a moving ṭiṭṭibha-bird.

महान् + ठक्कुरः = महंश्ठक्कुरः *mahān + ṭhakkuraḥ = mahāmśṭhakkuraḥ*, a great idol.

पतन् + तरुः = पतंस्तरुः *patan + taruḥ = patamśtaruḥ*, a falling tree.

Note—प्रशान् *praśām*, quiet, forms the nom. प्रशान् *praśān*; but this final न् *n*, being the representation of an original म् *m*, is not allowed before च् *ch*, छ् *chh*, द् *t*, ध् *th*, त् *t*, थ् *th* to take a sibilant. Ex. प्रशान् + चिनोति = प्रशाञ्चिनोति *praśān + chinoti = praśāñchinoti*; not प्रशांश्चिनोति *praśāmśchinoti*. (Pân. VIII. 3, 7.)

§ 74. Final इ ण् *ṇ* and ए ण् *ṇ* may be followed by initial ज्ञ *ś*, श् *śh*, स् *s* without causing any change; but it is optional to add a क् *k* after the इ ण् *ṇ* and a द् *t* after the ए ण् *ṇ*. Thus इश ण् *ṇśa* becomes इक्ष ण् *ṇkśa* (or इच्छ ण् *ṇkchha*, § 92); इष ण् *ṇśa* becomes इक्ष ण् *ṇkśa*; इस् ण् *ṇśa* becomes इक्ष ण् *ṇkśa*; यश ण् *ṇśa* becomes यक्ष ण् *ṇśa* (or यच्छ ण् *ṇchha*); यष ण् *ṇśa* becomes यक्ष ण् *ṇśa*; यस् ण् *ṇśa* becomes यक्ष ण् *ṇśa*. (Pân. VIII. 3, 28.)

Ex. प्राङ् + शेते = प्राङ्शेते or प्राङ्क्षेते (or प्राङ्क्षेते) *prāṇ + śete = prāñśete or prāñkśete (or prāñkchete)*.

सुगण् + सरति = सुगणसरति or सुगण्दसरति *sugaṇ + sarati = sugaṇsarati or sugaṇḍsarati*.

§ 75. The same rule applies to final न् *n* before ज्ञ *ś* and स् *s*, but not before श् *śh*, where it remains unchanged. Before ज्ञ *ś* it is first changed into palatal न् *ñ** (§ 63); and ज्ञ *ñś* may again be changed to च्छ *ñchś*, च्छ *ñchchh* (§ 72, 92), or च्छ *ñchh*. Before स् *s*, न् *n* may remain unchanged, or न्स् *ns* may be changed into न्त्स् *nts*. (Pân. VIII. 3, 30.)

Ex. तान् + शट् = तान्दत् *tān + śaṭ = tānśaṭ*, those six.

तान् + शार्दूलान् = तान्शार्दूलान् or तान्छार्दूलान् or तान्छार्दूलान् or तान्छार्दूलान्
tān + śārdūlān = tāñśārdūlān or tāñchśārdūlān or tāñchchārdūlān or tāñchhārdūlān, those tigers. (Pân. VIII. 3, 31.)

* To allow न् *n* to remain unchanged before ज्ञ *ś* was a mere misprint in Benfey's large grammar, and has long been corrected by that scholar.

तान् + सहते = तान्सहते or तानसहते *tān + sahate = tānsahate or tāntsahate*, he bears them.

हिन् (हिंस) + सु = हिन्सु or हिन्सु *hin (hins) + su = hinsu or hintsu*, among enemies. (The base हिंस *hins*, before the सु *su* of the loc. plur., is treated as a Pada.) See § 53, 55.

§ 76. A final द् त before स् स must remain unchanged, and त् त may be inserted.

Ex. षट् + सरितः = षट्सरितः or षट्सरितः *ṣaṭ + saritaḥ = ṣaṭsaritaḥ or ṣaṭṣa-ritaḥ*, six rivers. (Pân. VIII. 4, 42; 3, 29.)

Anusvāra and Final म् m.

§ 77. म् m at the end of words remains unchanged if followed by any initial vowel.

Ex. किम् + अत्र *kim + atra = kimatṛ kimatra*, What is there ?

Before consonants it may, without exception, be changed to Anusvāra. (Pân. VIII. 3, 23.)

This is the general rule. The exceptions are simply optional (Pân. VIII. 59), viz.

Before क k, ख kh, ग g, घ gh, ङ ñ, the final म् m or Anusvāra may be changed into ङ ñ.

Before च ch, छ chh, ज j, झ jh, ञ ñ, to ञ ñ.

Before द t, ध th, ड d, ढ dh, ण n, to ण n.

Before त t, थ th, द d, ध dh, न n, to न n.

Before प p, फ ph, ब b, भ bh, म m, to म m.

Before य y, ल l, व v, to यँ y̐, लँ l̐, वँ v̐. See § 56. 6.

Hence it follows that final म् m may be changed into Anusvāra before all consonants, and must be so changed only before श ś, ष ṣ, स s, ह h, and र r, i. e. the five consonants which have no corresponding nasal class-letter.

It would be most desirable if scholars would never avail themselves of the optional change of final Anusvāra into ङ ñ, ञ ñ, ण n, न n, म m. We should then be spared a number of compound letters which are troublesome both in writing and printing; and we should avoid the ambiguity as to the original nature of these class-nasals when followed by initial consonant palatals, linguals, and dentals. Thus if तां जयति *tān jayati*, he conquers her, is written तान्जयति *tān jayati*, it may be taken for तान् जयति *tān jayati*, he conquers them, which, according to § 63, must be changed into तान्जयति *tān jayati*. In the same manner तान् दमयति *tān damayati* may be either तान् दमयति *tān damayati*, he tames them, or तान् दमयति *tān damayati*, he tames her. All this uncertainty is at once removed if final म् m is always changed into Anusvāra, whatever be the initial consonant of the following word.

Ex. किम् + करोषि = किं करोषि (or किङ्करोषि) *kim + karoshi = kiṁ karoshi (or kiṅ karoshi)*, What doest thou ?

शत्रुम् + जहि = शत्रुं जहि (or शत्रुञ्जहि) *śatruṁ + jahi = śatruṁ jahi (or śatruñ jahi)*, kill the enemy.

नदीम् + तरति = नदीं तरति (or नदीन्तरति) *nadīm + tarati = nadīm tarati* (or *nadīn tarati*), he crosses the river.

गुरुम् + नमति = गुरुं नमति (or गुरुन्नमति) *gurum + namati = gurum namati* (or *gurun namati*), he salutes the teacher.

किम् + फलं = किं फलं (or किम्फलं) *kim + phalam = kim phalam* (or *kim phalam*), What is the use ?

शास्त्रम् + मीमांसते = शास्त्रं मीमांसते (or शास्त्रमीमांसते) *śdstram + mīmānsate = śdstram mīmānsate* (or *śāstram mīmānsate*), he studies the book.

Before य y, ल l, व v:

सत्वरम् + याति = सत्वरं याति (or सत्वरयाति) *satvaram + yāti = satvaram yāti* (or *satvaray yāti*), he walks quickly.

विद्याम् + लभते = विद्यां लभते (or विद्याल्लभते) *vidyām + labhate = vidyām labhate* (or *vidyāḥ labhate*), he acquires wisdom.

तम् + वेद = तं वेद (or तव्वेद) *tam + veda = tam veda* (or *taṁ veda*), I know him. 33 24

Before र r, श ś, ष sh, स s, ह h:

करुणम् + रोदिति = करुणं रोदिति *karuṇam + roditi = karuṇam roditi*, he cries piteously.

शय्यायाम् + शेते = शय्यायां शेते *śayyāyām + śete = śayyāyām śete*, he lies on the couch.

मोक्षम् + सेवेत = मोक्षं सेवेत *mokṣam + seveta = mokṣam seveta*, let a man cultivate spiritual freedom.

मधुरम् + हसति = मधुरं हसति *madhuram + hasati = madhuraṁ hasati*, he laughs sweetly.

§ 78. म m at the end of a word in *pausā*, i. e. at the end of a sentence, is pronounced as m, not as Anusvāra. It may be written, however, for the sake of brevity, with the simple dot (§ 8, note), and it is so written throughout in this grammar. Ex. एवं *evam*, thus, (or एवम् *evam*.)

§ 79. Final म m before ह h, if ह h be immediately followed by न n, म m, य y, ल l, व v, may be treated as if it were immediately followed by these letters (Pāṇ. VIII. 3, 26; 27). See, however, § 77.

Ex. किम् + हुते = किं हुते or किन्हुते *kim + hnute = kim hnute* or *kin hnute*, What does he hide ?

किम् + ह्यः = किं ह्यः or किँह्यः *kim + hyaḥ = kim hyaḥ* or *kiṁ hyaḥ*, What about yesterday ?

किम् + हलयति = किं हलयति or किम्हलयति *kim + hmalayati = kim hmalayati* or *kimhmalayati*, What does he move ?

§ 80. If कृ kri is preceded by the preposition सम् sam, an् s is inserted, and म m changed to Anusvāra. (Pāṇ. VI. 1, 137; VIII. 3, 2-5.)

Ex. सम् + कृतः = संस्कृतः *sam + kṛtaḥ = saṁskṛtaḥ*, hallowed.

§ 81. In सघाज् *samrāj*, nom. सघाद् *samrāt*, king, ण् *m* is never changed. (Pân. VIII. 3, 25.)

Visarga and Final स् s and र् r.

§ 82. The phonetic changes of final sibilants, which are considered the most difficult, may be reduced to a few very simple rules. It should only be borne in mind :

1. That there are really five sibilants, and not three ; that the signs for the guttural and labial sibilants became obsolete, and were replaced by the two dots (:) which properly belong to the Visarga only, i. e. to the unmodified sibilant.
2. That all sibilants and Visarga are surd, and that their proper corresponding sonant is the र् *r*.

§ 83. The only sibilant which can be final in *pausâ* is the Visarga. If Visarga is followed by a surd letter, it is changed into the sibilant of that class to which the following surd letter belongs, provided there is a sibilant.

It should be observed, however, that the guttural and labial sibilants are now written by : *h*, and that the same sign may also be used instead of any sibilant, if followed by a sibilant.

Ex. ततः + कामः = ततः कामः (originally तत ह कामः) *tataḥ + kāmāḥ = tataḥ kāmāḥ* (originally *tataḥ kāmāḥ*), hence love.

पूर्णेः + चंद्रः = पूर्णेश्चंद्रः *pūrṇaḥ + chandrah = pūrṇaś chandrah*, the full moon.

तरोः + छाया = तरोश्छाया *taroḥ + chhāyā = taroś chhāyā*, the shade of the tree.

भीतः + दलति = भीतश्दलति *bhītaḥ + ṭalati = bhītaśṭalati*, the frightened man is disturbed.

भग्नः + दक्षुरः = भग्नश्दक्षुरः *bhagnaḥ + ṭhakkuraḥ = bhagnashṭhakkuraḥ*, the broken idol.

नद्याः + तीरं = नद्यास्तीरं *nadyāḥ + tīram = nadyāstīram*, the border of the river.

नद्याः + पारं = नद्याः पारं (originally नद्या ह पारं) *nadyāḥ + pāram = nadyāḥ pāram* (originally *nadyāḥ pāram*), the opposite shore of a river.

Visarga before sibilants (Pân. VIII. 3, 36):

सुप्तः + शिशुः = सुप्तश्शिशुः or सुप्तः शिशुः *suptaḥ + śiśuḥ = suptaś śiśuḥ or suptaḥ śiśuḥ*, the child sleeps.

भागः + षोडशः = भाग्योडशः or भागः षोडशः *bhāgaḥ + shoḍaśaḥ = bhāgash shoḍaśaḥ or bhāgaḥ shoḍaśaḥ*, a sixteenth part.

प्रथमः + सर्गः = प्रथमस्तर्गः or प्रथमः सर्गः *prathamāḥ + sargaḥ = prathamāś sargaḥ or prathamāḥ sargaḥ*, the first section.

Note 1—If Visarga is followed by an initial *त्स*, it is not changed into dental *स्*, but remains Visarga, as if followed by *स्*. (Pāṇ. VIII. 3, 35.)

Ex. शठः + त्सरति = शठः त्सरति *śaṭhaḥ + tsarati = śaṭhaḥ tsarati*, a wicked man cheats.

कः + त्सरुः = कः त्सरुः *kaḥ + tsaruḥ = kaḥ tsaruḥ*, Which is the handle of the sword?

Note 2—If, on the contrary, Visarga is followed by a sibilant with a surd letter, the Visarga is frequently dropt in MSS. (Pāṇ. VIII. 3, 36, vārt.)

Ex. देवाः + स्य = देवाः स्य or देवा स्य *devāḥ + stha = devāḥ stha* or *devā stha*, you are gods; (also देवास्स्य *devās stha*.)

हरिः + स्फुरति = हरिः स्फुरति or हरि स्फुरति *hariḥ + sphurati = hariḥ sphurati* or *hari sphurati*, Hari appears; (also हरिस्स्फुरति *haris sphurati*.)

Note 3—If nouns ending in *इस्* is or *उस्* us, like हविः *haviḥ* or धनुः *dhanuḥ*, are followed by words beginning with क् *k*, ख् *kh*, प् *p*, फ् *ph*, and are governed by these words, *श्* may be substituted for final Visarga. सर्पिषिबति or सर्पिः पिबति *sarpishpibati* or *sarpīḥ pibati*, he drinks ghee; but तिष्ठतु सर्पिः पिब त्वमुदकं *tishṭhatu sarpīḥ, piba tvam udakam*, let the ghee stand, drink thou water. (Pāṇ. VIII. 3, 44.)

§ 84. If final Visarga is followed by a sonant letter, consonant or vowel, the *general* rule is that it be changed into *र्*. (See, however, § 86.) This rule admits, however, of the following exceptions:

1. If the Visarga is preceded by *आ* *ā*, and followed by a sonant letter (vowel or consonant), the Visarga is dropt.
2. If the Visarga is preceded by *अ* *a*, and followed by any vowel except *अ* *a*, the Visarga is dropt.
3. If the Visarga is preceded by *अ* *a*, and followed by a sonant consonant, the Visarga is dropt, and the *अ* *a* changed to *ओ* *o*.
4. If the Visarga is preceded by *अ* *a*, and followed by *अ* *a*, the Visarga is dropt, *अ* *a* changed into *ओ* *o*, after which, according to § 41, the initial *अ* *a* must be elided. The sign of the elision is *ऽ*, called *Avagraha*.

Examples of the general rule:

कविः + अयं = कविरयं *kaviḥ + ayam = kavirayam*, this poet.

रविः + उदेति = रविरुदेति *raviḥ + udeti = ravir udeti*, the sun rises.

गौः + गच्छति = गौरगच्छति *gauḥ + gachchhati = gaur gachchhati*, the ox walks.

विष्णुः + जयति = विष्णुर्जयति *vishṇuḥ + jayati = vishṇur jayati*, Vishṇu is victorious.

पशोः + बंधः = पशोर्बंधः *paśoḥ + bandhaḥ = paśorbandhaḥ*, the binding of the cattle.

मुहुः + मुहुः = मुहुर्मुहुः *muhuḥ + muhuḥ = muhurmuhuḥ*, gradually.

वायुः + वाति = वायुर्वाति *vāyuḥ + vāti = vāyur vāti*, the wind blows.

शिशुः + हसति = शिशुर्हसति *śiśuḥ + hasati = śiśur hasati*, the child laughs.

निः + धनः = निर्धनः *niḥ + dhanah = nirdhanah*, without wealth.

दुः + नीतिः = दुर्नीतिः *duḥ + nītiḥ = durnītiḥ*, of bad manners.

ज्योतिः + भिः = ज्योतिर्भिः *jyotiḥ + bhiḥ = jyotirbhiḥ*, instrum. plur.

Examples of the first exception :

अश्वाः + अमी = अश्वा अमी *aśvāḥ + amī = aśvā amī*, these horses.

आगताः + क्षुषयः = आगता क्षुषयः *āgatāḥ + ṛishayaḥ = āgatā ṛishayaḥ*, the poets have arrived.

हताः + गजाः = हता गजाः *hatāḥ + gajāḥ = hatā gajāḥ*, the elephants are killed.

उन्नताः + नगाः = उन्नता नगाः *unnatāḥ + nagāḥ = unnatā nagāḥ*, the high mountains.

छात्राः + यतंते = छात्रा यतंते *chhātrāḥ + yatante = chhātrā yatante*, the pupils strive.

माः + भिः = माभिः *māḥ + bhiḥ = mābhiḥ*, instrum. plur. of मास् *mās*, moon.

Examples of the second exception :

कुतः + आगतः = कुत आगतः *kutaḥ + āgataḥ = kuta āgataḥ*, Whence come ?

कः + एषः = क एषः *kaḥ + eṣaḥ = ka eṣaḥ*, Who is he ?

कः + क्षुषिः = क क्षुषिः *kaḥ + ṛishiḥ = ka ṛishiḥ*, Who is the poet ?

मनः + आदि = मन आदि *manah + ādi = mana ādi*, beginning with mind.

Examples of the third exception :

शोभनः + गंधः = शोभनो गंधः *śobhanaḥ + gandhaḥ = śobhano gandhaḥ*, a sweet scent.

नूतनः + घटः = नूतनो घटः *nūtanah + ghaṭah = nūtano ghaṭah*, a new jar.

मूर्धन्यः + शकारः = मूर्धन्यो शकारः *mūrdhanyaḥ + ṣakārah = mūrdhanyo ṣakārah*, the lingual *ṇ*.

निर्वाणः + दीपः = निर्वाणो दीपः *nirvāṇah + dīpaḥ = nirvāṇo dīpaḥ*, the lamp is blown out.

अतीतः + मासः = अतीतो मासः *atītaḥ + māsah = atīto māsah*, the past month.

कृतः + यत्नः = कृतो यत्नः *kṛitaḥ + yatnaḥ = kṛito yatnaḥ*, effort is made.

मनः + रमः = मनोरमः *manah + ramaḥ = manoramah*, (a compound), pleasing to the mind, delightful.

नः + भिः = नोभिः *naḥ + bhiḥ = nobhiḥ*, instrum. plur. with the noses.

Examples of the fourth exception :

नरः + अयं = नरोऽयं *narah + ayam = naro 'yam*, this man.

वेदः + अधीतः = वेदोऽधीतः *vedaḥ + adhītaḥ = vedo 'dhītaḥ*, the Veda has been read.

अयः + अस्त्रं = अयोऽस्त्रं *ayaḥ + astram = ayo 'stram*, an iron-weapon.

§ 85. There are a few words in which the final letter is etymologically *ṛr**. This *ṛr*, as a final, is changed into Visarga, according to § 82, and it

* It is called रजातो विसर्गः *rajāto visargaḥ*, the Visarga produced from *r*. It occurs, preceded by अ *a*, in पुनः *punaḥ*, again; प्रातः *prātaḥ*, early; अंतः *antaḥ*, within; स्वः *svaḥ*, heaven; अहः *ahaḥ*, day (§ 196); in the voc. sing. of nouns in अग्रि, ex. पितः *pitah*, father, from पितृ *pitṛi*, &c.; and in verbal forms such as सजागर् *ajāgar*, 2.3. sing. impf. of जागृ *jāgrī*.

follows all the rules affecting the Visarga except the exceptional rules § 84. 2, 3, 4; i. e. if preceded by **अ** *a*, and followed by any sonant letter, vowel or consonant, the **र** *r* is retained.

Ex. पुनः + अपि = पुनरपि *punah + api = punarapi*, even again.

प्रातः + एव = प्रातरेव *prātaḥ + eva = prātareva*, very early.

भ्रातः + देहि = भ्रातर्देहि *bhrātaḥ + dehi = bhrātar dehi*, Brother, give !

§ 86. No **र** *r* can ever be followed by another **र** *r* (Pân. VIII. 3, 14). Hence final Visarga, whether etymologically **स्** *s* or **र** *r*, if followed by initial **र** *r*, and therefore by § 84 changed to **र** *r*, is dropt, and its preceding vowel lengthened. (Pân. VI. 3, 111.)

Ex. विधुः + राजते = विधू राजते *vidhuḥ + rājate = vidhū rājate*, the moon shines.

भ्रातः + रक्ष = भ्राता रक्ष *bhrātaḥ + raksha = bhrātā raksha*, Brother, protect !

पुनः + रोगी = पुना रोगी *punah + rogī = punā rogī*, ill again.

These are the general rules on the Sandhi of final Visarga, **स्** *s* and **र** *r*. The following rules refer to a few exceptional cases.

§ 87. The two pronouns **सः** *saḥ* and **एषः** *eṣaḥ*, this, become **स** *sa* and **एष** *eṣu* before consonants and vowels, except before short **अ** *a* and at the end of a sentence. (Pân. VI. 1, 132.)

Ex. सः + ददाति = स ददाति *saḥ + dadāti = sa dadāti*, he gives.

सः इंद्रः = स इंद्रः *saḥ indraḥ = sa indraḥ*, this Indra. The two vowels are not liable to Sandhi.

But सः + अभवत् = सोऽभवत् *saḥ + abhavat = so 'bhavat*, he was.

मृतः सः मृताḥ *saḥ*, he is dead.

Sometimes Sandhi takes place, particularly for the sake of the metre. Thus **स एष** *sa eṣa* becomes occasionally **सैष** *saisha*, he, this person. **स इंद्रः** *sa indraḥ* appears as **सेन्द्रः** *sendraḥ*. (Pân. VI. 1, 134.)

The pronoun **स्यः** *syah*, he, follows the same rule optionally in poetry. (Pân. VI. 1, 133.)

§ 88. भोः *bhoḥ*, an irregular vocative of भवत् *bhavat*, thou, drops its Visarga before all vowels and all sonant consonants. (Pân. VIII. 3, 22.)

Ex. भोः + ईशान = भो ईशान *bhoḥ + īśāna = bho īśāna*, Oh lord !

भोः + देवाः = भो देवाः *bhoḥ + devāḥ = bho devāḥ*, Oh gods !

The same applies to the interjections भगोः *bhagoḥ* and अघोः *aghoḥ*, really irregular vocatives of भगवत् *bhagavat*, God, and अघवत् *aghavat*, sinner.

§ 89. Numerous exceptions, which are best learnt from the dictionary, occur in compound and derivative words. A few of the more important may here be mentioned.

I. Nouns in **अस्** as, **इस्** is, **उस्** us, forming the first part of a Compound.

1. Before derivatives of **कृ** *kṛi*, to do (e.g. **कर** *kara*, **कार** *kāra*), before derivatives of **कम्** *kam*, to desire (e.g. **कांत** *kānta*, **काम** *kāma*), before **कंस** *kaṁsa*, goblet, **कुम्भ** *kumbha*, jar, **पात्र** *pātra*, vessel, **कुशा** *kuśā*, counter, board, **कर्णी** *karnī*, ear, the final Visarga of bases in **अस्** as is changed to **स्** s. (Pāṇ. VIII. 3, 46.)

Ex. **श्रेयः + करः = श्रेयस्करः** *śreyaḥ + karaḥ = śreyaskaraḥ*, making happy.

अहः + करः = अहस्करः *ahaḥ + karaḥ = ahaskaraḥ*, sun.

अयः + कुम्भः = अयस्कुम्भः *ayaḥ + kumbhaḥ = ayaskumbhaḥ*, iron-pot.

There are several words of the same kind—which are best learnt from the dictionary—in which the Visarga is changed into dental sibilant. (Pāṇ. VIII. 3, 47.)

Ex. **अधः + पदं = अधस्पदं** *adhaḥ + padam = adhaspadam*, below the foot.

दिवः + पतिः = दिवस्पतिः *divaḥ + patiḥ = divaspatiḥ*, lord of heaven.

वाचः + पतिः = वाचस्पतिः *vāchaḥ + patiḥ = vāchaspatiḥ*, lord of speech.

भाः + करः = भास्करः *bhāḥ + karaḥ = bhāskaraḥ*, sun, &c.

2. Nouns in **इस्** is and **उस्** us, such as **हविः** *haviḥ*, **धनुः** *dhanuḥ*, &c., before words beginning with **क्** *k*, **ख्** *kh*, **प्** *p*, and **फ्** *ph*, always take **श्** *sh*. (Pāṇ. VIII. 3, 45.)

Ex. **सर्पिः + पानं = सर्पिष्पानं** *sarpiḥ + pānam = sarpiṣpānam*, ghee-drinking.

आयुः + कामः = आयुष्कामः *āyuḥ + kāmaḥ = āyushkāmaḥ*, fond of life.

Note—**भ्रातृपुत्रः** *bhrātṛputraḥ*, nephew, is used instead of **भ्रातुः पुत्रः** *bhrātuḥ putraḥ*, the son of the brother.

II. Words in **अस्** as, **इस्** is, **उस्** us, treated as Prepositions.

1. The words **नमः** *namaḥ*, **पुरः** *puṛaḥ*, **तिरः** *tiraḥ*, if compounded prepositionally with **कृ** *kṛi*, change Visarga into **स्** s. (Pāṇ. VIII. 3, 40.)

Ex. **नमः + कारः = नमस्कारः** *namaḥ + kāraḥ = namaskāraḥ*, adoration; [but **नमः कृत्वा** *namaḥ kṛtvā*, having performed adoration.]

पुरः + कृत्य = पुरस्कृत्य *puṛaḥ + kṛitya = puraskṛitya*, having preferred.

तिरः + कारी = तिरस्कारी *tiraḥ + kārī = tiraskārī*, despising. In **तिरः** *tiraḥ* the change is considered optional. (Pāṇ. VIII. 3, 42.)

2. The words **निः** *niḥ*, **दुः** *duḥ*, **वहिः** *vahiḥ*, **आविः** *āviḥ*, **प्रादुः** *prāduḥ*, **चतुः** *chatuḥ*, if compounded with words beginning with **क्** *k*, **ख्** *kh*, **प्** *p* or **फ्** *ph*, take **श्** *sh* instead of final Visarga. (Pāṇ. VIII. 3, 41.)

Ex. **निः + कामः = निष्कामः** *niḥ + kāmaḥ = nishkāmaḥ*, loveless.

निः + फलः = निष्फलः *niḥ + phalaḥ = nishphalaḥ*, fruitless.

आविः + कृतं = आविष्कृतं *āviḥ + kṛitam = āviṣkṛitam*, made manifest.

दुः + कृतं = दुष्कृतं *duḥ + kṛitam = duṣkṛitam*, badly done, criminal.

चतुः + कोणं = चतुष्कोणं *chatuḥ + koṇam = chatuṣkoṇam*, square.

III. Nouns in **अस्** as, **इस्** is, **उस्** us, before certain Taddhita Suffixes.

1. Before the Taddhita suffixes **मत्** *mat*, **वत्** *vat*, **विन्** *vin*, and **वल** *vala*, the final **स्** s appears as **स्** s or **श्** *sh* (§ 100).

Ex. **तेजः + विन् = तेजस्विन्** *tejaḥ + vin = tejasvin*, with splendour.

ज्योतिः + मत् = ज्योतिष्मत् *jyotiḥ + mat = jyotiṣmat*, with light.

रजः + वल = रजसवल *rajaḥ + vala = rajasvala*, a buffalo.

2. Before Taddhita suffixes beginning with त् *t*, the स् *s*, preceded by इ *i* or उ *u*, is changed into ष *sh*, after which the त् *t* becomes ट् *t*.

Ex. अर्चिः + त्वं = अर्चिष्टुं *archiḥ + tvam = archisṭam*, brightness.

चतुः + तयं = चतुष्टयं *chatuḥ + tayam = chatusṭayam*, the aggregate of four.

3. Before the Taddhita suffixes पाश *pāśa*, कल्प *kalpa*, क *ka*, and in composition with the verb काम्यति *kāmyati*, nouns in अस् *as* retain their final स् *s*, while nouns in इस् *is* and उस् *us* change it into ष *sh* (§ 100). (Pāṇ. VIII. 3, 39.)

Ex. पयः + पाशं = पयस्पाशं *payah + pāśam = payaspāśam*, bad milk.

पयः + कल्पं = पयस्कल्पं *payah + kalpam = payaskalpam*, a little milk.

यशः + कः = यशस्कः *yaśaḥ + kaḥ = yaśaskah*, glorious.

यशः + काम्यति = यशस्काम्यति *yaśaḥ + kāmyati = yaśaskāmyati*, he is ambitious.

सर्पिः + पाशं = सर्पिष्पाशं *sarpiḥ + pāśam = sarpiṣpāśam*, bad ghee.

सर्पिः + कल्पं = सर्पिष्कल्पं *sarpiḥ + kalpam = sarpiṣkalpam*, a little ghee.

धनुः + कः = धनुष्कः *dhanuḥ + kaḥ = dhanushkaḥ*, belonging to the bow.

धनुः + काम्यति = धनुष्काम्यति *dhanuḥ + kāmyati = dhanushkāmyati*, he desires a bow.

§ 90. Nouns ending in radical र् *r* (§ 85) retain the र् *r* before the सु *su* of the loc. plur., and in composition before nouns even though beginning with surds.

Ex. वार् + सु = वारु *vār + su = vārshu*, in the waters.

गिर् + पतिः = गोपतिः *gir + patiḥ = gīrpatiḥ*, lord of speech.

In compounds, however, like गोपतिः *gīrpatiḥ*, the optional use of Visarga is sanctioned (Pāṇ. VIII. 2, 70, vārt.), and we meet with गोपतिः *gīhpatiḥ*, धूपतिः *dhūhpatiḥ*, and धूपतिः *dhūrpatiḥ*; स्वपतिः *svahpatiḥ* and स्वपतिः *svarpatiḥ*, lord of heaven; अहपतिः *ahahpatiḥ* and अहपतिः *aharpatiḥ*, lord of the day.

अहर् *ahar*, the Pada base of अहन् *ahan*, day, is further irregular, because its final र् *r* is treated like स् *s* before the Pada-terminations, and in composition before words beginning with र् *r*: hence अहः + भिः = अहोभिः *ahaḥ + bhiḥ = ahobhiḥ*; अहः + सु = अहःसु *ahaḥ + su = ahasu*; अहः + रात्रः = अहोरात्रः *ahaḥ + rātraḥ = ahorātraḥ*, day and night. (Pāṇ. VIII. 2, 68, vārt.)

§ 91. छ *chh* at the beginning of a word, after a final short vowel, and after the particles आ *ā* and मा *mā*, is changed to च्छ *chchh*.

Ex. तव + छाया = तव च्छाया *tava + chhāyā = tava chchhāyā*, thy shade.

मा + छिदत् = मा च्छिदत् *mā + chhidat = mā chchhidat*, let him not cut.

आ + छादयति = आ च्छादयति *ā + chhādayati = āchchhādayati*, he covers.

After any other long vowels, this change is optional.

बदरीछाया or बदरीच्छाया *badarīchhāyā* or *badarīchchhāyā*, shade of Badarīś.

In the body of a word, the change of छ *chh* into च्छ *chchh* is necessary both after long and short vowels.

Ex. इच्छति *ichchhati*, he wishes. म्लेच्छः *mlechchhaḥ*, a barbarian. (Pāṇ. VI. 1, 73-76.)

§ 92. Initial श *ś*, not followed by a hard consonant, may be changed into छ *chh*, if the final letter of the preceding word is a hard consonant or ण *ṇ* (for न *n*). (Pân. VIII. 4, 63.)

Ex. वाक् + शतं = वाक्शतं or वाक्शतं *vāk + śatam = vāksatam* or *vākchhatam*, a hundred speeches.

परिव्राट् + शेते = परिव्राट् शेते or परिव्राट्छेते *parivrāt + śete = parivrāt śete* or *parivrāt chhete*, the beggar lies down.

महत् + शकटं = महत्शकटं or महच्छकटं *mahat + śakaṭam = mahach śakaṭam* or *mahach chhakaṭam*, a great car.

तत् + श्लोकेन = तच्छ्लोकेन *tat + ślokena = tachchhlokena*, by that verse.

धावन् + शशः = धावश्शशः or धावच्छशः *dhāvan + śaśaḥ = dhāvañ śaśaḥ* or *dhāvañ chhaśaḥ*, a running hare.

अप् + शब्दः = अपशब्दः or अपच्छब्दः *ap + śabdaḥ = ap śabdaḥ* or *apchhabdaḥ*, the sound of water.

§ 93. If ह *h*, घ *gh*, द *dh*, ध *dh*, or भ *bh* stand at the end of a syllable which begins with ग *g*, इ *ḍ*, द *d*, or ब *b*, and lose their aspiration as final or otherwise, the initial consonants ग *g*, इ *ḍ*, द *d*, or ब *b* are changed into घ *gh*, द *dh*, ध *dh*, भ *bh*.

Ex. दुह् *duh*, a milker, becomes धुक् *dhuk*.

विश्वगुप् *viśvagudh*, all attracting, becomes विश्वघुत् *viśvaghut*.

बुध् *budh*, wise, becomes भुत् *bhut*.

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[illegible]

FINAL.	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35
	T	TH	D	DH	N	P	PH	B	BH	M	Y	R	L	V	S'	SH	S	H
I. K	gd	gdh	gn̄m̄	..	..	gb	gbh	gm̄nm̄	gy	gr	gl	gv	kē kēdh	..	..	g-h ggh
II. N	āv nīk's nīkēdh	..	..	..
III. T	qd	qdh	dn̄m̄	..	..	qb	dbh	dm̄nm̄	dj	dr	dl	dv	ts tēdh	..	ts	q-h dth
IV. N	ps nīk's nīkēdh	..	ps	..
V. T	dd	ddh	dn̄m̄	..	..	db	dbh	dm̄nm̄	dy	dr	dl	dv	(ch's) chēdh	..	..	q-h dth
VI. N
VII. P	bd	bēdh	bm̄nm̄	..	..	bb	bēdh	bm̄nm̄	by	br	bl	bv	ps pēdh	..	..	b-h bēdh
VIII. M	ndt (ndt) n̄nd (ndt) n̄ndt	ndt (ndt) n̄ndt	n̄m̄ (nm̄) n̄m̄p (mp) n̄m̄ph	..	..	mb	n̄bh (mb) n̄bh	n̄m̄ (nm̄) n̄m̄y	n̄m̄ n̄m̄	n̄m̄ n̄m̄	n̄m̄ n̄m̄	n̄m̄ n̄m̄	n̄m̄ n̄m̄	..	..	..
IX a. H and R exc. AH and AH	rd	rdh	rm̄	φ p h p	φ p h h p	rb	rēdh	rm̄	ry	rl	rv	rl	rd	..	..	..
IX b. AH	id.	id.	ā d	ā dh	ā n	id.	id.	ā b	ā bh	ā m̄	ā y	ār	āl	āv	id.	id.	id.	ā h
AH (not AR)	id.	id.	o d	o dh	o n	id.	id.	o b	o bh	o m̄	o y	or	ol	ov	id.	id.	id.	o h

Note — The sign \cup means that no change takes place in the initial or final letter.

Table showing the Combination of Final with Initial Consonants.

FINAL.	I IN PAUSA.	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
		क (ग)	ग	गा	...	ख	...	...	...	ग	ग	ग	...	...	...	ग	ग
I.	क	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
II.	ख	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
III.	ग	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
IV.	घ	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
V.	ङ	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
VI.	च	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
VII.	छ	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
VIII.	ज	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
IX a.	: and र	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
exc. ख: and घ:		...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
IX b.	ख:	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
ख: (not खर)		...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...

Note.—I. The sign ... means that no change takes place in the initial or final letter. II. The sign ' before a letter, indicates that it is preceded by a short: the sign ^, that it is preceded by a long vowel: the sign o, that the letter is to be elided. III. In col. IX b, id. means that the form is the same as in col. IX a.

NATI, or Change of Dental न् n and स् s into Lingual ण् n and श् sh.

§ 95. In addition to the rules which require the modification of certain letters at the beginning and end of words, there are some other rules to be remembered which regulate the transition of dental न् n and स् s into lingual ण् n and श् sh in the body of words. Beginners should try to impress on their memory these rules as far as they concern the change of the dental nasal and sibilant into the lingual nasal and sibilant in *simple words*: with regard to compound nouns and verbs, the rules are very complicated and capricious, and can only be learnt by long practice.

Change of न् n into ण् n.

§ 96. The dental न् n, followed by a vowel, or by न् n, म् m, य् y, and व् v, is, in the middle of a word, changed into the lingual ण् n if it is preceded by the linguals च् ch, छ् ch, र् r, or श् sh. The influence of these letters on a following न् n is not stopt by any vowel, by any guttural (क् k, ख kh, ग g, घ gh, ङ ङ, ह h, 'ñ), or by any labial (प p, फ ph, ब b, भ bh, म m, व v), or by य् y, intervening between the linguals and the न् n. (Pāṇ. viii. 4, 1; 2.)

Ex. नृ + नां = नृणां nṛi + nām = nṛiṇām, gen. plur. of नृ nṛi, man.

कर्णः karnaḥ, ear.

दूषणं dūṣaṇam, abuse.

वृहणं vṛiṇhaṇam, nourishing, (ह h is guttural and preceded by Anusvāra.)

अर्केण arkeṇa, by the sun, (क् k is guttural.)

गृह्णाति grihṇāti, he takes, (ह h is guttural.)

क्षिप्युः kshipnyuḥ, throwing, (प p is labial.)

प्रेम्णा premṇā, by love, (म् m is labial.)

ब्रह्मण्यः brahmaṇyaḥ, kind to Brahmans, (ह h is guttural, म् m is labial, and न् n followed by य् y.)

निषणः niṣaṇṇaḥ, rested, (न् n is followed by न् n, which is itself afterwards changed to ण् n.)

अक्षयवत् akṣayaṇvat, having eyes, (ण् n is followed by व् v.)

प्रायेण prāyeṇa, generally, (य् y does not prevent the change.)

But अर्चन archana, worship, (च ch is palatal.)

अर्णवेन arṇavena, by the ocean, (ण् n is lingual.)

दर्शनं darśanam, a system of philosophy, (श् ś is palatal.)

अर्धेन ardheṇa, by half, (ध dh is dental.)

कुर्वन्ति kurvanti, they do, (न् n is followed by त् t.)

रामान् rāmān, the Rāmas, (न् n is final.)

Note—रुणः ruṇaḥ, like वृक्कणः vṛikṇaḥ (Pāṇ. vi. 1, 16), should be written with ण् n. The ग् g is no protection for the न् n. Thus अग्नि agni has to be especially mentioned as an exception for not changing its न् n into ण् n in compounds, such as शराग्निः śarāgniḥ. (Pāṇ. Gaṇa kṣubhnddi.)

§ 97. The न् n of नु nu, the sign of the Su conjugation, and the न् n of ना ná, the sign of the Krî conjugation, are not changed into ण् n in the two verbs नृप् *trip* and क्षुब् *kshubh* (Pân. VIII. 4, 39). Hence

नृप्तेति *tripnoti*, he pleases *. क्षुब्धति *kshubhnâti*, he shakes.

But नृणोति *śrinoti*, he hears. पुष्पाति *pushpâti*, he nourishes.

क्षुभाण *kshubhâṇa*, imper. shake.

Table showing the Changes of न् n into ण् n.

च ri,	in spite of intervening Vowels, Gutturals (including ह h and Anusvâra), Labials (including व v), and य y,	change	if there follow Vowels, or
च ri,		न् n	न् n,
र r,		into	म् m,
ष sh,		ण् n	य y, व v.

§ 98. The changes here explained of न् n in the middle of simple words, (whether it belongs to a suffix or a termination,) are the most important to remember. But न् n is likewise liable to be changed into ण् n when it occurs in the second part of a compound the first part of which contains one of the letters च ri, च ri, र r, or ष sh, and particularly after certain prepositions. Here, however, the rules are much more uncertain, and we must depend on the dictionary rather than on the grammar for the right employment of the dental or lingual nasals. The following rules are the most important :

1. The change of न् n into ण् n does not take place unless the two members of the compound are combined so as to express a single conception. Hence बार्ध्नी *bârdhrî*, a leathern thong, + नास *nasa*, nose, gives बार्ध्नीणसः *bârdhrîṇasaḥ*, if it is the name of a certain animal ; according to Wilson, of a goat with long ears ; according to others, of a rhinoceros, or a bird. (Uṇâdi-Sûtras, ed. Aufrecht, s. v. Pân. VIII. 4, 3.) But चर्मन् *charman*, leather, + नासिका *nâsikâ*, nose, gives चर्मनासिकः *charmanâsikaḥ*, if it means having a leathern nose. An important exception is सर्वनामन् *sarvanâman*, a technical term for pronouns, (सर्व *sarva* being the first in their list,) which Pânini himself employs with the dental न् n only. (Pân. I. I, 27.) Other proper names not following the general rule, are त्रिनयनः *trinayanah*†,

* In the Veda we find नृप्नुहि *tripnuhi*, Rv. II. 16, 6 ; नृप्नावः *tripnavah*, Rv. III. 42, 2.

† The Sârasvatî says संज्ञायाम् वा, that the n is optionally changed when Trinayanah is a name. Hence त्रिनयनः *trinayanah* or त्रिणयनः *triṇayanah*. १. १६. २३.

three-eyed, name of Śiva; रघुनन्दनः *raghunandanah*, name of Râma; स्वभेतुः *svabhēdnuh*, name of Rahu, &c.

Words to be remembered :

अग्रणीः *agranīh*, first, principal, from अग्र *agra*, front, and नी *nī*, to lead.

ग्रामणीः *grāmanīh*, head borough, from ग्राम *grāma*, multitude, and नी *nī*, to lead.

वृत्रघ्नः *vritraghnah*, Indra, killer of Vṛitra; but वृत्रहणं *vritrahaṇam*, acc. of वृत्रहन् *vritrahan*. (Pāṇ. VIII. 4, 12; 22.)

गिरिनिदी or गिरिणीदी *girinadī* or *giriṇadī*, mountain-stream.

पराह्णः *parāhnam*, afternoon, from परा *parā*, over, and अहन् *ahan*, day; but सर्वोह्णः *sarvāhnaḥ*, the whole day, from सर्वे *sarva*, all, and अहन् *ahan*, day; and the same whenever the first word ends in ञा. (Pāṇ. VIII. 4, 7.)

There are minute distinctions, according to which, for instance, क्षीरपानं *kshīrapānam* if it means the drinking of milk, or a vessel for drinking milk, कैसः क्षीरपानः *kāṁsah kshīrapānah*, may be pronounced with dental or lingual *n* (न् *n* or ण् *n*); but if it is the name of a tribe who live on milk, it must be pronounced क्षीरपाणः *kshīrapāṇah*, milk-drinking. (Pāṇ. VIII. 4, 9 and 10.) In the same manner दम्भाहणं *darbhavāhaṇam*, a hay-cart, is spelt with lingual ण् *n*; while in ordinary compounds, such as इन्द्रवाहनं *indravāhanam*, a vehicle belonging to Indra, the dental न् *n* remains unchanged. (Pāṇ. VIII. 4, 8.)

2. In a compound consisting of more than two words the न् *n* of any one word can only be affected by the word immediately preceding. Hence माषवापेण *māsha-vāpeṇa*, by sowing beans; but माषकुम्भवापेन *māsha-kumbhāvāpeṇa*, by sowing from a bean-jar. (Pāṇ. VIII. 4, 38.)
3. In a compound the change of न् *n* into ण् *n* does not take place if the first word ends in न् *g*.

Ex. चृक् + अयनं = चृगयनं *ṛik + ayanam = ṛigayanam*.

Some grammarians restrict this to proper names. (Pāṇ. VIII. 4, 3, 5.)

Or if it ends in ष *sh*, and the next is formed by a primary suffix with न् *n*.

Ex. निः + पानं = निष्पानं *niḥ + pānam = nishpānam*.

यजुः + पावनं = यजुष्पावनं *yajuh + pāvanam = yajushpāvanam*. (Pāṇ. VIII. 4, 35.)

4. In compounds the न् *n* of nouns ending in न् *n*, and the न् *n* of case-terminations, if followed by a vowel, are always liable to change.

व्रीहिवापिन् *vrihivāpin*, rice-sowing, may form the genitive व्रीहिवापिणः *vrihivāpinah*; but also व्रीहिवापिनः *vrihivāpinah*.

व्रीहिवापाणि or व्रीहिवापानि *vrihivāpāṇi* or *vrihivāpāni*, nom. plur. neut.

व्रीहिवापेण or व्रीहिवापेन *vrihivāpeṇa* or *vrihivāpeṇa*, instrum. sing.

Likewise feminines such as ब्रीहवापिनी or ब्रीहवापिनी *vrīhivāpīnī* or *vrīhivāpīnī*. (Kāś.-Vṛitti VIII. 4, 11.)

Note—The न् n of secondary suffixes, attached to the end of compounds, is, under the general conditions, always changed to ण् n. Thus खरपः *kharapaḥ* (i.e. donkey-keeper) becomes खारपायणः *khārapāyaṇaḥ*, the descendant of Kharapa. मातृभोगीणः *mātrībhogīṇaḥ*, fit to be possessed by a mother, from मातृ *mātrī*, mother, and भोगः *bhogaḥ*, enjoyment, with the adjectival suffix ईन *īna* (*samāsānta*), is always spelt with ण् n. (See also § 98. 6.) Again, while गर्गभगिनी *gargabhagīnī*, the sister of Garga, always retains its dental न् n, being an ordinary compound, गर्गभगिणी *gargabhagīnī* would have the lingual ण् n, if it was derived from गर्गभगः *gargabhagaḥ*, the share of Garga, with the adjectival suffix ईन् *in*, fem. इनी *inī*, enjoying the share of Garga. Words which after they have been compounded take a new suffix are treated in fact like single words (*samānopada*), and therefore follow the general rule of § 96. (Pāṇ. VIII. 4, 3. Kāś.-Vṛitti VIII. 4, 11, vārt.)

5. If the second part of the compound is monosyllabic, then the change of a final न् n followed by a terminational vowel, or of a terminational न् n, is obligatory. (Pāṇ. VIII. 4, 12.)

Ex. वृत्रहन् *vrītrahan*, Vṛitra-killer; gen. वृत्रहणः *vrītrahaṇaḥ*; but दीर्घघ्नी *dīrghāhñī*. (Pāṇ. VIII. 4, 7.)

सुरापः *surāpaḥ*, drinking surā; nom. plur. neut. सुरापानि *surāpāni*.

क्षीरपः *kshīrapaḥ*, drinking milk; instrum. sing. क्षीरपेण *kshīrapēṇa*.

6. If the second part of a compound contains a guttural, the change is obligatory, even though the second part be not monosyllabic. (Pāṇ. VIII. 4, 13.)

Ex. हरिकामः *harikāmaḥ*, loving Hari; instrum. sing. हरिकामेण *harikāmeṇa*; but अग्रगामिनि *agragāmini*. (Pāṇ. VIII. 3, 92.)

शुष्कगोमयेण *śuṣhkaḡomayeṇa*, instrum. sing. of शुष्कगोमय *śuṣhkaḡomaya*; (शुष्क *śuṣhka*, dry, गोमय *gomaya*, dung.)

7. Likewise after prepositions which contain an र r, the न् n of primary affixes, such as अना *ana*, अनी *anī*, अनीय *anīya*, इन् *in*, न ना (if preceded by a vowel), and मान *māna*, is changed to ण् n, but under certain restrictions. (Pāṇ. VIII. 4, 29.)

Ex. प्रवपणं *pravapaṇam*; प्रमाणं *pramāṇam*; प्राप्यमाणं *prāpyamāṇam*.

While in these cases the change is pronounced obligatory, it is said to be optional after causative verbs (Pāṇ. VIII. 4, 30), and after verbs beginning and ending in consonants with any vowel but अ a (Pāṇ. VIII. 4, 31); hence प्रयापणं and °नं *prayāpaṇam* and *prayāpanam*; प्रकोपणं or °नं *prakopaṇam* or *prakopanam*. Again, after verbs beginning in a vowel (not अ a) and strengthening their bases by nasalization, the change is necessary; it is forbidden in other verbs, not beginning with vowels, though they require nasalization: hence प्र + इंगनं = प्रेगणं *pra + iṅganam = preṅgaṇam*; but प्र + कंपनं = प्रकंपनं *pra + kampaṇam = prakampaṇam*.

Lastly, there are several roots which defy all these rules, viz. भृ *bhṛ*, भू *bhū*, पू *pū*, कम् *kam*, गम् *gam*, प्याय् *pyáy*, वेप् *vep*: hence प्रभानं *prabhānam* &c., never प्रभाणं *prabhāṇam*; प्रवेपनं *pravepanam*, never प्रवेपणं *pravepaṇam*.

8. After prepositions containing an र *r*, such as संतर् *antar*, निर् *nir*, परा *pará*, परि *pári*, and प्र *pra*, and after दूर् *dur*, the change of न् *n* into ण् *n* takes place:

1. In most roots beginning with न् *n*. (Pân. VIII. 4, 14.)

प्र + नमति = प्रणमति *pra + namati = prañamati*, he bows.

परा + नुदति = परानुदति *pará + nudati = parānudati*, he pushes away.

संतः + नयति = संतर्णयति *antaḥ + nayati = antarṇayati*, he leads in.

प्र + नायकः = प्रणायकः *pra + nāyakaḥ = prañāyakaḥ*, a leader.

The roots which are liable to this change of their initial न् *n* are entered in the Dhātupāṭha, the list of roots of native grammarians, as beginning with ण् *n*. Thus we should find the root नम् *nam* entered as णम् *ṇam*, simply in order thus to indicate its liability to change.

2. In a few roots this change is optional if they are followed by Kṛit affixes, viz. (Pân. VIII. 4, 33.)

शिसि *nis*, to kiss; प्रणिंसितव्यं or प्रनिंसितव्यं *prañinsitavyam* or *praninsitavyam*.

णिष् *niksh*, to kiss; प्रणिष्णं or प्रनिष्णं *prañikṣhaṇam* or *pranikṣhaṇam*.

शिदि *nid*, to blame; प्रणिदं or प्रनिदं *prañindanam* or *pranindanam*.

3. In a few roots the initial न् *n* resists all change, and these roots are entered in the Dhātupāṭha as beginning with न् *n*, viz. (Pân. VI. 1, 65, vārt.)

नृत् *nṛit*, to dance.

नद् *nand*, to rejoice.

नर्द् *nard*, to howl.

नक्क *nakk*, to destroy.

नाट् *ndt*, to fall down, (Chur*.)

नाप् *ndth*, to ask.

नाप् *nddh*, to beg.

नृ *nṛi*, to lead.

Ex. परिनर्तनं *parinartanam*; परिनन्दनं *parinandanam*.

4. The root नञ् *naś*, to destroy, changes न् *n* into ण् *n* only when its श् *ś* is not changed to ष् *ṣ*. प्र + नश्यते = प्रणश्यते *pra + naśyate = prañāśyate*; but प्र + नष्टः = प्रणष्टः *pra + naśṭaḥ = prañāśṭaḥ*, destroyed. (Pân. VIII. 4, 36.)

5. In the root अन् *an*, to breathe, the न् *n* is changed to ण् *n* if the र *r* is not separated from the न् *n* by more than one letter. Thus प्र + अणिति = प्राणिति *pra + aniti = prāṇiti*, he breathes; but परि + अणिति = पर्येणिति *pāri + aniti = paryāṇiti* (Pātañjali). The reduplicated aorist forms प्राणिणत् *prāṇiṇat*; the desiderative with परा *pará* is पराणिणषति *parāṇiṇishati*. (Pân. VIII. 4, 19, 21.)

* It is not नट् *nat*, to dance, but नद् *naḍ* of the Chur class, and hence written with a long á. Siddh.-Kaum. vol. II. p. 41, note.

6. In the root हन् *han*, to kill, the न् *n* is changed except where ह् *h* has to be changed to ख् *gh*. (Pāṇ. VIII. 4, 22.) Thus प्र + हन्यते = ग्रहण्यते *pra + hanyate = prahanyate*, he is struck down; अन्तरहण्यते *antarhanyate* (Pāṇ. VIII. 4, 24); but प्र + घ्नन्ति = प्रघ्नन्ति *pra + ghnanti = praghnanti*, they kill. Also ग्रहणन् *grahanam*, killing.

The change is optional again where न् *n* is followed by म् *m* or व् *v*. (Pāṇ. VIII. 4, 23.) Thus ग्रहन्मि or ग्रहन्मि *grahammi or prahanmi*; ग्रहन्वः or ग्रहण्वः *grahanvuh or prahanvuh*.

7. The न् *n* of नु *nu* of the Su and of ना *na* of the Kṛi conjugation is changed to ख् *kh* in the verbs हि *hi*, to send, and मी *mī*, to destroy. (Pāṇ. VIII. 4, 15.)

Ex. ग्रहीष्यन्ति *grahīṣyanti*; प्रणीष्यन्ति *pranīṣyanti*.

8. The न् *n* of the termination णानि *āni* in the imperative is changeable. (Pāṇ. VIII. 4, 16.) Thus प्र + भवानि = प्रभवाणि *pra + bhavāni = prabhavāni*.

9. The न् *n* of the preposition नि *ni*, if preceded by प्र *pra*, परि *pari*, &c., is changed into ख् *kh* before the verbs (Pāṇ. VIII. 4, 17) गद् *gad*, to speak, नद् *nad*, to shout, पत् *pat*, to fall, पद् *pad*, to go, the verbs called घु *ghu*, माङ्* *mā*, to measure, मेङ् *me*, to change, सो *so*, to destroy, हन् *han*, to kill, या *yā*, to go, वा *vā*, to blow, द्रा *drā*, to flee or to sleep, खा *psā*, to eat, वप् *vap*, to sow or to weave, वह् *vah*, to bear, शम् *śam*, to be tranquil (*div*), चि *chi*, to collect, दिह् *dih*, to anoint.

The same change takes place even when the augment intervenes. (Pāṇ. VIII. 4, 17, vārt.)

प्रख्यगदत् *pranyagadat*; प्रख्यनदत् *pranyanadat*.

§ 99. In all other verbs except those which follow गद् *gad*, the change of नि *ni* after प्र *pra*, परि *pari*, &c., is optional.

प्रनिपचति or प्रणिपचति *pranipachati or prāṇipachati*.

Except again in verbs beginning with क् *ka* or ख् *kha*, or ending in श् *sh* (Pāṇ. VIII. 4, 18), in which the न् *n* of नि *ni* remains unchanged.

प्रनिकरोति *pranikaroti*; प्रनिखादति *pranikhādati*; प्रनिपिनश्ति *pranipinashṭi*.

* Where it seemed likely to be useful, the Sanskrit roots have been given with their diacritical letters (*anubandhas*), but only in their Devanāgarī form. Pāṇini in enumerating the roots which change नि *ni* after प्र *pra*, परि *pari*, &c., into णि *ni*, mentions मा *mā*, but this, according to the commentaries, includes two roots, the root माङ् *mā(ṅ)*, which forms मीमते *mīmte*, he measures, and the root मेङ् *me(ṅ)*, which forms मयते *moyate*, he changes. Where in this grammar the transcribed form of a root differs from its Devanāgarī original, the additional letters may always be looked upon as diacritical marks employed by native grammarians. Sometimes the class to which certain verbs belong has been indicated by adding the first verb of that class in brackets. Thus *śam* (*div*) means *śamyati*, or *śam* conjugated like *div*, and not *śamayate*.

Change of स् s into ष sh.

§ 100. A dental स् s (chiefly of suffixes and terminations*), if preceded by any vowel except अ, आ ā, or by क k, र r, ल l, is always changed into the lingual ष sh, provided it be followed by a vowel, or by त t, थ th, न n, म m, य y, or व v; likewise by certain Taddhita suffixes, क ka, कल्प kalpa, पाश páśa, &c.

If an inserted Anusvāra† or the Visarga or ष sh intervenes between the vowel and the स् s, the change into ष sh takes place nevertheless.

Ex. सर्पिस् *sarpis*, inflectional base; सर्पिः *sarpīḥ*, nom. sing. neut. clarified butter; instrum. सर्पिणा *sarpīṇā*; nom. plur. सर्पिण्यः *sarpīṇyaḥ* (here the Anusvāra intervenes); loc. plur. सर्पिषु *sarpīṣhu* (here the Visarga intervenes), or सर्पिष्णु *sarpīṣṇu* (here the ष sh intervenes).

वाक् *vākshu*, loc. plur. of वाच् *vāch*, speech.

सर्वशक् + सु = सर्वशक्षु *sarvaśak + su = sarvaśakshu*, omnipotent.

चित्रलिख् (क) + सु = चित्रलिक्षु *chitralikḥ (k) + su = chitralikshu*, painter.

गीर्षु *gīrshu*, loc. plur. of गिर् *gir*, speech.

कमल् + सु = कमल्यु *kamal + su = kamalyu*, naming the goddess Lakshmī.

ध्रोक्षति *dhrokshyati*, fut. of द्रुह् *druh*, to hate; (here ह h is changed to क k, and the aspiration thrown on the initial द् d.)

पोक्षति *pokshyati*, fut. of पुष् *push*, to nourish; (here ष sh is changed into क k.)

सर्पिः + कः = सर्पिष्कः *sarpīḥ + kaḥ = sarpīṣkaḥ*; adj. formed by क ka, having clarified butter.

सर्पिः + तरः = सर्पिष्टरः *sarpīḥ + taraḥ = sarpīṣṭaraḥ*; (here the त t of तरः *taraḥ* is changed into द् d, as in § 89, III. 2.) If the penultimate vowel be long, no change takes place; गीस्तार *gīstārā*. (Pāṇ. VIII. 3, 101.)

सर्पिः + मत् = सर्पिष्मत् *sarpīḥ + mat = sarpīṣmat*, having clarified butter.

* The स् s must not be a radical स् s; hence सुपिसौ *supisau*, because the स् s belongs to the root पिप् *pis*. (Pāṇ. VIII. 3, 59.) Yet आशिषः *āśīṣaḥ*, from root शास् *śās*. The rules do not apply to final स् s; hence अग्निस्तत्र *agnis tatra*. (Pāṇ. VIII. 3, 55.)

† The Anusvāra must be what Sanskrit grammarians call *num*, it must not represent a radical nasal; hence, even if we write पुंसु *puṁsu*, loc. plur. of पुंस् *puṁs*, man, Pada base पुम् *pum*, it does not become पुंषु *puṁshu*. (Pāṇ. VIII. 3, 58.) According to Bopp and other European grammarians, who do not limit the Anusvāra to the inserted Anusvāra, we should have to write either पुंषु *puṁshu*, or, if we wish to preserve the स् s, पुंस्तु *puṁstu*. According to Pāṇini, however, पुंसु *puṁsu* is the right form. The Śārasvatī prescribes पुंषु *puṁshu*.

Table showing the Changes of स् s into ष sh.

Any Vowels except अ, आ, ई, (in spite of inserted Anusvāra, Visarga, or sibilant intervening,) also क, र, ल if immediately preceding,	change स् s into ष sh	if there follow Vowels, or त, थ, न, म, य, व.
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§ 101. The same rule produces the change of स् s into ष sh in roots beginning with स् s, if reduplicated, provided the vowel of the reduplicated syllable is not अ, आ ई: Ex. स्वप् *svap*, to sleep; Redupl. Perf. सुष्वप *sushvāpa*, I have slept. सिष *sidh*, Des. सिषित्सति *sishitsati*. This rule is liable to exceptions.

§ 102. Again, many roots beginning with स् s change it into ष sh after prepositions requiring such a change, viz. अति *ati*, over, अनु *anu*, after, अपि *api*, upon, अभि *abhi*, towards, नि *ni*, in, निम् *nir*, out, परि *pari*, round, प्रति *prati*, towards, वि *vi*, away: Ex. अभि + स्तौति = अभिष्टौति *abhi + stauti = abhishtauti*, he praises. The same change takes place even after the augment has been added, in which case the स् s is really preceded by an अ a: Ex. अभ्यष्टौत् *abhyashṭaut*, he praised. Some verbs, after these prepositions, keep the ष sh in the reduplicated perfect: Ex. सिष् *sich*, to sprinkle; अभिशिञ्चति *abhisishñchati*, he sprinkles; अभिशिषेच *abhisishishecha*, he has sprinkled. In the intensive सिष् *sich* does not follow this rule; hence अभिसेसिच्यते *abhiseshichyate* (Pāṇ. VIII. 3, 112); but in the desiderative स् s is changed, अभिशिषिष्यति *abhisishishikshati*. Many other cases must be learnt from the dictionary or from Pāṇini.

§ 103. In order to give an idea of the minuteness of the rules as collected by native grammarians, and of the complicated manner in which these rules are laid down, the following extracts from Pāṇini have been subjoined, though they by no means exhaust the subject according to the views of native grammarians. It need hardly be added that beginners should not attempt to burden their memory with these rules, though a glance at them may be useful by giving them an idea of the intricacies of Sanskrit grammar.

Native grammarians enumerate all monosyllabic verbs beginning with स् s, and followed by a vowel or by a dental consonant, (likewise स्मि *smi*, to smile, सिद् *svi*, to sweat, स्वद् *svad*, to taste, स्वंज् *svañj*, to embrace, स्वप् *svap*, to sleep,) as if beginning with ष sh. Thus they write शिष् *shidh*, ष्टा *shṭhā*, श्मि *shmi*. (Pāṇ. VI. 1, 64.)

This is not done with सृप् *srip*, to go, सृज् *srij*, to let off, सृन् *sriñ*, to cover, सृष्टि *sṛi*, to cover, स्तै *styai*, to sound, सेक् *sek*, to go, स्तृ *stṛi*, to go, in order to show that their initial स् s is not liable to be changed into ष sh under any circumstances.

They then give the general rule that this initial ष sh is to be changed into स् s, in all these verbs, except शिष् *shidh*, to spit, and श्वष् *shvashk*, to go, (and according to some in श्चै *shyai*, Śār.) unless where ष sh is enjoyed a second time.

Now ष sh for स् s in these verbs is enjoined a second time :

1. When a preposition, or whatever else precedes it, requires such permutation, according to general rules. वि + स्तौति = विष्टौति *vi + stauti = vishṭauti*. सेव् *sev* forms सिषेव *sisheva* in the reduplicated perfect.

2. In desideratives, when the reduplicative syllable contains इ or उ i or u. सिष् *sidh*, Des. सिषिस्तति *sishitsati*.

But if the स् s of the desiderative element must itself be changed to ष sh, the initial स् s remains unchanged. सिष् *sidh*, सिसेधिषति *sisedhishati*. (Pāṇ. VIII. 3, 61.)

Except in स्तु *stu*, and in derivative verbs in अय *aya*, where स् s is changed to ष sh. स्तु *stu*, Des. तुष्टूयति *tusṭūyati*. सिष् *sidh*, Caus. सेधयति *sedhayati*, Des. सिषेधयिषति *sishedhayishati*; but सुसूषति *susūshati*. (VIII. 3, 61.)

Except again, in certain causatives, in अय *aya* (VIII. 3, 62), where स् s is not changed into ष sh. सिद् *svid*, सिस्वेदयिषति *sisvedayishati*. स्वद् *svad*, सिस्वादयिषति *sivādāyishati*. सह् *sah*, सिसाहयिषति *sisāhayishati*.

3. In certain verbs, after prepositions which require such a change, even when they are separated from the verb by the augment, viz. सु *su* (su), सू *sū* (tud), सो *so* (div), स्तु *stu* (ad), स्तुम् *stubbh* (bhū); or even if separated by reduplication, in the verbs स्या *sthā*, सेनय *senaya*, सिष् *sidh*, सिच् *sich*, संज् *sañj*, खंज् *khñj*, सद् *sad*, स्तम् *stambh*, खन् *ṣvan*, सेव् *sev*, (the last only after परि *pari*, नि *ni*, वि *vi*: VIII. 3, 65.)

After prepositions : अभिषुणोति *abhiṣuṇoti*. अभिषुवति *abhiṣuvati*. अभिष्यति *abhiṣhyati*. परिष्टौति *pariṣṭauti*. परिष्टोभते *pariṣṭobhate*. अभिष्टास्यति *abhiṣṭāsyati*. अभिषेणयति *abhiṣheṇayati*. परिषेधति *pariṣedhati*. अभिषिंचति *abhiṣiñchati*. परिषजति *pariṣajati*. परिष्वजते *pariṣhvajate* (VIII. 3, 65). निषीदति *nishīdati*, but प्रतिसीदति *pratisīdati* (VIII. 3, 66). अभिष्टभ्राति *abhiṣṭabhñati* (VIII. 3, 67 and 114). Also अवष्टभ्य *avashṭabhya* (VIII. 3, 68, in certain senses). वि and अवष्वणति *vi* and *avashvṇati* (VIII. 3, 69, in the sense of eating). परिषेवते *pariṣhevate*.

After prepositions and augment : अभ्यषुणोत् *abhyashuṇot*. पयषुवत् *paryashuvat*. अभ्यष्यत् *abhyashyat*. पयष्टौत् *paryashṭaut*. अभ्यष्टोभत् *abhyashṭobhat*. अभ्यष्टात् *abhyashṭhāt*. अभ्यषेणयत् *abhyashheṇayat*. पयषेधत् *paryashedhat*. अभ्यषिंचत् *abhyashiñchat*. पयषजत् *paryashajāt*. अभ्यष्वजत् *abhyashvajāt*. अभ्यषीदत् *abhyashīdat*. अभ्यष्टभ्रात् *abhyashṭabhñāt*. व्यष्वणत् *vyashvṇat* and अवाष्वणत् *avāshvṇat*. पयषेवत् *paryashevāt*.

After prepositions and reduplication (VIII. 3, 64): अभितष्टौ *abhitashṭhau*. अभिषिषेणयिषति *abhiṣhiṣheṇayishati*. अभिषिषेधयिषति *abhiṣhiṣedhayishati*. अभिषिषिषति *abhiṣhiṣishati*. अभिषिषिषति *abhiṣhiṣishati* and अभ्यषिषिषत् *abhyashishishat*. परिषिष्वंक्षते *pariṣishvāṅkshate*. निषिषस्तति *nishishatsati* (VIII. 3, 118). अभितष्टभ *abhitashṭambha*. अवष्वशाण *avashashvāṇa*. परिषिषेव *pariṣhisheva*, (the last only after परि *pari*, नि *ni*, वि *vi*.)

4. Only after the prepositions परि *pari*, नि *ni*, वि *vi*, the following words (VIII. 3, 70): the part. सितः *sitaḥ*, the subst. सयः *sayaḥ*, सिव् *siv*, सह् *sah*; कृ *kṛi* (if with initial स् s, स्कृ *skṛi*) and similar verbs; स्तु *stu*.

The words mentioned in 4. and खंज् *sañj* may optionally retain स् s, if the augment intervenes. (VIII. 3, 71.)

5. After the prepositions अनु *anu*, वि *vi*, परि *pari*, अभि *abhi*, नि *ni*, स्वद् *syand* may take ष *sh*, except when applied to living beings. (VIII. 3, 72.)
6. After the prep. वि *vi*, स्कंदि *skand* may take ष *sh*, though not in the past participle in त *ta* (VIII. 3, 73), but after the prep. परि *pari*, throughout, even in the past participle (VIII. 3, 74). परिष्कन्नः or परिस्कन्नः *parishkannaḥ* or *pariskannaḥ*.
7. After the prep. नि *nir*, नि *ni*, वि *vi*, the verbs स्फुर *sphur* and स्फुल *sphul* may take ष *sh*. (VIII. 3, 76.)
8. After the prep. वि *vi*, स्कम्भ *skambh* must always take ष *sh*. (VIII. 3, 77.)
9. The verb अस् *as*, after dropping its initial vowel, takes ष *sh* after prepositions which cause such a change, and after प्रादुर् *prádur*, if the ष *sh* is followed by य *y* or a vowel (VIII. 3, 87). अभिष्यात् *abhishtyát*. प्रादुःष्यात् *práduḥshyát*. प्रादुःषन्ति *práduḥshanti*.
10. The verb स्वप् *svap*, when changed to सुप् *sup*, takes ष *sh*, after सु *su*, वि *vi*, नि *nir*, दुर् *dur* (VIII. 3, 88). सुषुप्तः *sushuptaḥ*. दुःषुप्तः *duḥshuptaḥ*.

Exceptional cases, where स् *s* is used, and not ष *sh*:

11. The verb सिच् *sich*, followed by the intensive affix (VIII. 3, 112). अभिसेच्यते *abhiseshyate*.
12. The verb सिध् *sidh*, signifying to go (VIII. 3, 113). परिसेधति *parisedhati*.
13. The verb सह *sah*, if changed to सोद् *soḍh* (VIII. 3, 115). परिसोद् *parisoḍhum*.
14. The verbs स्तम्भ *stambh*, सिव् *siv*, सह *sah*, in the reduplicated aorist (VIII. 3, 116). पर्यसीषहत् *paryasishahat*.
15. The verb सु *su*, followed by the affixes of the 1st future, the conditional, or the desiderative (VIII. 3, 117). अभिसोष्यति *abhisoshyati*. अभिसुसूः *abhisusūḥ*.
16. The verbs सह *sad*, स्वं *svañj*, in the reduplicated perfect (VIII. 3, 118). अभिषसाद् *abhisasāda*. अभिषसजे *abhisasaje*.
17. The verb सह *sad*, optionally, if preceded by the augment (VIII. 3, 119). न्यसीदत् or न्यसीदत् *nyasādat* or *nyasādat*.

§ 104. There are many compounds in which the initial स् *s* of the second word is changed to ष *sh*, if the first word ends in a vowel (except *ā*). Ex. युधिष्ठिर *yudhishtīra*, from युधि *yudhi*, in battle, and स्थिर *sthira*, firm; सुष्ठु *sushtu*, well; दुष्ठु *dushtu*, ill; सुधमा *sushamā*, beautiful, विषमः *vishamaḥ*, difficult, from समः *samaḥ*, even; त्रिष्टुभ् *trishṭubh*, a metre; अग्नीषोमौ *agnishomau*, Agni and Soma; मातृष्वसृ *mātrishvasri*, mother's sister; पितृष्वसृ *pitrishvasri*, father's sister; गोष्ठः *goshṭhaḥ*, cow-stable; अग्निष्टोमः *agnishṭomaḥ*, a sacrifice; ज्योतिष्टोमः *vyotishṭomaḥ*, a sacrifice, (here the final स् *s* of ज्योतिस् *vyotis* is dropt.) In तुरासाह् *turāsāh*, a name of Indra, and similar compounds, स् *s* is changed to ष *sh* whenever ह् *h* becomes ट् *ṭ*: nom. तुरासाह् *turāsāh*; acc. तुरासाहं *turāsāham*. (Pāṇ. VIII. 3, 56.)

Change of Dental ष *dh* into Lingual ढ *ḍh*.

§ 105. The ष *dh* of the second pers. plur. Âtm. is changed to ढ *ḍh* in the reduplicated perfect, the aorist, and in षीध्वं *shīdhvam* of the benedictive, provided the ष *dh*, or the षीध्वं *shīdhvam*, follows immediately an inflective root ending in any vowel but अ, आ *ā*. (Pāṇ. VIII. 3, 78.)

Ex. कृ *kri*; Perf. चकृदे *chakṛidhe*.

चु *chyu*; Aor. अच्योदु *achyodhvam*.

सु *plu*; Bened. प्रोषोदु *ploshōdhvam*.

But क्षिप् *kship*; Aor. अक्षिब्धं *akshibdhvam*.

यज् *yaj*; Bened. यक्षिब्धं *yakshidhvam*.

If the same terminations are preceded by the intermediate इ *i*, and the इ *i* be preceded by य *y*, र *r*, ल *l*, व *v*, ह *h*, the change is optional.

Ex. लु *lu*; Perf. लुलुविध्वे *luluvidhve* or लुलुविद्वे *luluvidhve*.

लु *lu*; Aor. अलविध्वं *alavidhvam* or अलविद्वं *alavidhvam*.

लु *lu*; Bened. लविषिध्वं *lavishidhvam* or लविषिद्वं *lavishidhvam*.

But बुप् *budh*; Aor. अबोधिध्वं *abodhidhvam*.

Rules of Internal Sandhi.

§ 106. The phonetic rules contained in the preceding paragraphs (§ 32-94) apply, as has been stated, to the final and initial letters of words (*padas*), when brought into immediate contact with each other in a sentence, to the final and initial letters of words formed into compounds, and to the final letters of nominal bases before the Pada-terminations, and before certain secondary or Taddhita suffixes, beginning with any consonant except य *y*.

There is another class of phonetic rules applicable to the final letters of nominal (*prātipadika*) and verbal bases (*dhātu*) before the other terminations of declension and conjugation, before primary or Kṛit suffixes, and before secondary or Taddhita suffixes, beginning with a vowel or य *y*. Some of these rules are general, and deserve to be remembered. But in many cases they either agree with the rules of External Sandhi, or are themselves liable to such numerous exceptions that it is far easier to learn the words or grammatical forms themselves, as we do in Greek and Latin, than to try to master the rules according to which they are formed or supposed to be formed.

The following are a few of the phonetic rules of what may be called *Internal Sandhi*. The student will find it useful to glance at them, without endeavouring, however, to impress them on his memory. After he has learnt that द्विष् *dvish*, to hate, forms द्वेषि *dveshmi*, I hate, द्वेषि *dveshshi*, thou hatest, द्वेष्टि *dveshti*, he hates, अद्वेष्ट *advet*, he hated, द्विद्वि *dviddhi*, Hate! द्विद् *dvit*, a hater, द्विषः *dvishah*, of a hater, द्विदसु *dvitsu*, among haters,—he will refer back with advantage to the rules, more or less general, which regulate the change of final ष *sh* into क *k*, ट *t*, ड *d*, &c.; but he will never learn his declensions and conjugations properly, if, instead of acquiring first the paradigms as they are, he endeavours to construct each form by itself, according to the phonetic rules laid down in the following paragraphs.

1. Final Vowels.

§ 107. No hiatus is tolerated in the middle of Sanskrit words. Words such as प्रयग *prāyga*, fore-yoke, तिताड *titāḍ*, sieve, are isolated exceptions. The hiatus in compounds, such as पुरस्ता *pura-ēḍā*, going in front, नमस्तुति *nama-uktiḥ*, saying of praise, which

is produced by the elision of a final **स्** before certain vowels, has been treated of under the head of External Sandhi. (§ 84. 2.)

§ 108. Final **अ** *a* and **आ** *ā* coalesce with following vowels according to the general rules of Sandhi.

तुद् + अमि *tuda + ami* = तुदामि *tudāmi*, I beat.

तुद् + इ *tuda + i* = तुदे *tude*, I beat, *Âtm.*

दान + इ *dāna + i* = दाने *dāne*, in the gift.

दान + ई *dāna + ī* = दाने *dāne*, the two gifts.

If we admit the same set of terminations after bases ending in consonants and in short **अ** *a*, it becomes necessary to lay down some rules requiring final **अ** *a* to be dropt before certain vowels. Thus if **अम्** *am* is put down as the general termination of the acc. sing., as in **वाचं** *vāch-am*, it is necessary to enjoin the omission of final **अ** *a* of **शिव** *śiva* before the **अम्** *am* of the acc. sing., in order to arrive at **शिवं** *śivam*. In the same manner, if **अम्** *am* is put down as the termination of the 1. p. sing. impf. Par., and **ए** *e* as that of the 1. p. sing. pres. *Âtm.*, we can form regularly **अद्वेषं** *advēsh-am* and **द्विषे** *dvishē*; but we have to lay down a new rule, according to which the final **अ** *a* of **तुद्** *tuda* is dropt, in order to arrive at the correct forms **अतुदे** *atud(a)-am* and **तुदे** *tud(a)e*. By following the system adopted in this grammar of giving two sets of terminations, and thus enabling the student to arrive at the actual forms of declension and conjugation by a merely mechanical combination of base and termination, it is possible to dispense with a number of these phonetic rules.

Again, in the declension of bases ending in radical **आ** *ā*, certain phonetic rules had to be laid down, according to which the final **आ** *ā* had to be elided before certain terminations beginning with vowels. Thus the dative **शंखध्या + ए** *śāṅkhadhmā + e* was said to form **शंखध्मे** *śāṅkhadhme*, (to the shell-blower,) by dropping the final **आ** *ā*, and not **शंखध्मै** *śāṅkhadhmai*. Here, too, the same result is obtained by admitting two bases for this as for many other nouns, and assigning the weak base, in which the **आ** *ā* is dropt, to all the so-called Bha cases, the cases which Bopp calls the weakest cases (Pāṇ. VI. 4, 140). Each of these systems has its advantages and defects, and the most practical plan is, no doubt, to learn the paradigms by heart without asking any questions as to the manner in which the base and the terminations were originally combined or glued together.

§ 109. With regard to verbal bases ending in long **आ** *ā*, many special rules have to be observed, according to which final **आ** *ā* is either elided, or changed to **ई** *ī* or to **ए** *e*. These rules will be given in the chapter on Conjugation. Thus

पुना + अंति *punā + anti* = पुनंति *punanti*, they cleanse.

पुना + मः *punā + mah* = पुनीमः *punīmah*, we cleanse.

दा + हि *dā + hi* = देहि *dehi*, Give!

§ 110. Final **इ** *i*, **ई** *ī*, **उ** *u*, **ऊ** *ū*, **ऋ** *ṛ*, if followed by vowels or diphthongs, are generally changed to **य** *y*, **व** *v*, **र** *r*.

Ex. मति + ऐ = मत्तै *matī + ai* = मत्तयै *matyai*, to the mind.

जिगि + उः = जिग्युः *jigī + uḥ* = जिग्युह *jigyuh*, they have conquered.

भानु + ओः = भान्वोः *bhānu + oḥ* = भान्वोह *bhānvoh*, of the two splendours.

पितृ + आ = पित्रा *pitṛī + ā* = पित्रा *pitṛā*, by the father.

बिभी + अति = बिभ्यति *bibhī + ati* = बिभ्यति *bibhyati*, they fear.

In some cases इ i and ई ē are changed to इय iy; उ u and ऊ ū to उव uv; चृ ri to रिरि ri; चृरि to इर ir and, after labials, to उर ur.

Ex. शिश्रि + अयुः = शिश्रिययुः śisri + athuḥ = śisriyathuḥ, you (two) have gone.

भी + इ = भियि bhi + i = bhiyi, in fear.

यु + अंति = युवन्ति yu + anti = yuvanti, they join.

युयु + उः = युयुवुः yuyu + uḥ = yuyuvuḥ, they have joined.

सुशु + ए = सुशुवे sushu + e = sushuve, I have brought forth.

भू + इ = भुवि bhu + i = bhuvi, on earth.

मृ + अते = म्रियते mṛi + ate = mriyate, he dies.

गृ + अति = गिरति grī + ati = girati, he swallows.

पपृ + इ = पपुरि papṛi + i = papuri, liberal.

When either the one or the other takes place must be learnt from paradigms and from special rules given under the heads of Declension and Conjugation. See बिभ्रति bibhṛati from भी bhi, but जिह्रियति jihriyati from ह्री hri.

§ 111. Final चृरि, if followed by terminational consonants, is changed to इर ir; and after labials to उर ur.

गृ ग्रि, to shout; Passive गीयेते gīr-yate; Part. गीर्णः gīrṇaḥ.

पृ प्रि, to fill; Passive पूयेते pūr-yate; Part. पूर्णः pūrṇaḥ.

Before the य y of the Passive, Intensive, and Benedictive, final इ i and उ u are lengthened, final चृ ri changed to रिरि ri, final चृरि to इर ir or उर ur. (See § 390.)

§ 112. ए e, ऐ ai, ओ o, औ au, before vowels and diphthongs, are generally changed into अय ay, आय dy, अव av, आव āv.

दे + अते = दयते de + ate = dayate, he protects.

रै + ए = राये rai + e = rāye, to wealth.

गो + ए = गवे go + e = gave, to the cow.

नौ + अः = नावः nau + aḥ = nāvah, the ships.

Roots terminated by a radical diphthong (except ये vye in redupl. perf., Pāṇ. vi. 1, 46) change it into आ ā before any affix except those of the so-called special tenses. (Pāṇ. vi. 1, 45.)

दे + ता = दाता de + tā = dātā, he will protect.

दे + सीय = दासीय de + śīya = dāsīya, May I protect!

म्लै + ता = म्लाता mlai + tā = mlātā, he will wither.

शो + ता = शाता śo + tā = śātā, he will pare.

But in the Present ग्लै + अति = ग्लायति glai + ati = glāyati, he is weary.

2. Final Consonants.

§ 113. The rules according to which the consonants which can occur at the end of a word are restricted to क k, ङ ṅ, द ḍ, ण ṇ, त t, न n, प p, म m, ल l, ः ḥ, ँ ṁ, must likewise be observed where the last letter of a nominal or verbal base becomes final, i.e. where it is not followed by any derivative letter or syllable.

Thus the nominal base युध yudh, battle, would in the vocative singular be

युध् *yudh*. Here, however, the *ध dh* must be changed into *द d*, because no aspirate is tolerated as a final (§ 54. 1); and *द d* is changed into *त t*, because no word can end in a soft consonant (§ 54. 2). वाच् *vāch*, speech, in the voc. sing. would change its *च् ch* into *क् k*, because palatals can never be final (§ 54. 3).

In अधोक् *adhok*, instead of अदोह् *adoh*, the aspiration of the final is thrown back on the initial *द d* (§ 118). The final *ह h* or *घ gh*, after losing its aspiration, becomes *ग् g*, which is further changed to *क् k*.

§ 114. Nominal or verbal bases ending in consonants and followed by terminations consisting of a single consonant, drop the termination altogether, two consonants not being tolerated at the end of a word (§ 55). The final consonants of the base are then treated like other final consonants.

वाच् + स् = वाक् *vāch + s = vāk*, speech; nom. sing.

प्राक् + स् = प्राङ् *prāch + s = prāṅ*, eastern; nom. sing. masc. Here प्राङ् *prāṅ*, which remains after the dropping of *स् s*, is, according to the same rule, reduced again to प्राङ् *prāṅ*, the final nasal remaining guttural, because it would have been guttural if the final *क् k* had remained.

सुवल् + स् = सुवल् *suvalg + s = suval*, well jumping. Here, after the dropping of *स् s*, there would remain सुवल्क् *suvalk*; but as no word can end in two consonants, this is reduced to सुवल् *suval*. Before the Pada-terminations सुवल् *suvalg* assumes its Pada form सुवल् *suval* (§ 53); hence instrum. plur. सुवल्भिः *suvalbhiḥ*.

अहन् + स् = अहन् *ahan + s = ahan*, thou killedst; 2. p. sing. impf. Par.

अद्वेष् + त् = अद्वेद् *advēsh + t = advēṭ*, he hated; 3. p. sing. impf. Par.

अदोह् + त् = अधोक् *adoh + t = adhok*, he milked; 3. p. sing. impf. Par.

Exceptions will be seen under the heads of Declension and Conjugation.

§ 115. With regard to the changes of the final consonants of nominal and verbal bases, before terminations, the general rule is,

1. Terminations beginning with sonant letters, require a sonant letter at the end of the nominal or verbal base.
2. Terminations beginning with surd letters, require a surd letter at the end of the nominal or verbal base.
3. In this general rule the terminations beginning with *vowels*, *semivowels*, or *nasals* are excluded, i. e. they produce no change in the final consonant of the base.

1. वच् + धि = वग्धि *vach + dhi = vagdhi*, Speak! 2. p. sing. imp. Par.

पृच् + ध्वे = पृग्ध्वे *prich + dhve = prigdhwē*, you mix; 2. p. plur. pres. Âtm.

2. अद् + सि = अत्ति *ad + si = atsi*, 2. p. sing. pres. thou eatest.

अद् + ति = अत्ति *ad + ti = atti*, 3. p. sing. pres. he eats.

3. मरुत् + इ = मरुति *marut + i = maruti*, loc. sing. in the wind.

वच् + मि = वचमि *vach + mi = vachmi*, I speak.

ग्रथ् + यते = ग्रथ्यते *grath + yate = grathyate*, it is arranged.

Exceptions such as भिद् + नः = भिन्नः *bhid + nah = bhinnah*, divided, भञ् + नः = भग्नः *bhaj + nah = bhagnah*, broken, must be learnt by practice rather than by rule.

§ 116. Aspirates, if followed by terminations beginning with any letter (except vowels and semivowels and nasals), lose their aspiration. (§ 54. 1.)

Ex. मामच् + ति = मामसि *mamath + ti = māmatti*, 3. p. sing. pres. Par. of the intensive मामच् *mamath*, he shakes much.

रुध् + ध्वे = रुद्धे *rundh + dhve = runddhve*, 2. p. plur. pres. Âtm. of रुध् *rudh*, you impede.

लभ् + स्ये = लप्स्ये *labh + sye = lapsye*, I shall take.

But युध् + इ = युधि *yudh + i = yudhi*, loc. sing. in battle.

लोभ् + यः = लोभ्यः *lobh + yah = lobhyah*, to be desired.

क्षुभ् + नाति = क्षुभ्नाति *kshubh + nāti = kshubhnāti*, he agitates.

It is a general rule that two aspirates can never meet in ordinary Sanskrit.

§ 117. If final घ *gh*, द् *dh*, ध् *dh*, भ् *bh* are followed by त् *t* or थ् *th*, they are changed to the corresponding soft letters, ग् *g*, इद् *ḍ*, द् *d*, ब् *b*, but the त् *t* and थ् *th* are likewise softened, and the द् *d* receives the aspiration. See also § 128.

Ex. रुणध् + ति = रुणद्धि *ruṇadh + ti = ruṇaddhi*, he obstructs.

लभ् + तः = लभ्यः *labh + taḥ = labdhaḥ*, taken.

रुध् + थः = रुद्धः *rundh + thaḥ = runddhaḥ* (also spelt रुध् *rundhaḥ*), you two obstruct.

रुध् + तः = रुद्धः *rundh + taḥ = runddhaḥ*, they two obstruct.

अबांध् + तं = अबांद्धं *abāndh + tam = abānddham*, 2. p. dual aor. 1. Par. you two bound.

अबन्ध् + थाः = अबन्द्धाः *abandh + thāḥ = abanddhāḥ*, 2. p. sing. aor. 1. Âtm. thou boundest.

In अबांद्धं *abānddham*, 2. p. dual aor. 1. Par., the aspiration of final ध् *dh* is not thrown back upon the initial ब् *b*, because it is supposed to be absorbed by the तं *tam* of the termination, changed into धं *dham*. The same applies to अबन्द्धाः *abanddhāḥ*, though here the termination थाः *thāḥ* was aspirated in itself.

§ 118. If घ *gh*, द् *dh*, ध् *dh*, भ् *bh*, ह् *h*, at the end of a syllable, lose their aspiration either as final or as being followed by ध्व् *dhv* (not by धि *dhi*), भ् *bh*, स् *s*, they throw their aspiration back upon the initial letters, provided these letters be no other than ग् *g*, इद् *ḍ*, द् *d*, ब् *b*. See § 93.

Ex. Inflective base बुध् *budh*, to know; nom. sing. भुत् *bhut*, knowing.

Instrum. plur. भुभिः *bhubhiḥ*.

Loc. plur. भुत्सु *bhutsu*.

Second pers. plur. aor. Âtm. अभुद्धं *abhuddham*.

Second pers. sing. pres. Intens. बोबोध् + सि = बोबोत्सि *bobodh + si = bobhotsi*.

Desiderative of दम् *dabh*, धिष्यति *dhipsyati*, he wishes to hurt.

First pers. sing. fut. of बंध् + स्यामि = भंस्यामि *bandh + syāmi = bhantsyāmi*, I shall bind.

दह् *dah*, to burn; धक् *dhak*, nom. sing. a burner.

दुह् *duh*, to milk; अधुग्ध्वं *adhugdhvam*, 2. p. plur. impf. Âtm. : but 2. p. sing. imp. Par. दुग्धि *dugdhi*.

Note—दध् *dadh*, the reduplicated base of धा *dhā*, दधामि *dadhāmi*, I place, throws the lost aspiration of the final ध् *dh* back on the initial द् *d*, not only before ध्व *dhv*, स् *s*, but likewise before त् *t* and थ् *th*, where we might have expected the application of § 117. दध् + तः = धत्तः *dadh + taḥ = dhattaḥ*; दध् + थः = धत्थः *dadh + thaḥ = dhattthaḥ*; दध् + से = धत्से *dadh + se = dhatsē*; दध् + ध्वं = धद्वं *dadh + dhvam = dhaddhvam*.

§ 119. If च् *ch*, ज् *j*, झ् *jh* are final, or followed by a termination beginning with any letter, except vowels, semivowels, or nasals, they are changed to क् *k* or ग् *g*.

Ex. Nominal base वाच् *vāch*; voc. वाक् *vāk*, speech.

Verbal base वच् *vach*; 3. p. sing. pres. वच् + ति = वक्ति *vach + ti = vakti*.

युञ् + धि = युंजि धि *yuñj + dhi = yuñgdhi*, 2. p. sing. imp. Join!

But loc. sing. वाच् + इ = वाचि *vāch + i = vāchi*.

वाच् + य = वाच्य *vāch + ya = vāchya*, to be spoken.

वच् + मः = वच्मः *vach + maḥ = vachmaḥ*, we speak.

वच् + वः = वच्वः *vach + vaḥ = vachvaḥ*, we two speak. (See also § 124.)

§ 120. श् *sh* at the end of nominal and verbal bases, if it becomes the final of a word, is changed into द् *t*.

Ex. Nominal base द्विष् *dvish*; nom. sing. द्विद् *dvit*, a hater.

Verbal base द्विष् *dvish*; 3. p. sing. impf. Par. अद्वेद *advēd*, he hated.

§ 121. Before verbal terminations beginning with स् *s*, it is treated like क् *k*.

Ex. द्वेष् + सि = द्वेक्षि *dvēsh + si = dvekshi*, thou hatest; aor. अद्विषत् *advishat*, he hated पोष्यति *pokshyati* (*posh + syati*), he will nourish.

§ 122. Before त् *t* or थ् *th* it remains unchanged itself, but changes त् *t* and थ् *th* into द् *t* and द् *th*.

Ex. द्विष् + तः = द्विष्टः *dvish + taḥ = dvishṭaḥ*, they (two) hate.

सर्पिष् + तमं = सर्पिष्टमं *sarpish + tamam = sarpishṭamam*, the best clarified butter.

This rule admits of a more general application, namely, that every dental त् *t*, थ् *th*, द् *d*, ध् *dh*, न् *n*, and स् *s*, is changed into the corresponding lingual, if preceded by द् *t*, द् *th*, द् *d*, द् *dh*, ण् *n*, and श् *sh*. (Pān. VIII. 4, 41.)

Ex. द्विद् + धि = द्विद्धि *dvit + dhi = dviddhi*, hate thou.

मृद् + नाति = मृद्वनाति *mṛiḍ + nāti = mṛiḍnāti*.

ईद् + ते = ईद्वे *īḍ + te = īdve*, he praises.

षट् + नां = षण्वति *ṣaṭ + nām = ṣaṇvati*, of six.

षट् + नवतिः = षण्वतिः *ṣaṭ + navatiḥ = ṣaṇvatiḥ*, ninety-six. (Pān. VIII. 4, 42, vārt.)

§ 123. Before other consonantal terminations श् *sh* is treated like द् *t*.

Ex. द्विष् + ध्वं = द्विद्ध्वं *dvish + dhvam = dviddhvam*, 2. p. plur. imp. Âtm. Hate ye

द्विष् + सु = द्विद्वसु *dvish + su = dvitsu*, loc. plur. among haters.

Exceptions to this rule, such as धृष् *dhṛish*, nom. धृक् *dhṛik*, and to other rules will be seen under the heads of Declension and Conjugation.

§ 124. In the roots भज् *bhrāj*, to shine, मृज् *mṛij*, to wipe, यज् *yaj*, to sacrifice, राज् *rāj*, to shine, सृज् *sṛij*, to let forth, and भ्रज् *bhraj*, to roast (भस्ज् *bhrasj*, Pāṇ. VIII. 2, 36), the final ज् *j* is replaced by ष् *sh*, which, in the cases enumerated above, is liable to the same changes as an original ष् *sh*. Thus

मृज् + थ = मृष्ठ *mṛij + tha = mṛishṭha*, you wipe.

राज् + सु = रादसु *rāj + su = rātsu*. अयज् + ध्वं = अयद्द्वम् *ayaj + dhvam = ayaddhvam*.

§ 125. Most verbal and nominal bases ending in ज्ञ् *ś*, छ् *chh*, क्ष् *ksh*, ष् *śch* (some in ज् *j*, § 124) are treated exactly like those ending in simple ष् *sh*.

Ex. Nominal base विज्ञ् *viś*; nom. विद् *viṭ*, a man of the third caste.

Fut. वेज् + स्यामि = वेक्ष्यामि *veś + syāmi = vekshyāmi*, I shall enter.

Fut. periphr. वेज् + ता = वेष्टा *veś + tā = veshṭā*, he will enter.

विज्ञ् + ध्वं = विद्द्वम् *viś + dhvam = viḍḍhvam*, enter you.

Loc. plur. विज्ञ् + सु = विदसु *viś + su = viṭsu*, among men.

Nominal base प्राक्ष् *prāchh*; nom. प्राट् *prāt*, an asker.

Verbal base प्रक्ष् *prachh*; प्रक्ष् + स्यामि = प्रक्ष्यामि *prachh + syāmi = prakshyāmi*, I shall ask.

प्रक्ष् + ता = प्रष्टा *prachh + tā = prashṭā*, he will ask.

प्राक्ष् + सु = प्रादसु *prāchh + su = prātsu*, among askers.

Nominal base तक्ष् *taksh*; तक्ष् + सु = तदसु *taksh + su = taṭsu*, among carpenters.

Nominal base रक्ष् *raksh*; गोरक्ष् + सु = गोरदसु *goraksh + su = goraṭsu*, among cow-herds.

Verbal base चक्ष् *chaksh*; चक्ष् + से = चक्षे *chaksh + se = chakshe*, thou seest.

चक्ष् + ध्वे = चक्षद्दे *chaksh + dhve = chaḍḍhve*, you see.

व्रक्ष् *vraśch*, to cut; nom. sing. वृट् *vṛiṭ*.

व्रक्ष् + स्यामि = व्रक्ष्यामि *vraśch + syāmi = vṛakshyāmi*, I shall cut.

व्रक्ष् + ता = व्रष्टा *vraśch + tā = vṛashṭā*, he will cut.

§ 126. The ज्ञ् *ś* of दिज्ञ् *diś*, to show, दृज्ञ् *dṛiś*, to see, स्पृज्ञ् *spriś*, to touch, if final, or followed by Pada-terminations, is changed into क् *k*.

Ex. Nominal base दिज्ञ् *diś*; nom. sing. दिक् *dik*; instrum. plur. दिग्भिः *digbhiḥ*; loc. plur. दिक्षु *dikshu*.

दृज्ञ् *dṛiś*; nom. sing. दृक् *dṛik*; instrum. plur. दृग्भिः *dṛigbhiḥ*.

In the root नञ् *naś*, the change of ज्ञ् *ś* into क् *k* or ट् *ṭ* is optional (Pāṇ. VIII. 2, 63). For further particulars see Declension and Conjugation.

§ 127. ह् *h* at the end of verbal bases, if followed by a termination beginning with स् *s*, is treated like ष् *gh*, i. e. like a guttural with an inherent aspiration, which aspiration may be thrown forward on the initial letter.

Ex. लेह् + स्यामि = लेक्ष्यामि *leh + syāmi = lekshyāmi*, I shall lick.

दोह् + स्यामि = दोक्ष्यामि *doh + syāmi = dhokshyāmi*, I shall milk.

§ 128. In all other cases, whether at the end of a word or followed by terminations, ह् *h* is treated either (1) like ष् *gh* in most words beginning with ह् *d* (Pāṇ. VIII. 2, 32), and in उष्णिह् *uśnih*; or (2) like द् *ḍh* in all other words.

Ex. (1) दुह् *duh*; nom. धुक् *dhuk*; instrum. plur. धुभिः *dhugbhiḥ*; loc. plur. धुषु *dhukshu*; part. pass. दुग्धः *dugdhaḥ*.

दृह् + तः = दृढः *drih + taḥ = dṛiḍhaḥ*, fast, is an exception.

Ex. (2) लिह् *lih*; nom. लिट् *liṭ*; instrum. plur. लिङ्भिः *liḍbhiḥ*; loc. plur. लिट्सु *liṭsu* (वाह् *vāh*, वाट्सु *vātsu*).

लिह् + तः = लीढः *lih + taḥ = līḍhaḥ*.

रुह् + तः = रुढः *ruh + taḥ = rūḍhaḥ*.

In लीढः *līḍhaḥ* and रुढः *rūḍhaḥ*, द् + त् *dh + t* are changed to द् + द् *dh + dh*, or, more correctly, to इ द् + द् *dh* (§ 117); then the first इ द् is dropt and the vowel lengthened. The only vowel which is not lengthened is ऋ *ri*; e.g. वृह् + तः = वृढ *vrih + ta = vṛiḍha*.

The vowel of सह् *sah* and वह् *vah* is changed into ओ *o* (Pāṇ. VI. 3, 112), unless Samprasāraṇa is required, as in the part. ऊढः *ūḍhaḥ*. (Pāṇ. VI. 1, 15.)

§ 129. The final ह् *h* of certain roots (दृह् *druh*, मुह् *muh*, सुह् *snuh*, निह् *snih*) is treated either as घ् *gh* or द् *dh*. From दृह् *druh*, to hate, we have in compounds the nom. sing. धुक् *dhruk* and भुट् *dhruṭ* (Pāṇ. VIII. 2, 33); past participle दुग्धः *drugdhaḥ* or दूढः *drūḍhaḥ*.

§ 130. The final ह् *h* of नह् *nah*, to bind, is treated as ध् *dh*.

Ex. उपानह् *upānah*, slipper; nom. sing. उपानत् *upānat*; instrum. plur. उपानद्भिः *upā-nadbhiḥ*.

Past part. pass. नह् + तः = नद्धः *nah + taḥ = naddhaḥ*, bound.

As to अनडुह् *anaḍuh*, ox, &c., see Declension.

§ 131. The स् *s* of the nominal bases ध्वस् *dhvas*, falling, and स्रस् *sras*, tearing, if final or followed by Pada-terminations, and the स् *s* of वस् *vas*, the termination of the part. perf. Par., before Pada-terminations only, is changed to त् *t* (Pāṇ. VIII. 2, 72). See, however, § 173, 204.

Ex. ध्वस् *dhvas*, to fall; nom. sing. ध्वत् *dhvat*, nom. plur. ध्वसः *dhvasaḥ*, instrum. plur. ध्वद्भिः *dhvadbhiḥ*.

§ 132. Verbal bases ending in स् *s*, change it to त् *t*, before terminations of the general tenses beginning with स् *s*. (Pāṇ. VII. 4, 49.)

Ex. वस् *vas*, to dwell; fut. वस् + स्यामि = वस्यामि *vas + syāmi = vatsyāmi*.

Before other terminations beginning with स् *s*, final स् *s* remains unchanged.

वस् + से = वस्से *vas + se = vasse*, thou dwellest.

सस् + सि = सस्सि *sas + si = sassi*, thou sleepest.

निस् + से = निस्से *nims + se = nimsse*, thou kissest.

पेपेस् + सि = पेपेष्थि *pepes + si = pepeshshi*, thou hurtest. (§ 100.)

In certain verbs final स् *s* is dropt before धि *dhi* of the imperative.

शास् + धि = शाधि *sās + dhi = śādhi*. (Pāṇ. VI. 1, 35.)

चकास् + धि = चकाधि *chakās + dhi = chakāddhi*.

In the same verbs final स् *s*, if immediately followed by the termination of the second person, स् *s*, may be changed to त् *t* or remain स् *s*.

अशास् + स् = अशान् or अशाः *asās + s = asāt or asāḥ*.

Before the त् *t* of the third person, it always becomes त् *t*.

अशास् + त् = अशान् *asās + t = asāt*. (Pāṇ. VIII. 2, 73, 74.)

Final *t*, *d*, *dh* before the *s* of the 2nd pers. sing. Imperf. Par. may be regularly represented by *t* or by *s*: *अवेत्* *avet* or *अवेः* *aveḥ*, thou knewest; *अरुणत्* *aruṇat* or *अरुणः* *aruṇaḥ*, thou preventedst. (Pāṇ. VIII. 2, 75.)

§ 133. *n* and *m* at the end of a nominal or verbal base, before sibilants (but not before the *su* of the loc. plur.), are changed to Anusvāra.

Ex. *जिघांसति* *jighāṁsati*, he wishes to kill, from *हन्* *han*.

क्रंस्यते *kraṁsyate*, he will step, from *क्रम्* *kram*.

But *सुहिन्सु* *suhinsu*, among good strikers, from *सुहिन* *suhin*, Pada base of *सुहिम्* *suhim*. If *n* were changed to Anusvāra, we should have to write *सुहिंषु* *suhimṣhu*.

§ 134. *n* remains unchanged before semivowels.

Ex. *हन्त्यते* *hanyate*, he is killed, from *हन्* *han*. *तन्वन्* *tanvan*, extending, from *तन्* *tan*.

प्रेन्वन् *preṇvanam**, propelling, from *इन्व* *inv*.

§ 135. *m* remains unchanged before the semivowels *y*, *r*, *l*.

Ex. *काम्यः* *kām-yaḥ*, to be loved, from *कम्* *kam*.

ताम्रं *tāmram*, copper, from *तम्* *tam* and suffix *रा*.

अम्लः *amlaḥ*, sour, from *अम्* *am* and suffix *ल*.

§ 136. *m* at the end of a nominal or verbal base, if no suffix follows, or if followed by a Pada-termination, or by personal terminations beginning with *m* or *v*, is changed into *n*. (Pāṇ. VIII. 2, 65.)

Ex. *प्रशान्* *praśān*, nom. sing., and *प्रशान्भिः* *praśānbhīḥ*, instrum. plur., *प्रशान्सु* *praśānsu*, loc. plur., from *प्रशाम्* *praśām*, quieting. (Pāṇ. VIII. 2, 64.)

अगन्म *aganma*, we went, and *अगन्व* *aganva*, we two went, from *गम् + म* *gam + ma*, *गम् + व* *gam + va*.

But nom. plur. *प्रशामः* *praśāmaḥ*.

§ 137. With regard to nasals, the general rule is that in the body of a word the firsts, the seconds, the thirds, and the fourths of each class can only be preceded by their own fifths, though in writing the dot may be used as a general substitute. (§ 8.)

Ex. *आशङ्कते* or *आशङ्कते* *āśaṅkate* or *āśaṅkate*, he fears.

आलिङ्गति or *आलिङ्गति* *ālīṅgati* or *ālīṅgati*, he embraces.

वञ्चयति or *वञ्चयति* *vañchayati* or *vañchayati*, he cheats.

उत्कण्ठते or *उत्कण्ठते* *utkaṇṭhate* or *utkaṇṭhate*, he longs.

गन्तुं or *गन्तुं* *gantum* or *gantum*, to go.

कम्पते or *कम्पते* *kampate* or *kampate*, he trembles.

In compounds, such as *सम् + कल्पः* *sam + kalpaḥ*, it is optional to change final *m*, standing at the end of a Pada, into the fifth or into real Anusvāra; hence *संकल्पः* or *सङ्कल्पः* *samkalpaḥ* or *sunkalpaḥ*. (Sec § 77.)

* If the *n* before *v* were treated as Anusvāra, the second *n* would have to be changed into a lingual (§ 96). Pāṇ. VIII. 4, 2, vārt.

§ 138. In the body of a word, Anusvāra is the only nasal that can stand before the sibilants श्र, ष, स, and ह.

Ex. दंशनं *damśanam*, biting. यजूंषि *yajūmshi*, the prayers.

हंसः *hamsaḥ*, goose. रंहते *raṁhate*, he goes.

§ 139. न् following immediately after च or ज is changed to ण.

Ex. याज्ञा *yāchñā*, prayer. राज्ञी *rājñī*, queen. जज्ञे *jajñe*, he was born.

§ 140. च्छ in the middle of a word between vowels or diphthongs must be changed to च्छ्छ. (See § 91.)

Ex. गच्छ *gichh*, to go; गच्छति *gichchhati*, he goes.

म्लेच्छः *mlechchhaḥ*, a barbarian.

§ 141. च्छ before a suffix beginning with न् or म् is changed to श्र.

Ex. प्रच्छ + न = प्रश्नः *prachh + na = prashnaḥ*, question.

पाप्रच्छ + मि = पाप्रश्मि *pāprachh + mi = pāprashmi*, I ask frequently.

Before व् this change is optional.

§ 142. Roots ending in य् and व् throw off their final letters before terminations beginning with consonants, except य्.

Ex. पूय + तः = पूतः *pūy + taḥ = pūtaḥ*, decaying.

तुर्व + नः = तूर्यः *turv + naḥ = tūryaḥ*, killed.

दिदिव् + वान् = दिदिवान् *didiv + vān = didivān*, having played.

§ 143. Roots ending in व् and र्, if preceded by इ or उ, lengthen their इ and उ, if व् or र् is followed immediately by a terminational consonant. (Pāṇ. VIII. 2, 77.) See No. 92, त्वर *tvar*.

Ex. दिव् *div*, to play, दीव्यति *dīvyati*, he plays. Bened. दीव्यासं *dīo-yāsam*.

गुर् *gur*, to exert, गूर्यः *gūryaḥ*.

जृर् *jṛ* (i. e. जिर *jir*), to grow old, जीर्यति *jīryati*.

गिर *gir*, voice; instrum. plur. गीभिः *gīrbhiḥ*, loc. plur. गीर्षु *gīrshu*.

There are exceptions. (Pāṇ. VIII. 2, 79.)

कुर *kur*, to sound. Bened. कुर्यासं *kuryāsam*.

On a similar principle उ is lengthened in तुर्व + आवः = तूर्वावः *turv + āvaḥ = tūrvāvaḥ*. (Pāṇ. VIII. 2, 78.)

§ 144. Nominal and verbal bases ending in इर् or र् lengthen इ and उ, when र् becomes final after the loss of another final consonant. (Pāṇ. VIII. 2, 76.)

Ex. गिर + स = गीर् or गीः *gir + s = gīr or gīḥ*, nom. sing. voice.

§ 145. Nominal bases ending in इस् or उस् (the इस् is or उस् us being radical) lengthen इ and उ when final, and before terminations beginning with भ् or स्.

Loc. plur. सुपिस् + सु = सुपीः *supis + su = supīḥ*; nom. sing. masc. and neut.

सुपीः *supīḥ*.

Nom. sing. masc. सजुस् + स = सजूः *sajus + s = sajūḥ*; nom. sing. neut. सजूः *sajūḥ*.

Doubling of Consonants.

§ 146. According to some grammarians any consonant except रr and हh, followed by another consonant and preceded by a vowel, may be doubled; likewise any consonant preceded by रr or हh, these letters being themselves preceded by a vowel. As no practical object is obtained by this practice, it is best, with Sākalya, to discontinue it throughout.

In our editions doubling takes place most frequently where any consonant, except the sibilants and हh, is preceded by रr or हh, these being again preceded by a vowel. Thus

अर्के *arka*, sun, is frequently written अर्क्के *arkka*.

ब्रह्मन् *brahman* may be written ब्रह्मन्न् *brahman*.

If an aspirated consonant has to be doubled, the first loses its aspiration. Thus वर्धन् or वर्धेन् *vardhana* or *varddhana*, increase.

§ 147. A sibilant after रr must not be doubled, unless it is followed by a consonant. Thus it is always, वर्षाः *varshāḥ*, rainy season; आदर्शः *ādarśaḥ* (Prāt. 387), mirror. But we may write either दर्श्यते or दर्श्यते *darśyate* or *darśśyate*, it is shown.

Explanation of some Grammatical Terms used by Native Grammarians.

§ 148. Some of the technical terms used by native grammarians have proved so useful that they have found ready admittance into our own grammatical terminology. *Guṇa* and *Vṛiddhi* are terms adopted by comparative grammarians in the absence of any classical words to mark the exact changes of vowels comprehended under these words by Pāṇini and others. Most Sanskrit grammars have besides sanctioned the use of such terms as *Parasmaipada*, *Ātmanepada*, *Tatpurusha*, *Bahuvrīhi*, *Karmadhāraya*, *Kṛit*, *Taddhita*, *Uṇḍi*, and many more. Nothing can be more perfect than the grammatical terminology of Pāṇini; but as it was contrived for his own peculiar system of grammar, it is difficult to adopt part of it without at the same time adopting the whole of his system. A few remarks, however, on some of Pāṇini's grammatical terms may be useful.

All words without exception, or according to some grammarians with very few exceptions, are derived from roots or *dhātus*. These roots have been collected in what are called *Dhātupāṭhas*, root-recitals, the most important of which is ascribed by tradition to Pāṇini*.

From these *dhātus* or roots are derived by means of *pratyayas* or suffixes, not only all kinds of verbs, but all substantives and adjectives, and according to some, even all pronouns and particles. Thus from the root मन् *man*, to think, we have not only मनुते *man-u-te*, he thinks, but likewise मनस् *man-as*, mind, मानस *mānas-a*, mental, &c. Words thus formed, but without as yet any case-terminations attached to them, are called *Prātipadika*, nominal bases. Thus from the root जन् *jan*, to beget, we have the *prātipadika* or

* Siddhānta-Kaumudī, ed. Tārānātha, vol. II. p. 1.

nominal base जन *jan-a*, man, and this by the addition of the sign of the nom. sing. becomes जनः *jan-a-h*, a man.

Suffixes for the formation of nouns are of two kinds :

1. Those by which nouns are derived direct from roots ; Primary Suffixes.
2. Those by which nouns are derived from other nouns ; Secondary Suffixes.

The former are called *Kṛit*, the latter *Taddhita*. Thus जन *jana*, man, is derived from the root जन *jan* by the *Kṛit* suffix अ *a*; but जनीन *janīna*, appropriate for man, is derived from जन *jana* by the *Taddhita* suffix ईन *īna*. The name *prātipadika* would apply both to जन *jana* and जनीन *janīna*, as nominal bases, ready to receive the terminations of declension.

The *Kṛit* suffixes are subdivided into three classes :

1. *Kṛit*, properly so called, i.e. suffixes by which nouns can be regularly formed from roots with certain more or less definite meanings. Thus by means of the suffix अथु *athu*, Sanskrit grammarians form
 वेपथु *vepathu*, trembling, from वेप *vep*, to tremble.
 श्वयथु *śvayathu*, swelling, from श्वि *śvi*, to swell.
 क्षवथु *kshavathu*, sneezing, from क्षु *kshu*, to sneeze.
 दवथु *davathu*, vexation, from दु *du*, to vex, to burn.
2. *Kṛitya*, certain suffixes, such as तव्य *tavya*, अनौय *anīya*, य *ya*, एलिम *elima*, which may be treated as declinable verbal terminations. Thus from कर् *kar*, to do, is formed कर्तव्य *kartavya*, करणीय *karaṇīya*, कार्य *kārya*, what is to be done, *faciendum*.
3. *Uṇādi*, suffixes used in the formation of nouns which to native grammarians seemed more or less irregular, either in form or meaning. Thus from वस *vas*, to dwell, both वस्तु *vastu*, a thing, and वास्तु *vāstu*, a house.

The *Taddhita* suffixes are no further subdivided, but the feminine suffixes (*stripratyaya*) are sometimes treated as a separate class.

A root, followed by a suffix (*pratyaya*), whether *Kṛit* or *Taddhita*, is raised to the dignity of a base (*prātipadika*), and finally becomes a real word (*pada*) when it is finished by receiving a case-termination (*vidhakti*).

Every base, with regard to the suffix which is attached to it, is called *Āṅga*, body. For technical purposes, however, new distinctions have been introduced by Sanskrit grammarians, according to which, in certain declensions, a base is only called *Āṅga* before the terminations of the nom. and acc. sing., nom. and acc. dual, and nom. plur. of masc. and fem. nouns; besides the nom. and acc. plur. of neuters. The vocative generally follows the nominative. These *Āṅga* cases together are called the *Sarvanāmasthāna*. Bopp calls them the *Strong Cases*.

Before terminations beginning with consonants (likewise before *Taddhita*s

beginning with any consonant except य *y*) the base is called *Pada*, the same term which, as we saw before, was used to signify a noun, with a case-termination attached to it. The rules of Sandhi before these terminations are in the main the same as at the end of words.

Before the remaining terminations which begin with vowels (likewise before *Taddhitas* beginning with vowels and य *y*) the base is called *Bha*. Bopp calls the *Pada* and *Bha* cases together the *Weak Cases*; and when it is necessary to distinguish, he calls the *Pada* the *Middle* and the *Bha* the *Weakest Cases*.

Nouns, whether substantives, adjectives, or pronouns, are declined through three numbers with seven or, if we include the vocative, eight cases. A case-termination is called सुप् *sup* or विभक्ति *vibhakti*, lit. division.

Verbs are conjugated through the active and passive voices, and some through a middle voice also, in ten moods and tenses, with three persons and three numbers. A personal termination is called तिङ् *tiṅ* or विभक्ति *vibhakti*.

A declined noun as well as a conjugated verb, ending in a *vibhakti*, is called *Pada*.

Particles are comprehended under the name of *Nipāta*, literally what falls into a sentence, what takes its place before or after other words.

All particles are indeclinable (*avyaya*).

Particles are,

1. Those beginning with च *cha*, and, i. e. a list of words consisting of conjunctions, adverbs, interjections, collected by native grammarians.
2. Those beginning with प्र *pra*, before, i. e. a list of prepositions collected in the same manner by native grammarians.

When the prepositions beginning with प्र *pra* govern a substantive, they are called *Karmapravachanīya*. When they are joined to a root, they are called *Upasarga* or *Gati*. The name of *Gati* is also given to a class of adverbs which enter into close combination with verbs. Ex. उरी *ūrī* in उरीकृत्य *ūrikṛitya*, assenting; खात् *khāt* in खात्कृत्य *khātkṛitya*, having made *khāt*, i. e. the sound produced by clearing the throat.

CHAPTER III.

DECLENSION.

§ 149. Sanskrit nouns have three genders, Masculine, Feminine, and Neuter; three numbers, Singular, Dual, and Plural; and eight cases, Nominative, Accusative, Instrumental, Dative, Ablative, Genitive, Locative, and Vocative.

Note—There are a few nouns which are indeclinable in Sanskrit: **स्वर्** *svaṛ*, heaven; **अयास्** *ayās*, fire; **संवत्** *sāmvat*, year, (of Vikramāditya's era); **स्वयं** *svayam*, self; **सामि** *sāmi*, half; **भूर्** *bhūr*, atmosphere; **सुदि** *sudi*, the light fortnight, and **बदि** *badi*, the dark fortnight, the usual abbreviations for **शुक्लपक्षः** *śuklapakṣhaḥ* and **कृष्णपक्षः** *kṛṣṇapakṣhaḥ*, or **बहुलपक्षः** *bahulapakṣhaḥ*, (Warren, *Kālasankalita*, p. 361.) According to Rādhakānta, **सुदि** *sudi* is used in the West only.

Some nouns are *pluralia tantum*, used in the plural only; **दाराः** *dārāḥ*, plur. masc. wife; **अपः** *āpaḥ*, plur. fem. water; **वर्षाः** *varṣāḥ*, plur. fem. the rainy season, i.e. the rains; **सिकताः** *sikatāḥ*, plur. fem. sand; **बहुलाः** *bahulāḥ*, the Pleiades.

§ 150. Sanskrit nouns may be divided into two classes:

1. Those that have bases ending in consonants.
2. Those that have bases ending in vowels.

1. *Bases ending in Consonants.*

§ 151. Nominal bases may end in all consonants except **इ** *ñ*, **म्** *n̄*, **य** *y*. The final letters of the inflective bases of nouns, being either final or brought in contact with the initial letters of the terminations, are subject to some of the phonetic rules explained above.

§ 152. Bases ending in consonants receive the following terminations:

Terminations for Masculines and Feminines.

SINGULAR.	DUAL.	PLURAL.
Nom. स् <i>s</i> (which is always dropt)	} औ <i>au</i>	} अः <i>aḥ</i>
Acc. अं <i>am</i>		
Instr. आ <i>d</i>	} भ्यां <i>bhyām</i>	} भिः <i>bhiḥ</i>
Dat. ए <i>e</i>		
Abl. अः <i>aḥ</i>		
Gen. अः <i>aḥ</i>	} ओः <i>oḥ</i>	} अं <i>ām</i>
Loc. इ <i>i</i>		
Voc. like Nom., except bases in न् <i>n</i> and स् <i>s</i>	औ <i>au</i>	अः <i>aḥ</i>

Neuters have no termination in the Nom., Acc., and Voc. singular (Pada cases).

They take **ई** *i* in the Nom., Acc., and Voc. dual (Bha cases).

They take **इ** *i* in the Nom., Acc., and Voc. plural, and insert a nasal before the final consonant of the inflective base (Āṅga cases). This nasal is

determined by the consonant which follows it; hence $\text{ङ्}n$ before gutturals, $\text{ञ्}n$ before palatals, $\text{ण्}n$ before linguals, $\text{न्}n$ before dentals, $\text{म्}n$ before labials, Anu-svâra before sibilants and ह . Neuters ending in a nasal or a semivowel do not insert the nasal in the plural. (See Sârasv. I. 8, 5; Colebrooke, p. 83.)

§ 153. Bases ending in consonants are divided again into two classes:

1. Unchangeable bases.
2. Changeable bases.

Nouns of the first class have the same base before all terminations, this base being liable to such changes only as are required by the rules of Sandhi. Nouns of the second class have two or three bases, according as they are followed by certain terminations.

Thus from $\text{प्रत्यच् } pratyach$, Nom. Dual $\text{प्रत्यंचौ } pratyāñch-au$; base $\text{प्रत्यच् } pratyāñch$. (Anga.)

Instrum. Plur. $\text{प्रत्यग्भिः } pratyag-bhiḥ$; base $\text{प्रत्यच् } pratyach$. (Pada.)

Gen. Dual $\text{प्रतीचोः } pratīch-oḥ$; base $\text{प्रतीच् } pratīch$. (Bha.)

1. UNCHANGEABLE BASES.

Paradigm of a regular Noun with unchangeable Base.

§ 154. Bases ending in $\text{ण्}n$ and $\text{ल्}l$ are not liable to any phonetic changes before the terminations, except that in the Nom. Sing. the $\text{स्}s$ of the termination is dropt (see § 114; 55); and that in the Loc. Plur. a $\text{ट्}ṭ$ may be inserted after the final $\text{ण्}n$.

Base $\text{सुगण् } sugāṇ$, a ready reckoner, masc. fem. neut. (from $\text{सु } su$, well, and root $\text{गण् } gaṇ$, to count.) (Accent, Pāṇ. VI. I, 169.)

SINGULAR.		DUAL.		PLURAL.	
MASC. FEM.		MASC. FEM.		MASC. FEM.	
N.	सुगण <i>sugāṇ</i>	}	सुगणौ <i>sugāṇ-au</i>	}	सुगणः <i>sugāṇ-aḥ</i>
A.	सुगणं <i>sugāṇ-am</i>				
I.	सुगणा <i>sugāṇ-ā</i>	}	सुगणभ्यां <i>sugāṇ-bhyām</i>	}	सुगणिभः <i>sugāṇ-bhiḥ</i>
D.	सुगणे <i>sugāṇ-e</i>				सुगणभ्यः <i>sugāṇ-bhyaḥ</i>
Ab. }	सुगणः <i>sugāṇ-aḥ</i>	}	सुगणोः <i>sugāṇ-oḥ</i>	}	सुगणां <i>sugāṇ-ām</i>
G.					सुगणसु <i>sugāṇ-su*</i>
L.	सुगणि <i>sugāṇ-i</i>	}	सुगणौ <i>sugāṇ-au</i>	}	सुगणः <i>sugāṇ-aḥ</i>
V.	सुगण <i>sugāṇ</i>				
NEUTER.					
SINGULAR.		DUAL.		PLURAL.	
N. A. V.	सुगण <i>sugāṇ</i> †	सुगणी <i>sugāṇ-ī</i>		सुगणि <i>sugāṇ-i</i> .	

* Or $\text{सुगंदसु } sugāṇḍ-su$, § 74.

† As the accent in the vocative is always on the first syllable, it should be remembered, not for all, that wherever the nom. acc. and voc. are given together, the vocative is understood to have its proper accent on the first syllable. The vocative of the neuter $\text{सुगण् } sugāṇ$ would therefore be, not $\text{सुगान् } sugān$, but $\text{सुगण् } sugāṇ$.

§ 155. Bases ending in gutturals, क् *k*, ख् *kh*, ग् *g*, घ् *gh*.

These bases require no special rules.

Base सर्वशक् *sarvaśák*, omnipotent, masc. fem. neut. (from सर्व *sarva*, all, and root शक् *śak*, to be able.)

SINGULAR.		DUAL.		PLURAL.	
MASC. FEM.		MASC. FEM.		MASC. FEM.	
N.V.	सर्वशक् <i>sarvaśák</i>	}	सर्वशकौ <i>sarvaśákau</i>	}	सर्वशकः <i>sarvaśákah</i>
A.	सर्वशके <i>sarvaśákam</i>				सर्वशग्भिः <i>sarvaśágbbhiḥ</i>
I.	सर्वशका <i>sarvaśákā</i>	}	सर्वशग्भ्यां <i>sarvaśágbbhyām</i>	}	सर्वशग्भिः <i>sarvaśágbbhiḥ</i>
D.	सर्वशके <i>sarvaśáke</i>				सर्वशग्भ्यः <i>sarvaśágbbhyah</i>
Ab. }	सर्वशकः <i>sarvaśákah</i>	}	सर्वशकोः <i>sarvaśákoḥ</i>	}	सर्वशकां <i>sarvaśákām</i>
G.	सर्वशकः <i>sarvaśákah</i>				सर्वशक्षु <i>sarvaśákshu*</i>
L.	सर्वशकि <i>sarvaśáki</i>				

SINGULAR.		DUAL.		PLURAL.	
MASC. FEM.		MASC. FEM.		MASC. FEM.	
N.A.V.	सर्वशक् <i>sarvaśák</i>	सर्वशकी <i>sarvaśákī</i>		सर्वशकिं <i>sarvaśákī</i>	

All regular nouns ending in क् *k*, ख् *kh*, ग् *g*, घ् *gh*, द् *t*, द् *th*, ड् *d*, ड् *dh*, त् *t*, थ् *th*, द् *d*, ध् *dh*, प् *p*, फ् *ph*, ब् *b*, भ् *bh*, may be declined after the model of सर्वशक् *sarvaśák*.

§ 156. Base ending in ख् *kh*. चित्रलिख् *chitralikh*, painter, (from चित्र *chitra*, picture, and root लिख् *likh*, to paint.)

SINGULAR.		DUAL.		PLURAL.	
MASC. FEM.		MASC. FEM.		MASC. FEM.	
N.V.	चित्रलिक् <i>chitralik†</i>	}	चित्रलिखौ <i>chitralikhau</i>	}	चित्रलिखः <i>chitralikhaḥ</i>
A.	चित्रलिखं <i>chitralikham</i>				चित्रलिग्भिः <i>chitraligbbhiḥ</i>
I.	चित्रलिखा <i>chitralikhā</i>	}	चित्रलिग्भ्यां <i>chitraligbbhyām</i>	}	चित्रलिग्भिः <i>chitraligbbhiḥ</i>
D.	चित्रलिखे <i>chitralikhe</i>				चित्रलिग्भ्यः <i>chitraligbbhyah</i>
Ab.	} चित्रलिखः <i>chitralikhaḥ</i>	}	चित्रलिखोः <i>chitralikhoḥ</i>	}	चित्रलिखां <i>chitralikhām</i>
G.					चित्रलिक्षु <i>chitralikshu*</i>
L.					चित्रलिखि <i>chitralikhi</i>

SINGULAR.		DUAL.		PLURAL.	
MASC. FEM.		MASC. FEM.		MASC. FEM.	
N.A.V.	चित्रलिक् <i>chitralik†</i>	चित्रलिखी <i>chitralikhī</i>		चित्रलिखिं <i>chitralikhī</i>	

Note—In the paradigms of regular nouns with unchangeable consonantal bases it will be sufficient to remember the Nom. Sing., Nom. Plur., Instr. Plur., Loc. Plur., and Nom.

* On the change of सु *su* after क् *k*, see § 100.

† क् *k* instead of ख् *kh*, see § 113; 54. I.

Plur. Neut. The Acc. Instr. Dat. Abl. Gen. Loc. Sing., Nom. Acc. Voc. Gen. Loc. Dual, Acc. Gen. Plur., follow the Nom. Plur. The Instr. Dat. Abl. Dual, Dat. Abl. Plur., follow the Instr. Plur. The Vocative is the same as the Nominative.

§ 157. Regular nouns to be declined like सर्वशक् *sarvaśak*.

BASE.	NOM. S.	NOM. PL. M. F.	INSTR. PL.	LOC. PL.	NOM. PL. NEUT.
हरित् <i>harit</i> , green m. f. n.	हरित् <i>harit</i>	हरितः <i>haritaḥ</i>	हरिभिः <i>haribhiḥ</i>	हरित्सु <i>haritsu</i>	हरिंति <i>harinti</i>
अग्निमथ् <i>agnimath</i> , fire-kindling m. f. n.	अग्निमत् <i>agnimat</i> *	अग्निमथः <i>agnimathaḥ</i>	अग्निमद्भिः <i>agnimadbhiḥ</i> †	अग्निमात्सु <i>agnimatsu</i> ‡	अग्निमन्थि <i>agnimanthi</i>
सुहृद् <i>suhṛid</i> , friendly m. f. n.	सुहृत् <i>suhṛit</i>	सुहृदः <i>suhṛidaḥ</i>	सुहृद्भिः <i>suhṛidbhiḥ</i>	सुहृत्सु <i>suhṛitsu</i>	सुहृदि <i>suhṛindi</i>
बुध् <i>budh</i> , knowing m. f. n.	बुत् <i>bhūt</i> ||	बुधः <i>būdhaḥ</i>	बुद्भिः <i>bhuddbhiḥ</i>	बुत्सु <i>bhutsu</i>	बुंधि <i>būndhi</i>
गुप् <i>gup</i> , guardian m. f. n.	गुप् <i>gūp</i>	गुपः <i>gūpaḥ</i>	गुप्भिः <i>gubbhṛiḥ</i>	गुप्सु <i>gupsu</i>	गुंप्ति <i>gūmpi</i>
ककुब् <i>kakubh</i> , region f.	ककुप् <i>kakup</i>	ककुभः <i>kakubhaḥ</i>	ककुब्भिः <i>kakubbhiḥ</i>	ककुप्सु <i>kakupsu</i>	ककुंभि <i>-kakumbhi</i>

§ 158. Bases ending in palatals, च *ch*, छ *chh*, ज *j*, झ *jh*.

Bases ending in च *ch* change च *ch* into क *k*, or ग *g*, except when followed by a termination beginning with a vowel.

Base जलमुच् *jalamuch*, masc. cloud (water-dropping).

SINGULAR.		DUAL.		PLURAL.	
	MASC. FEM.		MASC. FEM.		MASC. FEM.
N.V.	जलमुक् <i>jalamuk</i>	}	जलमुचौ <i>jalamuchau</i>	}	जलमुचः <i>jalamuchaḥ</i>
A.	जलमुचं <i>jalamucham</i>				
I.	जलमुचा <i>jalamuchā</i>	}	जलमुग्भ्यां <i>jalamugbhyām</i>	}	जलमुग्भिः <i>jalamugbhiḥ</i>
D.	जलमुचे <i>jalamuche</i>				
Ab.	} जलमुचः <i>jalamuchaḥ</i>	}	जलमुचोः <i>jalamuchoḥ</i>	}	जलमुचां <i>jalamuchām</i>
G.					
L.	जलमुचि <i>jalamuchi</i>	}		}	जलमुक्षु <i>jalamukshu</i>
NEUTER.					
	SINGULAR.		DUAL.		PLURAL.
N. A. V.	जलमुक् <i>jalamuk</i>		जलमुचौ <i>jalamuchī</i>		जलमुचि <i>jalamuñchi</i>

Decline like जलमुच् *jalamuch*,—वाच् *vāch*, fem. speech; त्वच् *tvach*, fem. skin; रुच् *ruch*, fem. light; स्रुच् *sruch*, fem. ladle.

* च *th* final changed into त् *t*. See § 113; 54. I. Final स *s* dropt, § 55.

† See § 66.

‡ See § 54. I.

|| See § 118.

§ 159. Special bases in च् ch.

BASE.	NOM. S.	INSTR. PL.	LOC. PL.	NOM. PL.
कुञ्च <i>kruñch*</i> , moving crookedly, a curlew	कुञ्च	कुञ्चभिः	कुञ्चु	कुञ्चः (Accent, Pāṇ. VI. 1, 182)
	<i>krún</i>	<i>krúnbbhiḥ</i>	<i>krúnkshu</i>	<i>krúnchah</i>
प्राञ्च <i>prāñch</i> , if it means worship- ping	प्राञ्च	प्राञ्चभिः	प्राञ्चु	प्राञ्चः (Accent, Pāṇ. VI. 1, 182)
	<i>prāñ</i>	<i>prāñbbhiḥ</i>	<i>prāñkshu</i>	<i>prāñchah</i> (Acc. the same)
वृश्च <i>vrīsch</i> †, cutting	वृश्च	वृश्चभिः	वृश्चु	वृश्चः (Accent, Pāṇ. VI. 1, 168)
	<i>vrīṣṭ</i> ‡	<i>vrīdbbhiḥ</i>	<i>vrīṣú</i>	<i>vrīschah</i>

§ 160. Bases ending in छ *chh* change छ *chh* into श् *ś*, which becomes ट् *ṭ*, when final, and before consonants. (See § 125; 174. 6; Pāṇ. VI. 4, 19.)

BASE.	NOM. SING.	NOM. PL.	INSTR. PL.	LOC. PL.	NOM. PL. NEUT.
प्राश्च <i>prāsch</i> , an asker	प्राश्च	प्राश्चः	प्राश्चभिः	प्राश्चु	प्राश्चः
	<i>prāś</i>	<i>prāśah</i>	<i>prāśbbhiḥ</i>	<i>prāśkshu</i>	<i>prāśah</i>

§ 161. Bases ending in ज् *j*, if regular, follow the example of nouns in च् *ch*, except that they preserve ज् *j* before vowels.

BASE.	NOM. SING.	NOM. PL.	INSTR. PL.	LOC. PL.	NOM. PL. NEUT.
रुज् <i>ruj</i> , disease	रुज्	रुजः	रुजभिः	रुजु	रुजि
	<i>rúk</i>	<i>rújah</i>	<i>rugbbhiḥ</i>	<i>rukshu</i>	<i>rúñji</i>
ऊर्ज् <i>úrj</i> , strength	ऊर्ज्	ऊर्जः	ऊर्जभिः	ऊर्जु	ऊर्जि
	<i>úrk</i> ||	<i>úrjah</i>	<i>úrgbbhiḥ</i>	<i>úrkshu</i>	<i>úrji</i>

Other regular nouns in ज् *j*,—वणिज् *vañij*, m. merchant; भिषज् *bhishaj*, m. physician; ऋषिज् *ṛitvij*, m. priest; स्रज् *sraj*, f. garland; असृज् *asrij*, n. blood. (On the optional forms of असृज् *asrij*, see § 214.) मज्ज् *majj*, Nom. Sing. मक् *mak*, diving.

§ 162. Bases ending in ज् *j* changeable to इ *ḍ*.

Some bases ending in ज् *j* change ज् *j* into ट् *ṭ* or ड् *ḍ* when final, and before terminations beginning with consonants.

* Derived from the root कुञ्च *kruñch*. The Nom. Sing. would have been कुञ्क + स *kruñk + s*; स *s* and क् *k* are dropt, see § 114.

† Derived from the root व्रश्च *vrāsch*, (in the Dhātupāṭha, व्रश्च्), to cut. According to Sanskrit grammarians, the penultimate स् *s* or श् *ś* is dropt, and च् *ch* before consonants or if final changed into ट् *ṭ*. (See § 114.)

‡ The form वृट् *vrīṭ* (not व्रट् *vrat*) is confirmed by Siddhānta-Kaumudī (1863), vol. 1. p. 182.

|| On the two final consonants, see § 55. The Nom. Plur. Neut. would be ऊर्जि *úrji* or ऊर्जि *úrñji*. At the end of compounds the optional forms are ऊर्जि *úrji* or ऊर्जि *úrñji*. The latter form is confirmed by Colebrooke, the Siddhānta-Kaumudī, vol. 1. p. 194, and the Prakriyā-Kaumudī. The Prakriyā-Kaumudī (p. 44 a) says: ऊर्जि । शौ नुस्त्रेति केचित् । बहूनि नुस्त्रेतिषेधः । बहूनि कुलानि । ज्ञान्यात्पूर्वे नुमिच्छेदेके । बहूनि । (Pāṇ. VII. 1, 72, vārt.)

Base सध्वाज् *samrāj*, masc. sovereign.

	SINGULAR. MASC. FEM.	DUAL. MASC. FEM.	PLURAL. MASC. FEM.
N.V.	सध्वाद <i>samrāt</i>	सध्वाजौ <i>samrājau</i>	सध्वाः <i>samrājāḥ</i>
A.	सध्वाजं <i>samrājam</i>		
I.	सध्वाजा <i>samrājā</i>	सध्वाङ्भ्यां <i>samrāḍbhyām</i>	सध्वाङ्भिः <i>samrāḍbhiḥ</i>
D.	सध्वाजे <i>samrāje</i>		सध्वाङ्भ्यः <i>samrāḍbhyaḥ</i>
Ab.	सध्वाजः <i>samrājāḥ</i>	सध्वाजोः <i>samrājoh</i>	सध्वाजां <i>samrājām</i>
G.			
L.	सध्वाजि <i>samrāji</i>		सध्वादसु <i>samrāṭsu</i> or सध्वादत्सु <i>samrāṭtsu</i> *

The words which follow this declension are mostly nouns derived, without any suffix, from the roots धाज् *bhrāj* (दुधाज्, not धाज्), to shine; मृज् *mṛij*, to clean; यज् *yaj* (except च्वित्तिज् *ritvij*), to sacrifice; राज् *rāj*, to shine, to rule; सृज् *sṛij*, to dismiss, to rule, to create, (सृज् *sraḥ*, wreath, and असृज् *asṛij*, blood, are not derived from मृज् *mṛij*); ध्रज् *bhraj*, to roast (ध्रस्ज). Also परिव्राज् *parivrāj*, a mendicant.

BASE.	NOM. SING.	NOM. PLUR.	INSTR. PLUR.	LOC. PLUR.
विधाज् <i>vibhrāj</i> , resplendent	विधाद् <i>vibhrāt</i> †	विधाजः <i>vibhrājāḥ</i>	विधाङ्भिः <i>vibhrāḍbhiḥ</i>	विधादसु <i>vibhrāṭsu</i>
देवेज् <i>devej</i> ‡, worshipper of the gods	देवेद् <i>deveṭ</i>	देवेजः <i>devejaḥ</i>	देवेङ्भिः <i>deveḍbhiḥ</i>	देवेदसु <i>deveṭsu</i>
विश्वसृज् <i>viśvasṛij</i> , creator of the universe	विश्वसृद् <i>viśvasṛiṭ</i>	विश्वसृजः <i>viśvasṛijaḥ</i>	विश्वसृङ्भिः <i>viśvasṛiḍbhiḥ</i>	विश्वसृदसु <i>viśvasṛiṭsu</i>
परिव्राज् <i>parivrāj</i> , a mendicant	परिव्राद् <i>parivrāt</i>	परिव्राजः <i>parivrājāḥ</i>	परिव्राङ्भिः <i>parivrāḍbhiḥ</i>	परिव्रादसु <i>parivrāṭsu</i>
विश्वराज् <i>viśvarāj</i>||, an universal monarch	विश्वाराद् <i>viśvārāt</i>	विश्वराजः <i>viśvarājāḥ</i>	विश्वाराङ्भिः <i>viśvārāḍbhiḥ</i>	विश्वारादसु <i>viśvārāṭsu</i>
भृज् <i>bhṛij</i> , roasting	भृद् <i>bhṛiṭ</i>	भृजः <i>bhṛijaḥ</i>	भृङ्भिः <i>bhṛiḍbhiḥ</i>	भृदसु <i>bhṛiṭsu</i>

§ 163. Irregular bases in ज्.

BASE.	NOM. SING.	NOM. PLUR.	INSTR. PLUR.	LOC. PLUR.
१. खंज् <i>khāñj</i> ¶, lame	खन् <i>khān</i>	खंजः <i>khāñjaḥ</i>	खन्भिः <i>khañbhīḥ</i>	खन्सु <i>khāñsu</i>

* Cf. § 76.

† From another root, विधाक् *vibhrāk*, विधाङ्भिः *vibhrāḍbhiḥ* &c. may be formed. (Siddh.-Kaum. vol. I. p. 165.)

‡ From देव *deva*, god, and यज् *yaj*, to sacrifice, contracted into इज् *ij*.

|| The lengthening of the स a in विश्व *viśva* takes place whenever ज् *j* is changed into a lingual. (Pân. vi. 3, 128.)

¶ See Siddh.-Kaum. ed. Tārānātha, vol. I. p. 165.

2. **अवयाज्** *avayāj*, name of a Vedic priest, has two bases. The Nom. Sing. is **अवयाः** *avayāḥ*, and all the cases beginning with consonants (Pada cases) are formed from the same base, **अवयस्** *avayas*. The Voc. Sing., too, is irregular, being, against the rule of these bases, identical with the Nom. Sing. Some grammarians, however, allow **हे अवयः** *he avayaḥ*.

Base **अवयस्** *avayas* and **अवयाज्** *avayāj*.

	SINGULAR. MASC. FEM.	DUAL. MASC. FEM.	PLURAL. MASC. FEM.
N.	अवयाः <i>avayāḥ</i>	{ अवयाजौ <i>avayājau</i>	{ अवयाजः <i>avayājāḥ</i>
A.	अवयाजं <i>avayājam</i>		
I.	अवयाजा <i>avayājā</i>	{ अवयोभ्यां <i>avayobhyām</i>	{ अवयोभिः <i>avayobhiḥ</i>
D.	अवयाजे <i>avayāje</i>		
Ab.	{ अवयाजः <i>avayājāḥ</i>	{ अवयाजोः <i>avayājōḥ</i>	{ अवयाजां <i>avayājām</i>
G.			
L.	अवयाजि <i>avayāji</i>		अवयःसु <i>avayaḥsu</i>
V.	अवयाः <i>avayāḥ</i> or अवयः <i>avayaḥ</i>	like Nom.	like Nom.

§ 164. Bases ending in **र**.

Bases ending in **र** are regular, only **इ** *i* and **उ** *u*, preceding the **र**, are lengthened, if the **र** is final or followed by a consonant (§ 144). In the Loc. Plur. the final **र** remains unchanged though followed by **श्** *sh*. (§ 90.)

Base **गिर्** *gir*, fem. voice.

	SINGULAR. MASC. FEM.	DUAL. MASC. FEM.	PLURAL. MASC. FEM.
N.V.	गीः <i>gīḥ</i>	{ गिरौ <i>gīrau</i>	{ गिरः <i>gīraḥ</i>
A.	गिरं <i>gīram</i>		
I.	गिरा <i>gīrā</i>	{ गीर्भ्यां <i>gīrbhyām</i>	{ गीर्भिः <i>gīrbhiḥ</i>
D.	गिरे <i>gīre</i>		
Ab.	{ गिरः <i>gīrāḥ</i>	{ गिरोः <i>gīrōḥ</i>	{ गिरां <i>gīrām</i>
G.			
L.	गिरि <i>gīri</i>		गीर्षु <i>gīrshu</i>

Base **वार्व** *vār*, neut. water.

	SINGULAR.	NEUTER. DUAL.	PLURAL.	
N.A.V.	वाः <i>vāḥ</i>	वारी <i>vāri*</i>	वारि <i>vāri</i>	
I.	वारा <i>vārā</i>	वार्यौ <i>vārbhyām</i>	वारिभिः <i>vārbhīḥ</i> , &c.	
BASE.	NOM. SING.	NOM. PLUR.	INSTR. PLUR.	LOC. PLUR.
पुर <i>pur</i> , f. town	पूः <i>pūḥ</i>	पुरः <i>puraḥ</i>	पूभिः <i>pūrbhīḥ</i>	पूषु <i>pūrshu</i>
द्वार <i>dvār</i> , f. door	द्वाः <i>dvāḥ</i>	द्वारः <i>dvāraḥ</i>	द्वारिभिः <i>dvārbhīḥ</i>	द्वारुषु <i>dvārshu</i>
किर् <i>kir</i> , m. f. n. scattering	कीः <i>kīḥ</i>	किरः <i>kīraḥ</i>	कीर्भिः <i>kīrbhīḥ</i>	कीर्षु <i>kīrshu</i> †

* According to Pāṇ. vi. 1, 168, *vāri* would have the accent on the first, while *hridi*, according to Pāṇ. vi. 1, 171, would have it on the second syllable, because the Nom. and Acc. Dual in the neuter are not Tritiyādi, but are Asarvanāmasthāna.

† Siddh.-Kaum. vol. i. p. 125.

§ 165. Bases in *स* *s*.

(A.) Bases formed by the suffixes *अस् as*, *इस् is*, *उस् us*.

Bases ending in *स s* change the *स s* according to the general euphonic rules explained above. Thus

अस् as, if final, becomes *अः aḥ*. (§ 83.)

अस् as followed by terminations beginning with vowels remains unchanged.

इस् is and *उस् us* followed by terminations beginning with vowels are changed to *इष् ish* and *उष् ush*. (See § 100.)

अस् as before *भ bh* becomes *ओ o* (§ 84. 3); *इस् is* and *उस् us* before *भ bh* become *इर् ir* and *उर् ur*. (§ 82.)

अस् as before *सु su* becomes *अस् as* or *अः aḥ*; *इस् is* and *उस् us* before *सु su* become *इष् ish* or *इः iḥ*, *उष् ush* or *उः uḥ*.

Besides these general rules, the following special rules should be observed :

1. Nouns formed by the suffix *अस् as* lengthen their *अ a* in the Nom. Sing. masc. and fem., but not in the Vocative. Thus Nom. Sing. m. f. *सुमनाः sumanáḥ*, well-minded (εὐμενής); Voc. *सुमनः sumanaḥ*.
2. Nouns formed by the suffixes *इस् is* or *उस् us* do not lengthen their vowel in the Nom. Sing. masc. and fem. Hence Nom. Sing. m. f. *सुज्योतिः sujyotih*, having good light, from *सु su*, good, and *ज्योतिः jyotih*, n. light; *सुचक्षुः suchakshuh*, having good eyes, from *सु su*, good, and *चक्षुः chakshuh*, n. eye. (Pāṇ. v. 4, 133, com.)
3. Neuter nouns in *अस् as*, *इस् is*, *उस् us*, lengthen their vowel and nasalize it in the Nom. Acc. Voc. Plur. From *मनः manah*, *मनांसि mandānsi*; from *ज्योतिः jyotih*, *ज्योतींषि jyotīṃshi*; from *चक्षुः chakshuh*, *चक्षूँषि chakshūṃshi*.

Base *सुमनस् sumānas*, well-minded, masc. fem. neut. (from *सु su* and *मनस् mānas*, neut. mind.)

SINGULAR.		DUAL.		PLURAL.	
MASC. FEM.		MASC. FEM.		MASC. FEM.	
N.	सुमनाः <i>sumánāḥ</i>	}	सुमनसौ <i>sumánasau</i>	}	सुमनसः <i>sumánasauḥ</i>
A.	सुमनसं <i>sumánasam</i>				
I.	सुमनसा <i>sumánasā</i>	}	सुमनोभ्यां <i>sumánobhyām</i>	}	सुमनोभिः <i>sumánobhiḥ</i>
D.	सुमनसे <i>sumánase</i>				
Ab.	} सुमनसः <i>sumánasaḥ</i>	}	सुमनसोः <i>sumánasoḥ</i>	}	सुमनसां <i>sumánasām</i>
G.					
L.	सुमनसि <i>sumánasi</i>	}	सुमनसौ <i>súmanasau</i>	}	सुमनसु <i>sumánasus</i>
V.	सुमनः <i>súmanaḥ</i>				सुमनसः <i>súmanasaḥ</i>
SINGULAR.		DUAL.		PLURAL.	
N. A. V.	सुमनः <i>sumánāḥ</i>	सुमनसौ <i>sumánasau</i>		सुमनांसि <i>sumánānsi</i>	

The rest like the masc. and fem.

Base **सुज्योतिस्** *sujoyotis*, well-lighted, masc. fem. neut. (from **सु** *su* and **ज्योतिस्** *jyotis*, neut. light.)

SINGULAR.		DUAL.	PLURAL.
MASC. FEM.		MASC. FEM.	MASC. FEM.
N.V. सुज्योतिः <i>sujoyōtiḥ</i>	}	सुज्योतिषौ <i>sujoyōtiṣau</i>	}
A. सुज्योतिषं <i>sujoyōtiṣam</i>			
I. सुज्योतिषा <i>sujoyōtiṣā</i>	}	सुज्योतिर्भ्या <i>sujoyōtirbhyā</i>	}
D. सुज्योतिषे <i>sujoyōtiṣhe</i>			
Ab. } सुज्योतिषः <i>sujoyōtiṣaḥ</i>	}	सुज्योतिषोः <i>sujoyōtiṣoḥ</i>	}
G. } सुज्योतिषि <i>sujoyōtiṣi</i>			
L. सुज्योतिषि <i>sujoyōtiṣi</i>			

NEUTER.

SINGULAR.	DUAL.	PLURAL.
N. A.V. सुज्योतिः <i>sujoyōtiḥ</i>	सुज्योतिषौ <i>sujoyōtiṣi</i>	सुज्योतींषि <i>sujoyōtīnshi</i>

The rest like the masc. and fem.

Decline after the model of **सुमनस्** *sumanas* and **सुज्योतिस्** *sujoyotis* the following bases :

वेधस् *vedhas*, Nom. sing. **वेधाः** *vedhāḥ*, m. wise. **चंद्रमस्** *chandramas*, N. s. **चंद्रमाः** *chandramāḥ*, m. moon. **प्रचेतस्** *prachetas*, N. s. **प्रचेताः** *prachetāḥ*, m., Nom. prop. of a lawgiver. **दिवौक्स्** *divaukas*, N. s. **दिवौकाः** *divaukāḥ*, m. a deity. **विहायस्** *vihāyas*, N. s. **विहायाः** *vihāyāḥ*, m. bird. **अप्सरस्** *apsaras*, N. s. **अप्सराः** *apsarāḥ*, f. a nymph. **महौजस्** *mahaujas*, N. s. **महौजाः** *mahaujāḥ*, m. f. n. very mighty. **पयस्** *payas*, N. s. **पयः** *payah*, n. milk. **अयस्** *ayas*, N. s. **अयः** *ayah*, n. iron. **यशस्** *yaśas*, N. s. **यशः** *yaśah*, n. praise. **हविस्** *havis*, N. s. **हविः** *haviḥ*, n. oblation. **अर्चिस्** *archis*, N. s. **अर्चिः** *archiḥ*, n. splendour. **आयुस्** *āyus*, N. s. **आयुः** *āyuh*, n. life, age. **वपुस्** *vapus*, N. s. **वपुः** *vapuh*, n. body*.

§ 166. **जर** *jarā*, old age, may be declined throughout regularly as a feminine. (See § 238.) There is, however, another base **जरस्** *jaras*, equally feminine†, and equally regular, except that it is defective in all cases the terminations of which begin with consonants.

* Any of these neuter nouns may assume masc. and fem. terminations at the end of a compound; **नष्टहविः** *nashṭahaviḥ*, Nom. sing. masc. one whose oblation is destroyed.

† Boehtlingk (Declination im Sanskrit, p. 125) gave **जरस्** *jaras*, rightly as feminine; in the dictionary, though oxytone, it is by mistake put down as neuter.

Base जरा *jarā*.Base जरस् *jaras*.

SINGULAR.

SINGULAR.

N. जरा *jarā**deest; term. स् *s*A. जरां *jarām*जरस् *jarās-am*I. जरया *jarāyā*जरसा *jarās-ā*D. जरायै *jarāyai*जरसे *jarās-e*Ab. जरायाः *jarāyāḥ*जरसः *jarās-aḥ*G. जरायाः *jarāyāḥ*जरसः *jarās-aḥ*L. जरायां *jarāyām*जरसि *jarās-i*V. जरे *jāre*

deest

DUAL.

DUAL.

N. A. V. जरे *jaré*जरसौ *jarās-au*I. D. Ab. जराभ्यां *jarābhyām*deest; term. भ्यां *bhyām*G. L. जरयोः *jarāyoḥ*जरसोः *jarās-oḥ*

PLURAL.

PLURAL.

N. V. जराः *jarāḥ*जरसः *jarās-aḥ*A. जराः *jarāḥ*जरसः *jarās-aḥ*I. जराभिः *jarābhiḥ*deest; term. भिः *bhiḥ*D. Ab. जराभ्यः *jarābhyaḥ*deest; term. भ्यः *bhyaḥ*G. जराणां *jarāṇām*जरसां *jarās-ām*L. जरासु *jarāsu*deest; term. सु *su*

§ 167. In compositions, besides the regular forms from जरा *jarā*, viz. निर्जरः *nirjarah*, निर्जरा *nirjarā*, निर्जरं *nirjaram*, (ageless,) grammarians allow the base in स् *s* to be used before all terminations beginning with vowels†.

SINGULAR.

SINGULAR.

MASC.

MASC. FEM.

N. निर्जरः *nirjarah* ‡

deest

A. निर्जरं *nirjaram* orनिर्जरस् *nirjarasam*I. निर्जरेण *nirjareṇa* orनिर्जरसा *nirjarasā* (निर्जरसिन *nirjarasina*, masc.)D. निर्जराय *nirjarāya* orनिर्जसे *nirjarase*Ab. निर्जरात् *nirjarāt* orनिर्जरसः *nirjarasaḥ* (निर्जरात् *nirjarasāt*, masc.)G. निर्जरस्य *nirjarasya* orनिर्जरसः *nirjarasaḥ* (निर्जरसस्य *nirjarasasya*, masc.)L. निर्जरे *nirjare* orनिर्जरसि *nirjarasi*V. निर्जर *nirjara*

deest

* The declension of जरा *jarā*, as a regular fem. in ञा *ā*, is given here by anticipation for the sake of comparison with the defective जरस् *jarās*.

† By a pedantic adherence to the Sūtras of Pāṇini some monstrous forms (included in brackets) have been deduced by certain native grammarians, but deservedly reprobated by others. (Siddh.-Kaum. vol. I. pp. 103, 141.)

‡ The declension of निर्जरः *nirjarah*, as a regular masc. in ञा *a*, is given by anticipation for the sake of comparison with the defective निर्जरस् *nirjaras*.

DUAL.		DUAL.	
N. A. V.	निर्जरौ <i>nirjarau</i> or	निर्जरसौ <i>nirjarasau</i>	
I. D. Ab.	निर्जराभ्यां <i>nirjarābhyām</i>	deest	
G. L.	निर्जरयोः <i>nirjarayoḥ</i> or	निर्जरसोः <i>nirjarasoḥ</i>	
PLURAL.		PLURAL.	
N. V.	निर्जराः <i>nirjarāḥ</i> or	निर्जरसः <i>nirjarasaḥ</i>	
A.	निर्जरान् <i>nirjarān</i> or	निर्जरसः <i>nirjarasaḥ</i>	
I.	निर्जरैः <i>nirjaraiḥ</i>	deest	(निर्जरसैः <i>nirjarasaiḥ</i> , masc.)
D. Ab.	निर्जरेभ्यः <i>nirjarebhyaḥ</i>	deest	
G.	निर्जराणां <i>nirjarāṇām</i> or	निर्जरसां <i>nirjarasām</i>	
L.	निर्जरेषु <i>nirjareṣu</i>	deest	

Fem. निर्जरा *nirjarā*, like कान्ता *kāntā*. | Neut. Sing. deest (निर्जरसं *nirjarasam*); Dual
 Neut. निर्जरं *nirjaram*, like कान्तं *kāntam*. | निर्जरसी *nirjarasī*; Plur. निर्जरांसि *nirjarāṁsi*.

§ 168. अनेहस् *anehas*, m. time, पुरुदंशस् *purudaśśas*, m. name of Indra, form the Nom. Sing. अनेहा *anehā*, पुरुदंशा *purudaśśā*, without final Visarga. The other cases are regular, like सुमनस् *sumanas*, m. Voc. हे अनेहः *he anehaḥ*.

§ 169. उशनस् *uśanas*, m. proper name, forms the Nom. Sing. उशना *uśanā* and the Voc. Sing. उशनन् *uśanan* or उशनः *uśanaḥ* or उशान *uśana*. (Sār. I. 9, 73.)

§ 170. (B.) Bases ending in radical स् *s*.

- From पिण्ड *piṇḍa*, a lump, and ग्रस् *gras*, to swallow, a compound is formed, पिण्डग्रस् *piṇḍa-gras*, a lump-eater.
 From पिस् *pis*, to walk, and सु *su*, well, a compound is formed, सुपिस् *supis*, well-walking.
 From तुस् *tus*, to sound, and सु *su*, well, a compound is formed, सुतुस् *sutus*, well-sounding.
- In forming the Nom. Sing. m. f. (and neuter), the rules laid down before with regard to nouns in which अस् *as*, इस् *is*, उस् *us*, belong to a suffix, are simply inverted. Nouns in इस् *is* and उस् *us* lengthen the vowel, nouns in अस् *as* leave it short.
 Ex. Nom. Sing. m. f. n. पिण्डग्रः *piṇḍagraḥ*, सुपीः *supīḥ*, सुतूः *sutūḥ*.
- In the Nom. Acc. Voc. Plur. of neuters, nouns in अस् *as*, इस् *is*, उस् *us*, nasalize their vowels, but do not lengthen them.
 Ex. Nom. Acc. Voc. Plur. neut. पिण्डग्रंसि *piṇḍagraṁsi*, सुपिंसि *supiṁsi*, सुतुंसि *sutuṁsi*.
- Nouns in इस् *is* and उस् *us* lengthen their vowels before all terminations beginning with consonants.
 Ex. Instr. Plur. सुपीभिः *supībhiḥ*, सुतूभिः *sutūrbhiḥ*, सुतूषु *sutūḥshu*.
- The radical स् *s* of nouns ending in इस् *is* and उस् *us*, though followed by vowels, is not liable to be changed into ष *ṣ*. (See § 100, note.)

Base पिङ्ग्रस् *piṇḍagraś*, eating a mouthful, masc. fem. neut.

SINGULAR. MASC. FEM.		DUAL. MASC. FEM.	PLURAL. MASC. FEM.
N.V.	पिङ्ग्रः <i>piṇḍagraḥ</i>	पिङ्ग्रसौ <i>piṇḍagrasau</i>	पिङ्ग्रसः <i>piṇḍagrasaḥ</i>
A.	पिङ्ग्रसं <i>piṇḍagrasam</i>		
I.	पिङ्ग्रसा <i>piṇḍagrasā</i>	पिङ्ग्रोभ्यां <i>piṇḍagrobhyām</i>	पिङ्ग्रोभिः <i>piṇḍagrobhiḥ</i>
D.	पिङ्ग्रसे <i>piṇḍagrase</i>		
Ab.	पिङ्ग्रसः <i>piṇḍagrasaḥ</i>	पिङ्ग्रसोः <i>piṇḍagrasoḥ</i>	पिङ्ग्रोभ्यः <i>piṇḍagrobhyaḥ</i>
G.			
L.	पिङ्ग्रसि <i>piṇḍagrasi</i>		पिङ्ग्रसां <i>piṇḍagrasām</i>
			पिङ्ग्रसु <i>piṇḍagraḥsu</i>
SINGULAR.		DUAL.	PLURAL.
N. A. V.	पिङ्ग्रः <i>piṇḍagraḥ</i>	पिङ्ग्रसौ <i>piṇḍagrasī</i>	पिङ्ग्रंसि <i>piṇḍagramsi</i>

Base सुतुस् *sutus*, well-sounding, masc. fem. neut.

SINGULAR. MASC. FEM.		DUAL. MASC. FEM.	PLURAL. MASC. FEM.
N.V.	सुतूः <i>sutūḥ</i>	सुतूसौ <i>sutusau</i>	सुतुसः <i>sutusaḥ</i>
A.	सुतुसं <i>sutusam</i>		
I.	सुतुसा <i>sutusā</i>	सुतूभ्यां <i>sutūrbhyām</i>	सुतूर्भिः <i>sutūrbhiḥ</i>
D.	सुतुसे <i>sutuse</i>		
Ab.	सुतुसः <i>sutusaḥ</i>	सुतुसोः <i>sutusoḥ</i>	सुतूभ्यः <i>sutūrbhyaḥ</i>
G.			
L.	सुतुसि <i>sutusi</i>		सुतुसां <i>sutusām</i>
			सुतूषु <i>sutūḥshu</i> or सुतूष्णु <i>sutūḥshu*</i>
SINGULAR.		DUAL.	PLURAL.
N. A. V.	सुतूः <i>sutūḥ</i>	सुतूसौ <i>sutusī</i>	सुतुंसि <i>sutunsi</i>

§ 171. Nouns derived from desiderative verbs change स् into ष् *sh* when necessary.

Base पिपठिस् *pipaṭhiś*, wishing to read, masc. fem. neut.

SINGULAR. MASC. FEM.		DUAL. MASC. FEM.	PLURAL. MASC. FEM.
N.	पिपठीः <i>pipaṭhīḥ</i>	पिपठिसौ <i>pipaṭhishau</i>	पिपठिषः <i>pipaṭhishaḥ</i>
A.	पिपठिषं <i>pipaṭhisham</i>		
I.	पिपठिषा <i>pipaṭhishā</i>	पिपठिभ्यां <i>pipaṭhīrbhyām</i>	पिपठिभिः <i>pipaṭhīrbhiḥ</i>
D.	पिपठिषे <i>pipaṭhishē</i>		
Ab.	पिपठिषः <i>pipaṭhishaḥ</i>	पिपठिषोः <i>pipaṭhishoḥ</i>	पिपठिभ्यः <i>pipaṭhīrbhyaḥ</i>
G.			
L.	पिपठिषि <i>pipaṭhishi</i>		पिपठिषां <i>pipaṭhishām</i>
			पिपठिषु <i>pipaṭhīḥshu</i>
SINGULAR.		DUAL.	PLURAL.
N. A. V.	पिपठीः <i>pipaṭhīḥ</i>	पिपठिषौ <i>pipaṭhishī</i>	पिपठिषि <i>pipaṭhishi</i> (see § 172)

* Siddh.-Kaum. vol. i. p. 187. § 83.

§ 172. The nouns **आशिस्** *āsis*, fem. blessing, and **सजुष** *sajush*, masc. a companion, are declined like **पिपठिस्** *pipathis*, except in the Nom. Acc. and Voc. Plur., if they should be used as neuters at the end of compounds*.

List of different Bases in सs.

BASE.	NOM. SING.		NOM. PL.		INSTR. PL.	LOC. PL.
	MASC. FEM.	NEUT.	MASC. FEM.	NEUT.		
सुमनस् <i>sumanas</i> , kind, m. f. n.	सुमनाः <i>sumanāḥ</i> ¹	०नः <i>-naḥ</i>	सुमनसः <i>sumanasaḥ</i>	सुमनांसि <i>sumanānsi</i>	सुमनोभिः <i>sumanobhiḥ</i>	सुमनस्सु or ०नः <i>sumanassu</i> or <i>-naḥs</i>
सुज्योतिस् <i>sujoyotis</i> , well-lighted, m. f. n.	सुज्योतिः <i>sujoyotiḥ</i>	id.	सुज्योतिषः <i>sujoyotiṣaḥ</i>	सुज्योतींषि <i>sujoyotīnshi</i>	सुज्योतिर्भिः <i>sujoyotirbhiḥ</i>	सुज्योतिष्पु or ०तिः <i>sujoyotiṣshu</i> or <i>-tiḥs</i>
पिंडग्रस् <i>piṇḍagras</i> , lump-eating, m. f. n.	पिंडग्रः <i>piṇḍagraḥ</i>	id.	पिंडग्रसः <i>piṇḍagrasaḥ</i>	पिंडग्रंसि <i>piṇḍagramsi</i>	पिंडग्रोभिः <i>piṇḍagrobhiḥ</i>	पिंडग्रस्सु or ०ग्रः <i>piṇḍagrassu</i> or <i>-grāḥ</i>
चकास् <i>chakās</i> , splen- did, m. f. n.	चकाः <i>chakāḥ</i>	id.	चकासः <i>chakāsaḥ</i>	चकांसि <i>chakānsi</i>	चकाभिः <i>chakābhiḥ</i>	चकास्सु or चकाः <i>chakāssu</i> or <i>chakāḥ</i>
दोस् <i>dos</i> ² , arm, m. (n.). (Accent, P. VI. 1, 171)	दोः <i>doḥ</i>	id.	दोषः <i>dōṣaḥ</i>	दोंषि <i>dōnshi</i>	दोर्भिः <i>dōrbhiḥ</i>	दोष्पु or दोः <i>dōshshu</i> or <i>dōḥshu</i>
सुपिस् <i>supis</i> , well- going, m. f. n.	सुपीः <i>supiḥ</i>	id. ³	सुपिसः <i>supisaḥ</i> ⁴	सुपिंसि <i>supinshi</i>	सुपीर्भिः <i>supīrbhiḥ</i>	सुपीष्पु or सुपीः <i>supīṣshu</i> or <i>supiḥs</i>
सुतुस् <i>sutus</i> , well- sounding, m. f. n.	सुतूः <i>sutūḥ</i>	id.	सुतुसः <i>sutusaḥ</i>	सुतुंसि <i>sutunshi</i>	सुतूर्भिः <i>sutūrbhiḥ</i>	सुतूष्पु or सुतूः <i>sutūṣshu</i> or <i>sutūḥs</i>
पिपठिस् <i>pipathis</i> , desir- ous of reading, m. f. n.	पिपठीः <i>pipāṭhiḥ</i>	id. ³	पिपठिषः <i>pipāṭhiṣaḥ</i>	पिपठिंषि <i>pipāṭhīnshi</i> ³	पिपठिर्भिः <i>pipāṭīrbhiḥ</i>	पिपठीष्पु or ०ठीः <i>pipāṭīṣshu</i> or <i>-ṭhiḥ</i>
चिकीर्स् <i>chikīrs</i> , desir- ous of acting, m. f. n.	चिकीः <i>chikīḥ</i>	id.	चिकीर्षः <i>chikīrṣaḥ</i>	चिकींषि <i>chikīrṣhi</i> ⁵	चिकीर्भिः <i>chikīrbhiḥ</i>	चिकीर्षु <i>chikīrṣhu</i>
आशिस् <i>āsis</i> , blessing, f.	आशीः <i>āśīḥ</i> id. (Voc. id.)	id.	आशिषः <i>āśiṣaḥ</i>	आशींषि <i>āśīnshi</i>	आशीर्भिः <i>āśīrbhiḥ</i>	आशीष्पु or आशीः <i>āśīṣshu</i> or <i>āśīḥs</i>
सजुष <i>sajus</i> , compa- nion, m.	सजूः <i>sajūḥ</i> id. (Voc. id.)	id.	सजुषः <i>sajusaḥ</i>	सजूंषि <i>sajūnshi</i>	सजूर्भिः <i>sajūrbhiḥ</i>	सजूष्पु or सजूः <i>sajūṣshu</i> or <i>sajūḥs</i>
सुहिस् <i>suhis</i> , one who strikes well, m. f. n.	सुहिन् <i>suhin</i>	id.	सुहिंसः <i>suhinṣaḥ</i>	सुहिंसि <i>suhinshi</i>	सुहिन्भिः <i>suhinbhiḥ</i>	सुहिन्सु <i>suhinsu</i> ⁶

* Some grammarians do not allow the lengthening of the vowels in **आशींषि** *āśīnshi* and **सजूंषि** *sajūnshi*. (सांतेति सूत्रे । पा० ६. ४. १०. । महच्छब्दसाहचर्येण प्रातिपदिकावयवसांतसंयोगस्यैव ग्रहणेनात्र दीर्घाप्रामेः ॥ सजुषः सांतत्वेन सांतसंयोगस्याभावात् ॥) This may be right according to the strict interpretation of Pāṇini, but the Prātiśākhya (XIII. 7) gives the rule in a more general form, stating that every neuter ending in an Ūshman has a long vowel before the Anusvāra, the Anusvāra being followed by *si* or *shi*.

¹ The Vocative is **सुमनः** *sumanaḥ*. In the other paradigms it is the same as the Nominative.

² **दोस्** *dos* may be declined regularly throughout as a masculine. But it is likewise declined as a neuter. On its irregular or optional forms, see § 214.

³ Siddh.-Kaum. vol. I. p. 197.

⁴ *s* not changed into *ṣ*; see § 100, note.

⁵ Siddh.-Kaum. vol. I. p. 194.

⁶ See § 75.

§ 173. ध्वस् *dhvas* (from ध्वंस *dhvams*, to fall) and स्रस् *sras* (from संस *srams*, to fall), when used at the end of compounds, change their स् *s* into त् *t*, in the Nom. and Voc. Sing., and before terminations beginning with consonants.

N.V. पर्यध्वत् <i>parṇadhvat</i>	N.A.V. पर्यध्वसौ <i>parṇadhvasau</i>	N.A. पर्यध्वसः <i>parṇadhvasaḥ</i>
A. पर्यध्वसं <i>parṇadhvasam</i>	I.D. Ab. पर्यध्वन्नां <i>parṇadhvadbhyaṁ</i>	I. पर्यध्वन्निः <i>parṇadhvadbhiḥ</i>
I. पर्यध्वसा <i>parṇadhvasā</i>	G.L. पर्यध्वसोः <i>parṇadhvasoḥ</i>	L. पर्यध्वत्सु <i>parṇadhvatsu</i>

§ 174. Bases ending in श् *ś*, प् *ś*, छ् *chh*, क् *ksh*, ह् *h*.

Bases ending in these consonants retain them unchanged before all terminations beginning with vowels. Before all other terminations and when final, their final consonants are treated either like द् *ḍ* or like क् *k*.

1. Bases derived from दिश् *diś*, to show, दृश् *dṛiś*, to see, स्पृश् *spṛiś*, to touch, change श् *ś* into क् *k*. (§ 126.)

BASE.	NOM. SING.	NOM. PLUR.	NOM. PLUR. NEUT.	INSTR. PLUR.	LOC. PLUR.
दिश् <i>diś</i> , f. country	दिक् <i>dīk</i>	दिशः <i>dīśaḥ</i>	दिंशि <i>dīnśi</i>	दिग्भिः <i>digbhiḥ</i>	दिक्षु <i>dikṣu</i>

2. Bases derived from नश् *naś*, to destroy, change श् *ś* into द् *ḍ* or क् *k*.

BASE.	NOM. SING.	N. PL.	N. PL. NEUT.	INSTR. PL.	LOC. PL.
जीवनश् <i>jīvanāś</i> , m.f.n. life-destroying	जीवनद् or नक् <i>jīvanat or -nak</i>	नशः <i>-naśaḥ</i>	नंशि <i>-naṁśi</i>	नद्भिः or नग्भिः <i>-nadbhiḥ or -nagbhiḥ</i>	नदसु or नक्षु <i>-natṣu or -nakṣu</i>

3. All other bases in श् *ś* change their final into द् *ḍ*.

BASE.	NOM. SING.	NOM. PL.	NOM. PL. NEUT.	INSTR. PL.	LOC. PL.
विश् <i>viś</i> , m.f.n. one who enters	विद् <i>viḍ</i>	विशः <i>viśaḥ</i>	विंशि <i>viṁśi</i>	विद्भिः <i>viḍbhiḥ</i>	विदसु <i>viḍṣu</i>

4. Bases derived from धृप् *dhṛiś*, to dare, change प् *p* into क् *k*.

BASE.	NOM. SING.	NOM. PL.	NOM. PL. NEUT.	INSTR. PL.	LOC. PL.
दधृप् <i>dadhṛiś</i> , m.f.n. bold	दधृक् <i>dadhṛik</i>	दधृमः <i>dadhṛimaḥ</i>	दधृंमि <i>dadhṛīmī</i>	दधृग्भिः <i>dadhṛigbhiḥ</i>	दधृक्षु <i>dadhṛikṣu</i>

5. All other bases derived from verbs with final प् *p* change प् *p* into द् *ḍ*.

BASE.	NOM. SING.	NOM. PL.	NOM. PL. NEUT.	INSTR. PL.	LOC. PL.
द्विप् <i>dvīp</i> , m.f.n. hating	द्विद् <i>dvīḍ</i>	द्विपः <i>dvīpaḥ</i>	द्विंमि <i>dvīṁmī</i>	द्विद्भिः <i>dvīḍbhiḥ</i>	द्विदसु <i>dvīḍṣu</i>

6. Bases ending in छ् *chh* change छ् *chh* into द् *ḍ*.

BASE.	NOM. SING.	NOM. PL.	NOM. PL. NEUT.	INSTR. PL.	LOC. PL.
प्राच्छ <i>prācch</i> , m.f.n. asking	प्राद् <i>prāḍ</i>	प्राशः <i>prāśaḥ</i>	प्रांशि <i>prāṁśi</i>	प्राद्भिः <i>prāḍbhiḥ</i>	प्रादसु <i>prāḍṣu</i>

7. Bases ending in क् *ksh* change क् *ksh* into द् *ḍ*.

BASE.	NOM. SING.	NOM. PL.	NOM. PL. NEUT.	INSTR. PL.	LOC. PL.
तक् <i>takṣ</i> , m.f.n. paring	तद् <i>tat</i> *	तक्षः <i>takṣaḥ</i>	तंक्षि <i>tāṁkṣi</i>	तद्भिः <i>tadḍbhiḥ</i>	तदसु <i>tatṣu</i>

* If differently derived तक् *takṣ* may form its Nom. Sing. तक् *tak*. गोरक् *gorakṣ*, cow-herd, which regularly forms its Nom. Sing. गोरद् *gorat*, may, according to a different derivation, form गोरक् *gorak*. (See Colebrooke, p. 90, note; Siddh.-Kaum. vol. i. p. 187.) So पिपक् *pipak*, Nom. Dual पिपक्षौ *pipakṣau*, desirous of maturing; विवक् *vivak*, Nom. Dual विवक्षौ *vivakṣau*, desirous of saying; दिधक् *didhak*, Nom. Dual दिधक्षौ *didhakṣau*, desirous of burning.

8. Most bases ending in ह् h change ह् h into द् d.

BASE.	NOM. SING.	NOM. PL.	NOM. PL. NEUT.	INSTR. PL.	LOC. PL.
लिह् <i>lih</i> , m. f. n. licking	लिद् <i>lī</i>	लिहः <i>līhaḥ</i>	लिंहि <i>līnhi</i>	लिङ्भिः <i>līḍbhīḥ</i>	लिदसु <i>līḍsu</i>
गुह् <i>guh</i> , m. f. n. covering	गुद् <i>ghū</i>	गुहः <i>gūhaḥ</i>	गुंहि <i>gūnhi</i>	गुङ्भिः <i>ghuḍbhīḥ</i>	गुदसु <i>ghuḍsu</i>

On the change of initial ग् g into ष् gh, see § 93.

9. Bases derived from roots ending in ह् h, and beginning with द् d, change ह् h into क् k.
Likewise उष्णिह् *uṣṇih*, a metre.

BASE.	NOM. SING.	NOM. PL.	NOM. PL. NEUT.	INSTR. PL.	LOC. PL.
दुह् <i>duh</i> , m. f. n. milking	धुक <i>dhūk</i>	दुहः <i>dūhaḥ</i>	दुंहि <i>dūnhi</i>	धुग्भिः <i>dhugbhīḥ</i>	धुक्षु <i>dhukṣu</i>

10. Bases derived from the roots दुह् *druh*, to hate, मुह् *muh*, to confound, स्निह् *snih*, to love, सुह् *snuh*, to spue, may change the final ह् h into द् d or क् k.

BASE.	NOM. SING.	NOM. PL.	N. PL. NEUT.	INSTR. PL.	LOC. PL.
दुह् <i>druh</i> , m. f. n. hating	धुद् or धुक <i>dhūd or dhūk</i>	दुहः <i>dūhaḥ</i>	दुंहि <i>dūnhi</i>	धुङ्भिः or धुग्भिः <i>dhūḍbhīḥ or dhugbhīḥ</i>	धुदसु or धुक्षु <i>dhūdṣu or dhukṣu</i>

11. Bases derived from नह् *nah*, to bind, change ह् h into त् t.

BASE.	NOM. SING.	NOM. PL.	INSTR. PL.	LOC. PL.
उपानह् <i>upānah</i> , f. a shoe	उपानत् <i>upānat</i>	उपानहः <i>upānahaḥ</i>	उपानद्भिः <i>upānadbhīḥ</i>	उपानत्सु <i>upānatsu</i>

Decline विषाग् *vipāś*, f. the Beyah river in the Punjab. विष् *vish*, f. ordure. रुष् *rush*, f. anger. विमुष् *viprush*, f. drop of water. विविष् *vivikṣh*, wishing to enter. स्निह् *snih*, loving. गोदुह् *goduh*, cow-milker. मधुलिह् *madhulih*, bee. त्विष् *tvish*, f. splendour. बहुत्विष् *bahutvish*, m. f. n. very splendid. रत्नमुष् *ratnamush*, a stealer of gems. ईदृग् *īdriś*, m. f. n. such. कीदृग् *kīdriś*, m. f. n. Which? मर्मस्पर्श *marmasprīś*, giving pain.

§ 175. तुरासाह् *turāsāh*, m. name of Indra, changes स् s into ष् sh whenever ह् h is changed into द् d or त् t.

Nom. Sing. तुराषाद् *turāśāḍ*. Nom. Dual तुरासाहौ *turāsāhau*. Instr. Plur. तुराषाद्भिः *turāśāḍbhīḥ*.

§ 176. पुरोडाश् *puroḍāś*, m. an offering, or a priest, is irregular. The Nom. Sing. is पुरोडाः *puroḍāḥ*, and all the cases beginning with consonants (Pada cases) are formed from a base पुरोडस् *puroḍas*. The Voc. Singular, too, is irregular, being identical with the Nom. Sing. (§ 152), though some grammarians allow हे पुरोडः *he puroḍaḥ*.

SINGULAR.	DUAL.	PLURAL.
N. पुरोडाः <i>puroḍāḥ</i>	पुरोडाशौ <i>puroḍāśau</i>	पुरोडाशः <i>puroḍāśaḥ</i>
A. पुरोडाशं <i>puroḍāśam</i>	पुरोडाशौ <i>puroḍāśau</i>	पुरोडाशः <i>puroḍāśaḥ</i>
I. पुरोडाशा <i>puroḍāśā</i>	पुरोडोभ्यां <i>puroḍobhyām</i>	पुरोडोभिः <i>puroḍobhīḥ</i>
D. पुरोडाशे <i>puroḍāśe</i>	पुरोडोभ्यां <i>puroḍobhyām</i>	पुरोडोभ्यः <i>puroḍobhyāḥ</i>
Ab. पुरोडाशः <i>puroḍāśaḥ</i>	पुरोडोभ्यां <i>puroḍobhyām</i>	पुरोडोभ्यः <i>puroḍobhyāḥ</i>
G. पुरोडाशः <i>puroḍāśaḥ</i>	पुरोडाशोः <i>puroḍāśoḥ</i>	पुरोडाशां <i>puroḍāśām</i>
L. पुरोडाशि <i>puroḍāśi</i>	पुरोडाशोः <i>puroḍāśoḥ</i>	पुरोडःसु <i>puroḍaḥsu</i>
V. पुरोडाः or ०डः <i>puroḍāḥ or -ḍaḥ</i>	पुरोडाशौ <i>puroḍāśau</i>	पुरोडाशः <i>puroḍāśaḥ</i>

§ 177. Another word, उक्थशास् *ukthasās*, a reciter of hymns, is declined like पुरोडाश् *puroḍaś*.

Nom. उक्थशाः *ukthasāḥ*. Acc. Sing. उक्थशासं *ukthasāsam*. Instr. Plur. उक्थशोभिः *ukthasobhiḥ*. Voc. Sing. उक्थशाः or उक्थशः *ukthasāḥ* or *ukthasāḥ*.

§ 178. Bases in म् *m*.

Bases ending in म् *m* retain म् *m* before all terminations beginning with vowels. Before all other terminations and when final, the म् *m* is changed into न् *n*.

Base प्रशाम् *prāśām*, mild.

	SINGULAR.	DUAL.	PLURAL.
	MASC. FEM.	MASC. FEM.	MASC. FEM.
Nom. Voc.	प्रशान् <i>prāśān</i>	प्रशामौ <i>prāśāmau</i>	प्रशामः <i>prāśāmaḥ</i>
Acc.	प्रशामं <i>prāśāmaṁ</i>	प्रशामौ <i>prāśāmau</i>	प्रशामः <i>prāśāmaḥ</i>
Instr.	प्रशामा <i>prāśāmā</i>	प्रशाम्यां <i>prāśāmbhyām</i>	प्रशाम्भिः <i>prāśāmbhiḥ</i>
Loc.	प्रशामि <i>prāśāmi</i>	प्रशामोः <i>prāśāmoḥ</i>	प्रशाम्नु <i>prāśāmsu</i>

2. NOUNS WITH CHANGEABLE BASES.

A. Nouns with two Bases.

§ 179. Many nouns in Sanskrit have more than one base, or rather they modify their base according to rule before certain terminations.

Nouns with two bases, have one base for the

Nom. Voc. and Acc. Sing.	} of masc. nouns*;
Nom. Voc. and Acc. Dual	
Nom. Voc (not Acc.) Plural	
Nom. Voc. and Acc. Plural of neuter nouns;	

and a second base for all other cases.

The former base will be called the *Āṅga* base. Bopp calls it the strong base, and the terminations the weak terminations.

The second base will be called the *Pada and Bha* base. Bopp calls it the weak base, and the terminations the strong terminations.

The general rule is that the simple base, which appears in the *Pada* and *Bha* cases, is strengthened in the *Āṅga* cases. Thus the *Pada* and *Bha* base प्राच् *prācḥ* becomes in the *Āṅga* cases प्रांच् *prāñcḥ*. The *Pada* base of the present participle अदत् *adat*, eating, becomes अदन्त् *adant* in the *Āṅga*

* Most nouns with changeable bases form their feminines in ई. A few, however, such as दामन् *dāman*, are said to be feminine without taking the ई, and some of them occur as feminine at the end of compounds.

cases. This gives us the following system of terminations for words with two bases :

	SINGULAR. MASC.	DUAL. MASC.	PLURAL. MASC.
Nom.Voc. सू s (which is always dropt)	सौ au	सः aḥ	*
Acc.	अं am	सौ au	सः aḥ
Instr.	आ ā	भ्यां bhyām	भिः bhiḥ
Dat.	ए e	भ्यां bhyām	भ्यः bhyāḥ
Abl.	सः aḥ	भ्यां bhyām	भ्यः bhyāḥ
Gen.	सः aḥ	भ्योः oḥ	तां tāṃ
Loc.	इ i	भ्योः oḥ	सु su

	SINGULAR. DUAL.	PLURAL.
Nom. Acc. —	ई i	इ i *

§ 180. Certain words derived from अञ्च añch, to move, have two, others three bases.

प्राक् prāc, forward, eastern, has two bases, प्राञ्च prāñch for its Aṅga, प्राच prāc for its Pada and Bha base, and is declined accordingly†.

	SINGULAR. MASC.	DUAL. MASC.	PLURAL. MASC.
N. V.	प्राङ् <i>prāñ ‡</i>	प्राञ्चौ <i>prāñchau</i>	प्राचः <i>prāñchah</i>
A.	प्राञ्चं <i>prāñcham</i>	प्राञ्चौ <i>prāñchau</i>	प्राचः <i>prācḥaḥ</i> ||
I.	प्राचा <i>prācā</i>	प्राग्भ्यां <i>prāgbhyām</i>	प्राग्भिः <i>prāgbhiḥ</i>
D.	प्राचे <i>prāche</i>		प्राग्भ्यः <i>prāgbhyaḥ</i>
Ab.	प्राचः <i>prācḥaḥ</i>		
G.			प्राचां <i>prācām</i>
L.	प्राचि <i>prāchi</i>	प्राचोः <i>prāchoḥ</i>	प्राक्षु <i>prākshu</i>

* Aṅga base, or, according to Bopp, strong base with weak terminations. The terminations are called in Sanskrit the Sarvanāmasthāna terminations.

† Compounds ending in अञ्च ach retain the accent on the preposition, except after prepositions ending in ईः or उ u. This rule does not apply to ति नः and अपि dhi (Pāṇ. vi. 2, 52-53). Hence पाराचः pārácḥ, सवाचः śavācḥ, प्राचः prācḥ, उदचः údach; also न्यञ्च nyācḥ, अथञ्च āthyacḥ; सध्र्यञ्च sadhryācḥ, विश्वञ्च víshvach; but प्रात्यञ्च pratyācḥ, सम्यञ्च samyācḥ, अन्वञ्च anvācḥ.

‡ प्राङ् prāñ stands for प्राङ् prāñk; this for प्राञ्च prāñch + सू s.

|| In the declension of words ending in अञ्च ach, the rule is that if अञ्च ach has the Udātta, as in प्रात्यञ्च pratyācḥ, सम्यञ्च samyācḥ, अन्वञ्च anvācḥ (§ 180, note), all terminations, except the Sarvanāmasthānas, take the Udātta (Pāṇ. vi. 1, 169-170). The rule Pāṇ. vi. 1, 182, refers to अञ्च añch, not to अञ्च ach. The rule Pāṇ. vi. 1, 222, is restricted in the Veda by vi. 1, 170. प्राच prāc is treated as if the accent were on the preposition.

SINGULAR.	NEUTER. DUAL.	PLURAL.
N. A.V. प्राक् <i>prāk</i>	प्राची <i>prāchī</i>	प्राचि <i>prāchī</i>
I. प्राचा <i>prāchā</i>	same as masc.	

The feminine of प्राक् *prāk* is प्राची *prāchī*, declined like fem. in ई *i*.

Decline अवाच् *āvāch*, downward, south. Strong base अवांच् *āvāñch*.

B. Nouns with three Bases.

§ 181. Nouns with three bases have their *Ānga* or strong base in the same cases as the nouns with two bases. In the other cases, however, they have one base, the Pada base, before all terminations beginning with consonants; and another base, the Bha base, before all terminations beginning with vowels.

In these nouns with three cases, Bopp calls *Ānga* base the strong base;
the Pada base the middle base;
the Bha base the weakest base.

This gives us the following system of terminations for words with three bases:

	SINGULAR. MASC.	DUAL. MASC.	PLURAL. MASC.
Nom. Voc.	सु <i>s</i> (always dropt)	सौ <i>au</i>	सः <i>aḥ</i>
Acc.	सं <i>am</i>	सौ <i>au</i>	सः <i>aḥ</i>
Instr.	सा <i>d</i>	भ्यां <i>bhyām</i>	भिः <i>bhiḥ</i>
Dat.	ए <i>e</i>	भ्यां <i>bhyām</i>	भ्यः <i>bhyaḥ</i>
Abl.	सः <i>aḥ</i>	भ्यां <i>bhyām</i>	भ्यः <i>bhyaḥ</i>
Gen.	सः <i>aḥ</i>	सोः <i>oḥ</i>	सां <i>ām</i>
Loc.	इ <i>i</i>	सोः <i>oḥ</i>	सु <i>su</i>
	SINGULAR.	NEUTER. DUAL.	PLURAL.
Nom. Acc.	—	इ <i>i</i>	इ <i>i</i>

Terminations included in two lines require *Ānga* or strong base.

Terminations included in one line require Pada or middle base.

Terminations not included in lines require Bha or weakest base.

Words derived from अच् *añch*, to move, with three bases.

प्रत्यच् *pratyach*, behind, has for its *Ānga* or strongest base प्रत्यंच् *pratyañch*; for its Bha or weakest प्रतीच् *pratīch*. The Pada or middle base is प्रत्यच् *pratyach*. Hence प्रत्यङ् *pratyāṅ*, Nom. Sing. masc.; प्रत्यक् *pratyak*, Nom. Sing. neut.; प्रतीची *pratīchī*, Nom. Sing. fem.

SINGULAR. MASC.		DUAL. MASC.	PLURAL. MASC.
N.V.	प्रत्यङ् <i>pratyāṅ</i>	प्रत्यङ्चौ <i>pratyāṅchau</i>	प्रत्यङ्भः <i>pratyāṅbhaḥ</i>
A.	प्रत्यङ्च <i>pratyāṅcham</i>	प्रत्यङ्चौ <i>pratyāṅchau</i>	प्रतीचः <i>pratīchāḥ</i> *
I.	प्रतीचा <i>pratīchā</i>	प्रत्यङ्भ्यां <i>pratyāṅbhyām</i>	प्रत्यङ्भिः <i>pratyāṅbhiḥ</i>
D.	प्रतीचे <i>pratīché</i>	प्रत्यङ्भ्यां <i>pratyāṅbhyām</i>	प्रत्यङ्भ्यः <i>pratyāṅbhyāḥ</i>
Ab.	प्रतीचः <i>pratīchāḥ</i>	प्रत्यङ्भ्यां <i>pratyāṅbhyām</i>	प्रत्यङ्भ्यः <i>pratyāṅbhyāḥ</i>
G.	प्रतीचः <i>pratīchāḥ</i>	प्रतीचोः <i>pratīchōḥ</i>	प्रतीचां <i>pratīchām</i>
L.	प्रतीचि <i>pratīchī</i>	प्रतीचोः <i>pratīchōḥ</i>	प्रत्यक्षु <i>pratyakshu</i>
SINGULAR. FEM.		NEUTER. DUAL.	PLURAL.
N.A.	प्रत्यङ्क <i>pratyāṅk</i>	प्रतीची <i>pratīchī</i>	प्रत्यङ्चि <i>pratyāṅchi</i>
N.	प्रतीची <i>pratīchī</i>		

The following words, derived from **चञ्** *añch*, to move, have three bases :

ĀṄGA OR STRONG BASE.	PADA OR MIDDLE BASE.	BHA OR WEAK BASE.
प्रत्यञ् <i>pratyāñch</i> , behind (Pāṇ. vi. 2, 52)	प्रत्यञ् <i>pratyach</i>	प्रतीञ् <i>pratīch</i>
सम्यञ् <i>samyāñch</i> , right (vi. 2, 52)	सम्यञ् <i>samyach</i>	समीञ् <i>samīch</i>
न्यञ् <i>nyāñch</i> , low (vi. 2, 53)	न्यञ् <i>nyach</i>	नीञ् <i>nīch</i>
सध्र्यञ् <i>sadhryāñch</i> , accompanying (vi. 3, 95)	सध्र्यञ् <i>sadhryach</i>	सधीञ् <i>sadhīch</i>
अन्वञ् <i>anvāñch</i> , following (vi. 2, 52)	अन्वञ् <i>anvach</i>	अनूञ् <i>anūch</i>
विष्वञ् <i>vishvañch</i> , all-pervading	विष्वञ् <i>vishvach</i>	विषूञ् <i>vishūch</i>
उदञ् <i>ūdañch</i> , upward (vi. 2, 52)	उदञ् <i>ūdach</i>	उदीञ् <i>ūdīch</i>
तिर्यञ् <i>tiryāñch</i> , tortuous	तिर्यञ् <i>tiryach</i>	तिरश्च <i>tiraśch</i>

Bases in **अत्** *at* and **अन्त** *ant*.

1. Participles Present.

§ 182. Participles of the present have two bases, the Pada and Bha base in **अत्** *at*, the Āṅga base in **अन्त** *ant*. (Accent, Pāṇ. vi. 1, 173.)

SINGULAR. MASC.	DUAL. MASC.	PLURAL. MASC.
N.V. अदन् <i>adān</i>	अदन्तौ <i>adāntau</i>	अदन्तः <i>adāntaḥ</i>
A. अदन्तं <i>adāntam</i>	अदन्तौ <i>adāntau</i>	अदन्तः <i>adāntaḥ</i>
I. अदन्ता <i>adātā</i>	अदन्तां <i>adāntāṁ</i>	अदन्तिः <i>adāntibhiḥ</i>
D. अदन्ते <i>adāte</i>		अदन्तः <i>adāntbhyāḥ</i>
Ab. अदन्तः <i>adāntaḥ</i>		
G. अदन्ति <i>adānti</i>	अदन्तोः <i>adāntōḥ</i>	अदन्तां <i>adāntām</i>
L. अदन्ति <i>adānti</i>		अदन्तु <i>adāntu</i>

* Rv. i. 173, 5.

SINGULAR.		NEUTER.	PLURAL.
		DUAL.	
N. A.	अदत् <i>adát</i>	अदती <i>adatí</i>	अदन्ति <i>adánti</i>
	FEM.		
	SINGULAR.		
N.	अदती <i>adatí</i> , &c., like नदी <i>nadí</i> .		

§ 183. There is a very difficult rule according to which certain participles keep the न् *n* in the Nom. and Acc. Dual of neuters, and before the ई *ī* of the feminine. This rule can only be fully understood by those who are acquainted with the ten classes of conjugations. It is this,

- I. Participles of verbs following the Bhû, Div, and Chur classes *must* preserve the न् *n*.
 II. Participles of verbs following the Tud class *may* or *may not* preserve the न् *n*. The same applies to all participles of the future in स्यत् *syat*, and to the participles of verbs of the Ad class in आ *ā*.
 III. Participles of all other verbs *must* reject the न् *n*.
- I. भवत् *bhávāt*. Nom. and Acc. Dual Neut. भवन्ती *bhávantí*.
 दीव्यत् *dīvyāt*. दीव्यन्ती *dīvyantí*.
 चोरयत् *choráyāt*. चोरयन्ती *choráyantí*.
- II. तुदत् *tudát*. तुदन्ती *tudántí* or तुदती *tudatí*.
 भविष्यत् *bhavishyát* (fut.). भविष्यन्ती *bhavishyantí* or भविष्यती *bhavishyatí*.
 यात् *yāt*. यांती *yāntí* or याती *yatí*.
- III. अदत् *adát*. Nom. and Acc. Dual Neut. अदती *adatí*.
 जुह्वत् *júhvāt*. जुह्वती *júhvattí*.
 सुन्वत् *sunvāt*. सुन्वती *sunvatí*.
 रुधत् *rundhāt*. रुधती *rundhattí*.
 तन्वत् *tanvāt*. तन्वती *tanvatí*.
 क्रीणत् *krīṇāt*. क्रीणती *krīṇatí*.

The feminine base is throughout identical in form with the Nom. Dual Neut. Hence भवन्ती *bhávantí*, being, fem.; तुदन्ती *tudántí* or तुदती *tudatí*, striking, fem.; अदती *adatí*, eating, fem. The feminine base is declined regularly as a base in ई *ī*.

§ 184. Another rule, which ought not to be mixed up with the preceding rule, prohibits the strengthening of the Aṅga base throughout in the participles present of reduplicated verbs, except in the Nom. Acc. Voc. Plur. Neut., where the insertion of न् *n* is optional. With this exception, these participles are therefore really declined like nouns in त् *t* with unchangeable bases.

Base ददत् *dádat*, giving, from दा *dā*, to give, ददामि *dádāmi*, I give.

SINGULAR.		DUAL.		PLURAL.	
MASC.	NEUT.	MASC.	NEUT.	MASC.	NEUT.
N.V. ददत् <i>dádat</i>	ददत् <i>dádat</i>	ददतो <i>dádatau</i>	ददती <i>dádatí</i>	ददतः <i>dádataḥ</i>	ददति <i>dádāti</i> *
A. ददतं <i>dádatam</i>	ददत् <i>dádat</i>				
I. ददता <i>dádatā</i>		ददद्वां <i>dádadbhyām</i>		ददद्भिः <i>dádadbhīḥ</i>	
D. ददते <i>dádate</i>					
Ab. } ददतः <i>dádataḥ</i>					
G. } ददतः <i>dádataḥ</i>		ददतोः <i>dádatoh</i>		ददतां <i>dádatām</i>	
L. ददति <i>dádāti</i>					ददत्सु <i>dádatsu</i>

* Or ददन्ति *dádanti*.

The same rule applies to the participles जखत् *jakshat*, eating; जाग्रत् *jágrat*, waking; दरिद्रत् *daridrāt*, being poor; शासत् *śásat*, commanding; चकासत् *chakásat*, shining. But जगत् *jágat*, neut. the world, forms Nom. Plur. जगन्ति *jáganti*, only.

§ 185. बृहत् *bṛhát*, great, पृषत् *príshat*, m. a deer, n. a drop of water, are declined like participles of verbs of the Ad class.

SINGULAR. MASC.		DUAL. MASC.	PLURAL. MASC.
N. V.	बृहन् <i>bṛhán</i>	बृहतौ <i>bṛhántau</i>	बृहतः <i>bṛhántaḥ</i>
A.	बृहन्तं <i>bṛhántam</i>	बृहतौ <i>bṛhántau</i>	बृहतः <i>bṛhántaḥ</i>
SINGULAR.		NEUTER. DUAL.	PLURAL.
N. A.	बृहत् <i>bṛhát</i>	बृहती <i>bṛhatī</i>	बृहन्ति <i>bṛhánti</i>
FEM. SINGULAR.			
N.	बृहती <i>bṛhatī</i>		

§ 186. महत् *mahat*, great, likewise originally a participle of the Ad class, forms its Aṅga or strong base in माह् *áh*.

SINGULAR.		DUAL.	PLURAL.
MASC.		MASC.	MASC.
N.	महान् <i>mahán</i>	महान्तौ <i>mahántau</i>	महान्तः <i>mahántaḥ</i>
A.	महान्तं <i>mahántam</i>	महान्तौ <i>mahántau</i>	महतः <i>mahatáḥ</i>
I.	महता <i>mahatá</i>	महद्भ्यां <i>mahádbhyām</i>	महद्भिः <i>mahádbhiḥ</i>
D.	महते <i>mahaté</i>		महद्भ्यः <i>mahádbhyah</i>
Ab.	महतः <i>mahatáḥ</i>	महतोः <i>mahatóḥ</i>	
G.		महतां <i>mahatám</i>	
L.	महति <i>mahatī</i>	महतु <i>mahátsu</i>	
V.	महन् <i>máhan</i>		
SINGULAR.		NEUTER. DUAL.	PLURAL.
N. A. V.	महत् <i>mahát</i>	महती <i>mahatī</i>	महन्ति <i>mahánti</i>

The rest like the masculine.

FEM. SINGULAR.	
N.	महती <i>mahatī</i>

Bases ending in the Suffixes मत् *mat* and वत् *vat*, forming their Aṅga Bases in मन्त *mant* and वन्त *vant*.

§ 187. The possessive suffixes मत् *mat* and वत् *vat* form their Aṅga or strong base in मन्त *mant* and वन्त *vant*. They lengthen their vowel in the Nom. Sing. Masc. These suffixes are of very frequent occurrence.

अग्निमत् *agnimat*, having fire.

SINGULAR. MASC.	DUAL. MASC.	PLURAL. MASC.
N. अग्निमान् <i>agnimán</i>	अग्निमन्तौ <i>agnimantau</i>	अग्निमन्तः <i>agnimantaḥ</i>
A. अग्निमन्तं <i>agnimantam</i>	अग्निमन्तौ <i>agnimantau</i>	अग्निमतः <i>agnimatoḥ</i>

V. अग्निमन् *agniman*

SINGULAR.	NEUTER. DUAL.	PLURAL.
N. V. अग्निमत् <i>agnimat</i>	अग्निमती <i>agnimatī</i>	अग्निमन्ति <i>agnimanti</i>
FEM. SINGULAR.		
N. अग्निमती <i>agnimatī</i>		

वत् *vat* is used 1. after bases in अ *a* and आ *á*.

Ex. ज्ञानवत् *jñánavat*, having knowledge. विद्यावत् *vidyávat*, having knowledge.

But अग्निमत् *agnimat*, having fire. हनुमत् *hanumat*, having jaws.

2. After bases ending in nasals, semivowels, or sibilants, if preceded by अ *a* or आ *á*. (Pân. VIII. 2, 10.)

Ex. पयस्वत् *payasvat*, having milk. उदन्वत् *udanvat*, having water.

But ज्योतिष्मत् *jyotishmat*, having light. गीर्वत् *gírvat*, having a voice.

3. After bases ending in any other consonants, by whatever vowel they may be preceded.

Ex. विद्युत् *vidyutvat*, having lightning.

There are exceptions to these rules. (Pân. VIII. 2, 9-16.)

§ 188. भवत् *bhavat*, Your Honour, which is frequently used in place of the pronoun of the second person, followed by the third person of the verb, is declined like a noun derived by वत् *vat*. Native grammarians derive it from भा *bhá*, with the suffix वत् *vat*, and keep it distinct from भवत् *bhavat*, being, the participle present of भू *bhū*, to be.

भवत् *bhavat*, Your Honour.

SINGULAR. MASC.	DUAL. MASC.	PLURAL. MASC.
N. भवान् <i>bháván</i>	भवन्तौ <i>bhavantau</i>	भवन्तः <i>bhavantaḥ</i>
A. भवन्तं <i>bhavantam</i>	भवन्तौ <i>bhavantau</i>	भवतः <i>bhavataḥ</i>
V. भवन् <i>bhavan</i> or भोः <i>bhoḥ</i>		

SINGULAR.	NEUTER. DUAL.	PLURAL.
N. A. V. भवत् <i>bhavat</i>	भवती <i>bhavatī</i>	भवन्ति <i>bhavanti</i>
FEM. SINGULAR.		
N. भवती <i>bhavatī</i>		

भवत् *bhavat*, being, part. present.

SINGULAR.		DUAL.	PLURAL.
MASC.		MASC.	MASC.
N. भवन् <i>bhavan</i>		भवन्तौ <i>bhavantau</i>	भवन्तः <i>bhavantaḥ</i>
A. भवंतं <i>bhavantam</i>		भवन्तौ <i>bhavantau</i>	भवन्तः <i>bhavantaḥ</i>
V. भवन् <i>bhavan</i>			
SINGULAR.		NEUTER.	PLURAL.
		DUAL.	
N. A. V. भवत् <i>bhavat</i>		भवन्ती <i>bhavanti</i>	भवन्ति <i>bhavanti</i>
FEM.			
SINGULAR.			
N.	भवन्ती <i>bhavanti</i>		

§ 189. अर्वत् *arvat*, masc. horse, is declined regularly like nouns in वत् *vat*, except in the Nom. Sing., where it has अर्वी *arvā*. अर्वन् *arvan* in अनर्वन् *anarvan*, without a foe, is a totally different word, and declined like a noun in अन् *an*; Nom. Sing. अनर्वा *anarvā*; Nom. Dual अनर्वौ *anarvau*; Acc. Sing. अनर्वणं *anarvaṇam*; Instr. Sing. अनर्वेणा *anarvaṇā*; Instr. Plur. अनर्वभिः *anarvabhiḥ*. The feminine of अर्वत् *arvat* is अर्वती *arvati*.

§ 190. कियत् *kiyat*, How much? इयत् *iyat*, so much, are declined like bases in मत् *mat*. Their feminines are कियती *kiyati*, इयती *iyati*.

SINGULAR.		DUAL.	PLURAL.
MASC.		MASC.	MASC.
N. कियान् <i>kiyān</i>		कियन्तौ <i>kiyantau</i>	कियन्तः <i>kiyantaḥ</i>
A. कियन्तं <i>kiyantam</i>		कियन्तौ <i>kiyantau</i>	कियन्तः <i>kiyantaḥ</i>
I. कियता <i>kiyatā</i>		कियद्भ्यां <i>kiyadbhyām</i>	कियद्भिः <i>kiyadbhiḥ</i>
V. कियन् <i>kiyan</i>			
SINGULAR.		NEUTER.	PLURAL.
		DUAL.	
N. A. V. कियत् <i>kiyat</i>		कियती <i>kiyati</i>	कियन्ति <i>kiyanti</i>

Bases in अन् *an* (अन् *an*, मन् *man*, वन् *van*.)

§ 191. Words in अन् *an* have three bases: their Āṅga or strong base is आन् *ān*; their Bha or weakest base न् *n*; and their Pada or middle base अ *a*.

Mark besides,

1. That the Nom. Sing. masc. has आ *ā*, not आन् *ān*(s).
2. That the Nom. Sing. neut. has अ *a*, not अन् *an*.
3. That the Voc. Sing. neut. may be either identical with the Nominative, or take न् *n*.
4. That words ending in मन् *man* and वन् *van* keep मन् *man* and वन् *van* as their Bha bases, without dropping the अ *a*, when there is a consonant immediately before the मन् *man* and वन् *van*. This is to avoid the concurrence of three consonants, such as पर्वै *parvai* from पर्वन् *parvan*,

or आत्मन् *ātmn* from आत्मन् *ātman*. This rule applies only to words ending in मन् *man* and वन् *van*, not to words ending in simple अन् *an*. Thus तक्षन् *takshan* forms तक्षणा *takshṇā*; मूर्धन् *mūrdhan*, मूर्ध्ना *mūrdhnā*, &c.

5. That in all other words the loss of the अ *a* is optional in the Loc. Sing., and in the Nom. Acc. Voc. Dual of neuters. The feminine, however, drops the अ *a*; thus राज्ञी *rājñī*.

राजन् *rājan*, m. king. आङ्ग, राजान् *rājān*; Pada, राज *rāja*; Bha, राज्ञ् *rājñ*.

MASCULINE.		
SINGULAR.	DUAL.	PLURAL.
N. राजा <i>rājā</i>	राजानौ <i>rājānau</i>	राजानः <i>rājānaḥ</i>
A. राजानं <i>rājānam</i>	राजानौ <i>rājānau</i>	राज्ञः <i>rājñāḥ</i>
V. राजन् <i>rājan</i>		
I. राज्ञा <i>rājñā</i>	राजभ्यां <i>rājabhyām</i>	राजभिः <i>rājabhiḥ</i>
D. राज्ञे <i>rājñe</i>	राजभ्यां <i>rājabhyām</i>	राजभ्यः <i>rājabhyāḥ</i>
Ab. राज्ञः <i>rājñāḥ</i>	राजभ्यां <i>rājabhyām</i>	राजभ्यः <i>rājabhyāḥ</i>
G. राज्ञः <i>rājñāḥ</i>	राज्ञोः <i>rājñōḥ</i>	राज्ञां <i>rājñām</i>
L. राज्ञि <i>rājñi</i> or राजनि <i>rājani</i>	राज्ञोः <i>rājñōḥ</i>	राजसु <i>rājasu</i>

नामन् *nāman*, n. name. आङ्ग, नामान् *nāmān*; Pada, नाम *nāma*; Bha, नाम्न् *nāmnn*.

NEUTER.		
SINGULAR.	DUAL.	PLURAL.
N.A. नाम <i>nāma</i>	नाम्नी <i>nāmni</i> or नामनी <i>nāmni</i>	नामानि <i>nāmāni</i>
V. नाम <i>nāma</i> or नामन् <i>nāman</i>		
I. नाम्ना <i>nāmnnā</i>	नामभ्यां <i>nānabhyām</i>	नामभिः <i>nāmabhiḥ</i>
D. नाम्ने <i>nāmne</i>	नामभ्यां <i>nānabhyām</i>	नामभ्यः <i>nāmabhyāḥ</i>
Ab. नाम्नः <i>nāmnnāḥ</i>	नामभ्यां <i>nānabhyām</i>	नामभ्यः <i>nāmabhyāḥ</i>
G. नाम्नः <i>nāmnnāḥ</i>	नाम्नोः <i>nāmnoḥ</i>	नाम्नां <i>nāmnnām</i>
L. नाम्नि <i>nāmni</i> or नामनि <i>nāmni</i>	नाम्नोः <i>nāmnoḥ</i>	नामसु <i>nāmasu</i>

११२. Nouns in which the suffixes मन् *man* and वन् *van* are preceded by a consonant, such as ब्रह्मन् *brahman*, m. n. the creator, यज्ञन् *yajvan*, m. sacrificer, पर्वन् *parvan*, n. joint, form their Bha base in मन् *man* and वन् *van*.

ब्रह्मन् *brahmān*, m. creator. आङ्ग, ब्रह्मान् *brahmān*; Pada, ब्रह्म *brahmā*; Bha, ब्रह्मन् *brahmān*.

MASCULINE.		
SINGULAR.	DUAL.	PLURAL.
N. ब्रह्मा <i>brahmā</i>	ब्रह्माणौ <i>brahmāṇau</i>	ब्रह्माणः <i>brahmāṇaḥ</i>
A. ब्रह्माणं <i>brahmāṇam</i>	ब्रह्माणौ <i>brahmāṇau</i>	ब्रह्माणः <i>brahmāṇaḥ</i>
V. ब्रह्मन् <i>brāhman</i>		
I. ब्रह्मणा <i>brahmāṇā</i>	ब्रह्मभ्यां <i>brahmābhyām</i>	ब्रह्मभिः <i>brahmābhiḥ</i>
D. ब्रह्मणे <i>brahmāṇe</i>	ब्रह्मभ्यां <i>brahmābhyām</i>	ब्रह्मभ्यः <i>brahmābhyāḥ</i>
Ab. ब्रह्मणः <i>brahmāṇaḥ</i>	ब्रह्मभ्यां <i>brahmābhyām</i>	ब्रह्मभ्यः <i>brahmābhyāḥ</i>
G. ब्रह्मणः <i>brahmāṇaḥ</i>	ब्रह्मणोः <i>brahmāṇoḥ</i>	ब्रह्मणां <i>brahmāṇām</i>
L. ब्रह्मणि <i>brahmāṇi</i>	ब्रह्मणोः <i>brahmāṇoḥ</i>	ब्रह्मसु <i>brahmāsu</i>

NEUTER.		
SINGULAR.	DUAL.	PLURAL.
N. A. ब्रह्म <i>brāhma</i>	ब्रह्मणौ <i>brāhmaṇī</i>	ब्रह्मणि <i>brāhmaṇi</i>
V. ब्रह्म <i>brāhma</i> or ब्रह्मन् <i>brāhman</i>		

Decline यज्ञन् *yajvan*, sacrificer; आत्मन् *ātman*, self; सुधर्मन् *sudharman*, virtuous.

प्रतिदिवन् *pratidivan*, one who sports, from दिव् दीव्यति *div dīvyati*, lengthens the दि *di* to दी *dī*, whenever the व् *v* is immediately followed by न् *n*. Nom. Sing. प्रतिदिवा *pratidivā*; Nom. Plur. प्रतिदिवानः *pratidivānaḥ*; Acc. Plur. प्रतिदीन्नः *pratidīnnaḥ* (§ 143).

§ 193. Words in अन् *an*, like राजन् *rājan*, king, form their feminine in ई, dropping the अ *a* before the न् *n*; राज्ञी *rājñī*, queen.

Words in वन् *van*, like धीवन् *dhīvan*, fisherman, form their feminine in वरी *varī*; धीवरी *dhīvarī*, wife of a fisherman. (See, however, Pāṇ. iv. 1, 7, vārt.)

Words in मन् *man*, if feminine, are declined like masculines. दामन् *dāman*, fem. rope; Nom. Sing. दामा *dāmā*, Acc. दामानं *dāmānam*; but there is an optional base दामा *dāmā*, Acc. Sing. दामा *dāmām*. (Pāṇ. iv. 1, 11; 13.)

§ 194. Nouns in अन् *an*, मन् *man*, वन् *van*, at the end of adjectival compounds, may either use their masculine forms as feminines, or form feminines in आ *d*. Those in अन् *an*, if in the Bha base they can drop the अ *a* before the न् *n*, may also take ई (Pāṇ. iv. 1, 28). Thus, Nom. Sing. masc. and fem. सुचर्मो *sucharmā*, having good leather, Nom. Dual सुचर्माणौ *sucharmāṇau*; सुपर्वा *suparvā*, सुपर्वाणौ *suparvāṇau*: or, Nom. Sing. fem. सुचर्मो *sucharmā*, Nom. Dual सुचर्मैः *sucharmāḥ*, Plur. सुचर्मोः *sucharmāḥ*; सुपर्वा *suparvā*, सुपर्वे *suparve*, सुपर्वाः *suparvāḥ*. Of बहुराजन् *bahurājan*, having many kings, the feminine may be,

1. बहुराजा *bahurājā*, Dual बहुराजनौ *bahurājānau*.
2. बहुराजा *bahurājā*, Dual बहुराजे *bahurāje*.
3. बहुराज्ञी *bahurājñī*, Dual बहुराज्ञ्यौ *bahurājñyau*.

द्विदाम्नी *dvidāmnī* (Pāṇ. iv. 1, 27), having two ropes, is an exception.

Adjectives in वन् *van*, which form their fem. in वरी *varī*, धीवन् *dhīvan*, a fisherman धीवरी *dhīvarī*, धीवन् *dhīvan*, धीवरी *dhīvarī*, fat, may do the same at the end of compounds, °

take वा वद. बहुधीवती *bahudhīvatī* or बहुधीवा *bahudhīvā*, Nom. Dual बहुधीवे *bahudhīve*, having many fishermen. (Siddh.-Kaum. vol. I. p. 209.)

§ 195. पथिन् *pathin*, m. path, has

for its Ānga base पंथान् *pānthān* (like राजान् *rājān*);

for its Bha base पथ् *path*;

for its Pada base पथि *pathi*.

It is irregular in the Nom. and Voc. Sing., where it is पंथाः *pānthāḥ*.

SINGULAR.	DUAL.	PLURAL.
N.V. पंथाः <i>pānthāḥ</i>	पंथानौ <i>pānthānau</i>	N. पंथानः <i>pānthānaḥ</i>
A. पंथानं <i>pānthānam</i>	पंथानौ <i>pānthānau</i>	A. पथः <i>pathāḥ</i>
I. पथा <i>pathā</i>	पथिभ्यां <i>pathibhyām</i>	I. पथिभिः <i>pathibhiḥ</i>

The terminations after पथ् *path* have the Udātta, because they replace a lost Udātta. (Pāṇ. VI. I, 199.)

चुभुक्षिन् *ribhukshīn*, m. a name of Indra, and मथिन् *mathīn*, m. a churning-stick, are declined in the same manner. The three bases are,

चुभुक्षान् <i>ribhukshān</i>	} Ānga;
मंथान् <i>mānthān</i>	
चुभुक् <i>ribhuksh</i>	} Bha;
मथ् <i>math</i>	
चुभुक्षि <i>ribhukshī</i>	} Pada.
मथि <i>mathi</i>	

The Nom. and Voc. Sing. are चुभुक्षाः *ribhukshāḥ* and मंथाः *mānthāḥ*.

पथिन् *pathin*, चुभुक्षिन् *ribhukshin*, and मथिन् *mathin* form their feminines पथी *pathī*, चुभुक्षी *ribhukshī*, मथी *mathī*.

§ 196. A word of very frequent occurrence is अहन् *āhan*, n. day, which takes अहस् *āhas* as its Pada base. Otherwise it is declined like नामन् *nāman*.

SINGULAR.	DUAL.	PLURAL.
P. N.A.V. अहः <i>āhaḥ</i>	Bh. N.A.V. अह्नी <i>āhni*</i>	Ān. N.A.V. अहानि <i>āhāni</i>
Bh. I. अह्ना <i>āhnā</i>	P. I.D.Ab. अहोभ्यां <i>āhobhyām</i>	P. I. अहोभिः <i>āhobhiḥ</i>
Bh. D. अह्ने <i>āhne</i>	Bh. G.L. अहोः <i>āhnoḥ</i>	P. D.Ab. अहोभ्यः <i>āhobhyaḥ</i>
Bh. Ab.G. अह्नाः <i>āhnāḥ</i>		Bh. G. अह्नां <i>āhnām</i>
Bh. L. अह्नि†		P. L. अहसु <i>āhasu‡</i>

The Visarga in the Nominative Singular is treated like an original रर (§ 85). Hence अहरहः *ahar-ahaḥ*, day by day. In composition, too, the same rule applies; अहर्गणः *ahargaṇaḥ*, a month (Pāṇ. VIII. 2, 69): though not always, अहोरात्रः *ahorātraḥ*, day and night. (See § 90.)

* Or अहनी *āhani*.

† Or अहनि *āhani*.

‡ Or अहःसु *āhaḥsu*.

§ 197. At the end of a compound, too, अहन् *ahan* is irregular. Thus दीर्घाहन् *dīrghāhan*, having long days, is declined :

SINGULAR.	DUAL.	PLURAL.
N. दीर्घाहाः <i>dīrghāhāḥ</i> *	N.A.V. दीर्घाहाणौ <i>dīrghāhāṇau</i>	N.V. दीर्घाहाणः <i>dīrghāhāṇaḥ</i>
V. दीर्घाहः <i>dīrghāhaḥ</i>		A. दीर्घाहः <i>dīrghāhnaḥ</i>
A. दीर्घाहाणं <i>dīrghāhāṇam</i>		I. दीर्घाहोभिः <i>dīrghāhobhiḥ</i> , &c.

Feminine, दीर्घाह्नी *dīrghāhñī* (Pāṇ. VIII. 4, 7).

§ 198. In derivative compounds with numerals, and with वि *vi* and साथ *sāya*, अह्ना *ahna* is substituted for अहन् *ahan* : but in the Loc. Sing. both forms are admitted; e.g. द्व्यहः *dvyahnaḥ*, produced in two days; Loc. Sing. द्व्यह्ने *dvyahne* or द्व्यह्नि *dvyahni* or द्व्यहनि *dvyahani*. (Pāṇ. VI. 3, 110.)

§ 199. अन् *śvan*, m. dog, युवन् *yuvan*, m. young, take शुन् *śun*, यून् *yūn* as their Bha bases. For the rest, they are declined regularly, like ब्रह्मन् *brahman*, m. (Accent, Pāṇ. VI. 1, 182.)

SINGULAR.	DUAL.	PLURAL.
N. अन् <i>śvaḥ</i>	N.A.V. अनाौ <i>śvānau</i>	N. अनाः <i>śvānaḥ</i>
A. अनां <i>śvānam</i>		A. शुनः <i>śunaḥ</i>
V. अन् <i>śvān</i>		I. अभिः <i>śvābhiḥ</i>

The feminine of अन् *śvan* is शुनी *śuntī*; of युवन् *yuvan*, युवतिः *yuvatiḥ*; according to some grammarians, यूनी *yūnī*.

§ 200. मघवन् *maghavan*, the Mighty, a name of Indra, takes मघोन् *maghon* as its Bha base.

SINGULAR.	DUAL.	PLURAL.
N. मघवा <i>maghāvā</i>	N.A.V. मघवानौ <i>maghāvānau</i>	N. मघवानः <i>maghāvānaḥ</i>
A. मघवानं <i>maghāvānam</i>		A. मघोनः <i>maghōnaḥ</i>
V. मघवन् <i>māghavan</i>		I. मघवभिः <i>maghāvabhiḥ</i> †

The same word may likewise be declined like a masculine with the suffix वत् *vat* or मत् *mat*; (see अग्निमत् *agnimat*.)

SINGULAR.	DUAL.	PLURAL.
N. मघवान् <i>maghāvān</i>	N.A.V. मघवन्तौ <i>maghāvāntau</i>	N. मघवन्तः <i>maghāvāntaḥ</i>
A. मघवन्तं <i>maghāvāntam</i>		A. मघवतः <i>maghāvataḥ</i>
V. मघवन् <i>māghavan</i>		I. मघवद्भिः <i>maghāvadbhiḥ</i>

The feminine is accordingly मघोनी *maghōnī* or मघवती *maghavatī*.

§ 201. पूषन् *pūshān* and अर्यमन् *aryamān*, two names of Vedic deities, do not lengthen their vowel except in the Nom. Sing. and the Nom. Acc. Voc. Plur. neut.; (in this they follow the bases in इन् *in*; § 203.) For the rest, they are declined like nouns in अन् *an*; (see राजन् *rājan*.)

* Pāṇ. VIII. 2, 69, vārt. 1; Siddh.-Kaum. vol. I. p. 194; but Colebrooke, p. 83, has दीर्घाहा *dīrghāhā* as Nom. Sing.

† Colebrooke, Sanskrit Grammar, p. 81.

BASE.	NOM. SING.	NOM. PL.	ACC. PL.	INSTR. PL.	NOM. PL. NEUT.
पूषन्, पूष, पूष्ण	पूषा	पूषणः	पूषाः	पूषभिः	पूषाणि
<i>pūshan, pūsha, pūshṇ</i>	<i>pūshā</i>	<i>pūshāṇaḥ</i>	<i>pūshāṇāḥ</i>	<i>pūshābhīḥ</i>	<i>pūshāṇi</i>
अर्यमन्, अर्यम, अर्यम्णा	अर्यमा	अर्यमाणः	अर्यम्णाः	अर्यमभिः	अर्यमाणि
<i>aryaman, aryama, aryamṇ</i>	<i>aryamā</i>	<i>aryamāṇaḥ</i>	<i>aryamṇāḥ</i>	<i>aryamābhīḥ</i>	<i>aryamāṇi</i>

Loc. Sing. पूषि *pūshni* or पूषणि *pūshāṇi*; or, according to some, पूषि *pūshi*. (Sār. I. 9, 31.)

§ 202. The root हन् *han*, to kill, if used as a noun, follows the same rule; only that when the vowel between ह *h* and न् *n* is dropt, ह *h* becomes घ *gh*.

BASE.	NOM. SING.	NOM. PL.	ACC. PL.	INSTR. PL.	NOM. PL. NEUT.
हन् <i>han</i> , हा <i>ha</i> , म्घ्न <i>ghn</i>	हा <i>hā</i>	हनः <i>hanaḥ</i>	मः <i>ghnaḥ</i>	हभिः <i>habhiḥ</i>	हानि <i>hāni</i>
ब्रह्महन्, ह, म्	ब्रह्महा	ब्रह्महणः	ब्रह्ममः	ब्रह्महभिः	ब्रह्महाणि
<i>brahmahan, ha, ghn</i>	<i>brahmahā</i>	<i>brahmahāṇaḥ</i>	<i>brahmaghnaḥ</i>	<i>brahmahābhīḥ</i>	<i>brahmahāṇi</i>

Loc. Sing. ब्रह्ममि *brahmaghni* or ब्रह्महणि *brahmahāṇi*.

Bases in इन् in.

- § 203. Words in इन् *in* are almost regular; it is to be observed that
1. They drop the न् *n* at the end of the Pada base.
 2. They form the Nom. Sing. masc. in ई *ī*; the Nom. Acc. Sing. neut. in इ *i*; and the Nom. Acc. Plur. neut. in ईनि *īni*.

MASCULINE.		
SINGULAR.	DUAL.	PLURAL.
N. धनी <i>dhanī</i>	धनौ <i>dhanāu</i>	धनिनः <i>dhanīnaḥ</i>
A. धनिनं <i>dhanīnam</i>	धनौ <i>dhanāu</i>	धनिनः <i>dhanīnaḥ</i>
I. धनिना <i>dhanīnā</i>	धनिभ्यां <i>dhanībhyām</i>	धनिभिः <i>dhanībhiḥ</i>
D. धनिने <i>dhanīne</i>	धनिभ्यां <i>dhanībhyām</i>	धनिभ्यः <i>dhanībhyāḥ</i>
Ab. धनिनः <i>dhanīnaḥ</i>	धनिभ्यां <i>dhanībhyām</i>	धनिभ्यः <i>dhanībhyāḥ</i>
G. धनिनः <i>dhanīnaḥ</i>	धनिनोः <i>dhanīnoḥ</i>	धनिनां <i>dhanīnām</i>
L. धनिनि <i>dhanīni</i>	धनिनोः <i>dhanīnoḥ</i>	धनिषु <i>dhanīṣhu</i>
V. धनिन् <i>dhanīn</i>	धनिनौ <i>dhanīnau</i>	धनिनः <i>dhanīnaḥ</i>
NEUTER.		
SINGULAR.	DUAL.	PLURAL.
N.A. धनि <i>dhanī</i>	धनिनी <i>dhanīnī</i>	धनीनि <i>dhanīnī</i>
V. धनि <i>dhanī</i> or धनिन् <i>dhanīn</i>		
FEM.		
SINGULAR.		
N. धनिनी <i>dhanīnī</i>		

Decline मेधाविन् *medhāvin*, wise; यशस्विन् *yaśasvin*, glorious; वाग्मिन् *vāgmin*, loquacious; कारिन् *kārin*, doing.

Note—These nouns in इन् *in*, (etymologically a shortened form of अन् *an*.) follow the analogy of nouns in अन् *an* (like राजन् *rājan*, नामन् *nāman*) in the Nom. Sing. masc. and neut., and in the Voc. Sing. and in the Nom. Acc. Plur. neut. They might be ranged, in fact, with the nouns having unchangeable bases; for the lengthening of the vowel in the Nom. and Acc. Plur. neut. is but a compensation for the absence of the nasal which is inserted in these cases in all bases except those ending in nasals and semivowels.

Participles in वस् vas.

§ 204. Participles of the reduplicated perfect in वस् *vas* have three bases ; वास् *vāms* as the Aṅga, उष् *ush* as the Bha, and वस् *vas* as the Pada base. According to Sanskrit grammarians, they change the स् *s* of वस् *vas* into त् *t*, if the स् *s* is final, or if it is followed by terminations beginning with भ् *bh* and स् *s*; (see § 173, 131.) But the fact is, that the Pada base is really वात् *vat*, not वस् *vas*.

Aṅga, हरुद्वांस् *rurudvāms*; Pada, हरुद्वस् *rurudvas*; Bha, हरुदुष् *rurudush*.

MASCULINE.

SINGULAR.	DUAL.	PLURAL.
N. हरुद्वान् <i>rurudvān</i>	हरुद्वांसौ <i>rurudvāmsau</i>	हरुद्वांसः <i>rurudvāmsaḥ</i>
A. हरुद्वांसि <i>rurudvānsam</i>	हरुद्वांसौ <i>rurudvāmsau</i>	हरुदुषः <i>rurudúshaḥ</i>
V. हरुद्वन् <i>rúrudvan</i>		
I. हरुदुषा <i>rurudúshā</i>	हरुद्व्यां <i>rurudvādbhyām</i>	हरुद्विभिः <i>rurudvādbhiḥ</i>
D. हरुदुषे <i>rurudúshe</i>	हरुद्व्यां <i>rurudvādbhyām</i>	हरुद्व्यभ्यः <i>rurudvādbhyaḥ</i>
Ab. हरुदुषः <i>rurudúshaḥ</i>	हरुद्व्यां <i>rurudvādbhyām</i>	हरुद्व्यभ्यः <i>rurudvādbhyaḥ</i>
G. हरुदुषः <i>rurudúshaḥ</i>	हरुदुषोः <i>rurudúshoḥ</i>	हरुदुषां <i>rurudúshām</i>
L. हरुदुषि <i>rurudúshi</i>	हरुदुषोः <i>rurudúshoḥ</i>	हरुद्वत्सु <i>rurudvātsu</i>

NEUTER.

SINGULAR.	DUAL.	PLURAL.
N. हरुद्वत् <i>rurudvāt</i>	हरुदुषी <i>rurudúshī</i>	हरुद्वांसि <i>rurudvāmsi</i>

FEM.

SINGULAR,

N. हरुदुषी *rurudúshī*

§ 205. Participles in वस् *vas* which insert an इ *i* between the reduplicated root and the termination, drop the इ *i* whenever the termination वस् *vas* is changed into उष् *ush*. Thus

तस्थिवान् *tasthivān*, from स्था *sthā*, to stand, forms the fem. तस्थुषी *tasthushī*.

पेषिवान् *pechivān*, from पच *pach*, to cook, forms the fem. पेषुषी *pechushī*.

A very common word following this declension is विद्वान् *vidvān*, wise, (for विविद्वान् *vividvān*); fem. विदुषी *vidúshī*.

If the root ends in इ *i* or ई *ī*, this radical vowel is never dropt before उष् *ush*, the contracted form of वस् *vas*. Hence from नी *nī*, निनीवान् *ninivān*; Instr. निन्युषा *ninyushā*; fem. निन्युषी *ninyushī*.

Decline the following participles :

PADA BASE.	NOM. SING.	NOM. PLUR.	ACC. PLUR.	INSTR. PLUR.
शुश्रुवस् <i>śuśruvas</i>	शुश्रुवान् <i>śuśruvān</i>	शुश्रुवांसः <i>śuśruvānsaḥ</i>	शुश्रुवुषः <i>śuśruvushaḥ</i>	शुश्रुवभिः <i>śuśruvadbhiḥ</i>
पेचिवस् <i>pechivas</i>	पेचिवान् <i>pechivān</i>	पेचिवांसः <i>pechivānsaḥ</i>	पेचुषः <i>pechushaḥ</i>	पेचिवभिः <i>pechivadbhiḥ</i>
जग्मिवस् <i>jagmivas</i>	जग्मिवान् <i>jagmivān</i>	जग्मिवांसः <i>jagmivānsaḥ</i>	जग्मुषः <i>jagmushaḥ</i>	जग्मिवभिः <i>jagmivadbhiḥ</i>
जगन्वस्* <i>jaganvas</i>	जगन्वान् <i>jaganvān</i>	जगन्वांसः <i>jaganvānsaḥ</i>	जग्मुषः <i>jagmushaḥ</i>	जगन्वभिः <i>jaganvadbhiḥ</i>
जग्निवस् <i>jaghnivas</i>	जग्निवान् <i>jaghnivān</i>	जग्निवांसः <i>jaghnivānsaḥ</i>	जग्नुषः <i>jaghnushaḥ</i>	जग्निवभिः <i>jaghnivadbhiḥ</i>
जघन्वस् <i>jaghanvas</i>	जघन्वान् <i>jaghanvān</i>	जघन्वांसः <i>jaghanvānsaḥ</i>	जग्नुषः <i>jaghnushaḥ</i>	जघन्वभिः <i>jaghanvadbhiḥ</i>

Bases in ईयस् *īyas*.

§ 206. Bases in ईयस् *īyas* (termination of the comparative) form their Aṅga base in ईयांस *īyāms*.

Pada and Bha base गरीयस् *gārīyas*, heavier; Aṅga base गरीयांस *gārīyāms*.

MASCULINE.		
SINGULAR.	DUAL.	PLURAL.
N. गरीयान् <i>gārīyān</i>	गरीयांसौ <i>gārīyānsau</i>	गरीयांसः <i>gārīyānsaḥ</i>
A. गरीयांसं <i>gārīyānsam</i>	गरीयांसौ <i>gārīyānsau</i>	गरीयसः <i>gārīyasaḥ</i>
V. गरीयन् <i>gārīyan</i>		
I. गरीयसा <i>gārīyasā</i>	गरीयोभ्यां <i>gārīyobhyām</i>	गरीयोभिः <i>gārīyobhiḥ</i> , &c.
NEUTER.		
SINGULAR.	DUAL.	PLURAL.
N. गरीयः <i>gārīyaḥ</i>	गरीयसौ <i>gārīyast</i>	गरीयांसि <i>gārīyānsi</i>
FEM.		
SINGULAR.		
N. गरीयसी <i>gārīyasī</i>		

Miscellaneous Nouns with changeable Consonantal Bases.

§ 207. Words ending in पाद् *pād*, foot, retain पाद् *pād* as Aṅga and Pada base, but shorten it to पद् *pad* as Bha base.

SINGULAR.	DUAL.	PLURAL.
N.V. सुपाद् <i>supād</i>	सुपादौ <i>supādu</i>	सुपादः <i>supādaḥ</i> (Aṅga)
A. सुपादं <i>supādam</i>	सुपादौ <i>supādu</i>	सुपदः <i>supadaḥ</i> (Bha)
		I. सुपाद्भिः <i>supādbhiḥ</i> (Pada)

* म् *m* changed into न् *n* according to § 136.

The feminine is either सुपाद् *supād* or सुपदी *supadī* (Pân. iv. 1, 8); but a metre consisting of two feet is called द्विपदा *dvipadā*.

§ 208. Words ending in वाह् *vāh*, carrying, retain वाह् *vāh* as Aṅga and Pada base, but shorten it to ऊह् *ūh* as Bha base. The fem. is ऊही *ūhī*.

Final ह् *h* is interchangeable with द् *ḍ*, ड् *ḍ*, द् *ḍ*. (See § 128; 174, 8.)

The ऊह् of ऊह् *ūh* forms Vṛiddhi with a preceding अ *a* or आ *ā* (§ 46). Thus विश्ववाह् *viśvavāh*, upholder of the universe. (Accent, Pân. vi. 1, 171.)

SINGULAR.	DUAL.	PLURAL.
N.V. विश्ववाद् <i>viśvavāḍ</i>	विश्ववाहौ <i>viśvavāhau</i>	विश्ववाहः <i>viśvavāhaḥ</i>
A. विश्ववाहं <i>viśvavāham</i>	विश्ववाहौ <i>viśvavāhau</i>	विश्वोहः <i>viśvauhāḥ</i>

I. विश्ववाड्भिः *viśvavāḍbhiḥ*

§ 209. श्वेतवाह् *śvetavāh* is further irregular, forming its Pada base in वस् *vas*, and retaining it in the Nom. and Voc. Sing.; e. g. Nom. Voc. श्वेतवाः *śvetavāḥ*; Acc. श्वेतवाहं *śvetavāham*; Instr. श्वेतौहा *śvetauhā*; Instr. Plur. श्वेतवोभिः *śvetavobhiḥ*, &c.; Loc. Plur. श्वेतवःसु *śvetavaḥsū*.

Some grammarians allow श्वेतवाह् *śvetavāh*, instead of श्वेतौह् *śvetauh*, in all the Bha cases (Sār. 1. 9, 14), and likewise श्वेतवः *śvetavaḥ* in Voc. Sing.

§ 210. A more important compound with वाह् *vāh* is अनडुह् *anaḍuh*, an ox, (i. e. a cart-drawer.) It has three bases : 1. The Aṅga base अनडाह् *anaḍvāh*; 2. The Pada base अनडुद् *anaḍud*; 3. The Bha base अनडुह् *anaḍuh*.

It is irregular besides in the Nom. and Voc. Sing.

SINGULAR.	DUAL.	PLURAL.
N. अनडान् <i>anaḍvān</i>	N. A. V. अनडाहौ <i>anaḍvāhau</i>	N. अनडाहः <i>anaḍvāhaḥ</i>
V. अनडन् <i>anaḍvan</i>	I. D. Ab. अनडुब्बां <i>anaḍudbhyām</i>	A. अनडुहः <i>anaḍuhaḥ</i>
A. अनडाहं <i>anaḍvāham</i>	G. L. अनडुहोः <i>anaḍuhoḥ</i>	I. अनडुद्भिः <i>anaḍudbhiḥ</i>
I. अनडुहा <i>anaḍuhā</i>		L. अनडुत्सु <i>anaḍutsu</i>

If used as a neuter, at the end of a compound, it forms

SINGULAR.	DUAL.	PLURAL.
N. A. V. अनडुद् <i>anaḍud</i>	अनडुही <i>anaḍuhī</i>	अनडांहि <i>anaḍvāhni</i>

The rest like the masculine.

The feminine is अनडुही *anaḍuhī* or अनडाही *anaḍvāhī* (Pân. vii. 1, 98, vārt.).

§ 211. अप् *ap*, water, is invariably plural, and makes its अ *a* long in the Aṅga base, and substitutes त् *t* for प् *p* before an affix beginning with भ् *bh*.

Plural: Nom. आपः *āpah*, Acc. अपः *āpāḥ*, Instr. अब्भिः *adbhiḥ*, Loc. अप्सु *apsu*. (Accent, Pân. vi. 1, 171.)

In composition अप् *ap* is said to form स्वाप् *svāp*, Nom. Sing. masc. and fem., having good water; Acc. स्वापं *svāpam*; Instr. स्वापं *svāpāḥ*, &c. Nom. Plur. स्वापः *svāpah*; Acc. स्वापः *svāpah*; Instr. स्वाद्भिः *svādbhiḥ*, &c. The neuter forms the Nom. Sing. स्वप् *svap*; Nom. Plur. स्वपि *svampi* or स्वापि *svāmpi*, according to different interpretations of Pāṇini. (Colebrooke, p. 101, note.) The Śārasvatī (1. 9, 62) gives स्वापि तडागानि *svāmpi tadāgāni*, tanks with good water.

§ 212. पुंस् *puṁs*, man, has three bases : 1. The Aṅga base पुनांस *pumāns* ; 2. The Pada base पुम् *pum* ; 3. The Bha base पुंस *puṁs*. (Accent, Pāṇ. vi. 1, 171.)

SINGULAR.	DUAL.	PLURAL.
N. पुमान् <i>pumān</i>	N. A. V. पुनांसौ <i>pumānsau</i>	N. पुनांसः <i>pumānsaḥ</i>
V. पुमन् <i>puman</i>	I. D. Ab. पुभ्यां <i>pumbhyām</i>	A. पुंसः <i>puṁsāḥ</i>
A. पुमांसं <i>pumānsam</i>	G. L. पुंसोः <i>puṁsōḥ</i>	I. पुंभिः <i>pumbhīḥ</i>
I. पुंसा <i>puṁsā</i>		L. पुंसु <i>puṁsū</i>

The Loc. Plur. is written पुंसु *puṁsū*, not पुंसु *puṁshū* or पुन्सु *punsū* (§ 100, note). The Śārasvatī gives पुंसु *puṁshū* (1. 9, 70). Pāṇini (VIII. 3, 58) says that तुं *num* only, not Anusvāra in general, does not prevent the change of स् *s* into ष *ṣ* ; and therefore that change does not take place in सुहिसु *suḥinsu* and पुंसु *puṁsu*. In the first, न् *n* is radical, not inserted ; in the second, the Anusvāra represents an original म् *m*. Cf. Siddh.-Kaum. vol. 1. p. 186 : सुहिसु पुंस्त्रियादावनुस्वारसहोऽपि तस्य नुमस्यानिकत्वाभावात् षत्वमिति भावः ।

In composition it is declined in the same manner if used in the masc. or fem. gender. As a neuter it is, Nom. Sing. सुपुम् *supum*, Nom. Dual सुपुंसौ *supuṁsā*, Nom. Plur. सुपुनांसि *supumānsi*.

§ 213. दिव् *div* or द्यु *dyu*, f. sky, is declined as follows, (Accent, Pāṇ. vi. 1, 171 ; 183) :

Base दिव् *div*, द्यु *dyu*. (See § 219.)

SINGULAR.	DUAL.	PLURAL.
N. द्यौः <i>dyāuḥ</i>	N. A. V. दिवौ <i>dīvau</i>	N. दिवः <i>dīvāḥ</i>
A. दिवं <i>dīvam</i>	I. D. Ab. द्युभ्यां <i>dyūbhyaām</i>	A. दिवः <i>dīvāḥ</i>
I. दिवा <i>dīvā</i>	G. L. दिवोः <i>dīvōḥ</i>	I. द्युभिः <i>dyūbhīḥ</i>
D. दिवे <i>dīve</i>		D. Ab. द्युभ्यः <i>dyūbhyaḥ</i>
Ab. G. दिवः <i>dīvāḥ</i>		G. दिवां <i>dīvām</i>
L. दिवि <i>dīvi</i>		L. द्युषु <i>dyūṣu</i>
V. द्यौः <i>dyāuḥ</i>		

Another base द्यौ *dyo* is declined as a base ending in a vowel, and follows the paradigm of गो *go*, § 219. (See Siddh.-Kaum. vol. 1. p. 138.)

Compounds like सुदिव् *sudiv*, having a good sky, are declined in the masc. and fem. like दिव् *div*. Hence सुद्यौः *sudyaūḥ*, सुदिवं *sudivam*, &c.

In the neuter they form Nom. Acc. Voc. Sing. सुद्यु *sudyu*, having a good sky ; Dual सुदिवी *sudivī* ; Plur. सुदिवि *sudivi*.

§ 214. A number of words in Sanskrit are what Greek grammarians would call *Metaplasta*, i. e. they exist under two forms, each following a different declension, but one being deficient in the Sarvanāmasthāna cases, i. e. Nom. Voc. Acc. Sing. and Dual, Nom. Voc. Plur., and Nom. Voc. Acc. Plur. of neuters. (Pāṇ. vi. 1, 63.) Thus

DEFECTIVE BASE :

- *1. असन *asan*, n. blood ;
- *2. आसन *āsan*, n. face ;
- *3. उदन् *udan*, n. water ;
4. दन् *dat*, m. tooth ; Acc. Pl. दन्तः *datāḥ* ;

BASE DECLINED THROUGHOUT :

- असृज् *asṛij*, n.
- आस्य *āsya*, n.
- उदक *udaka*, n.
- दन्त *danta*, m.

*5. दोषन् <i>doshan</i> , (m.) n. arm;	दोस् <i>dos</i> , m. n.
6. नस् <i>nas</i> , f. nose; Acc. Pl. नसः <i>nasāḥ</i> ;	नासिका <i>nāsikā</i> , f.
7. निशः <i>niś</i> , f. night; Acc. Pl. निशः <i>niśāḥ</i> ;	निशा <i>niśā</i> , f.
8. पद् <i>pad</i> , m. foot; Acc. Pl. पदः <i>padāḥ</i> ;	पाद <i>pāda</i> , m.
9. पृत् <i>prit</i> , f. army †; Loc. Pl. पृत्सु <i>pritsū</i> ;	पृतना <i>pritanā</i> , f.
10. मांसं <i>māns</i> , n. meat ‡;	मांस <i>mānsa</i> , n.
11. मासं <i>mās</i> , m. month ||; मासः <i>māsāḥ</i> ;	मास <i>māsa</i> , m.
*12. यकन् <i>yakan</i> , n. liver ¶;	यकृत् <i>yakrit</i> , n.
*13. यूषन् <i>yūshan</i> , m. pea-soup;	यूष <i>yūsha</i> , m.
*14. शकन् <i>śakan</i> , n. ordure;	शकृत् <i>śakrit</i> , n.
15. सु <i>śnu</i> , n. ridge;	सानु <i>sānu</i> , n.
16. हृद् <i>hrid</i> , n. (m.); Gen. Sing. हृदः <i>hridāḥ</i> ;	हृदय <i>hridaya</i> , n.

Hence in

No. 1. N.V.A. Sing. is असृक् <i>asṛik</i> only;	but {	A. Plur. असृजि <i>asṛiñji</i> or असानि <i>asāni</i> .
N.V.A. Dual is असृजौ <i>asṛijā</i> only;		I. Sing. असृजा <i>asṛijā</i> or असा <i>asā</i> .
N.V. Plur. is असृजि <i>asṛiñji</i> only;		I. Du. असृभ्यां <i>asṛibhyām</i> or असभ्यां <i>asabhyā</i> .
No. 4. N.A.V. Sing. is दंतः, ^० दं, ^० त <i>dantaḥ, am, a</i> , only;	but {	A. Plur. दंतान् <i>dantān</i> or दतः <i>dataḥ</i> .
N.V.A. Dual is दंतौ <i>dantau</i> only;		I. Sing. दंतेन <i>dantena</i> or दता <i>datā</i> .
N.V. Plur. is दंताः <i>dantāḥ</i> only;		I. Dual दंताभ्यां <i>dantābhyām</i> or दद्भ्यां <i>dadbhyā</i> .
No. 11. N.A.V. Sing. is मासः, ^० सं, ^० स <i>māsaḥ, am, a</i> , only;	but {	A. Plur. मासान् <i>māsān</i> or मासः <i>māsaḥ</i> .
N.V.A. Dual is मासौ <i>māsau</i> only;		I. Sing. मासेन <i>māsena</i> or मासा <i>māsā</i> .
N.V. Plur. is मासाः <i>māsāḥ</i> only;		I. Dual मासाभ्यां <i>māsābhyām</i> or माभ्यां <i>mābhyā</i> .
No. 13. N.A.V. Sing. is यूषः, ^० षं, ^० ष <i>yūshaḥ, am, a</i> , only;	but {	A. Plur. यूषान् <i>yūshān</i> or यूषाः <i>yūshaḥ</i> .
N.A.V. Dual is यूषौ <i>yūshau</i> only;		I. Sing. यूषेण <i>yūsheṇa</i> or यूषा <i>yūshā</i> .
N.V. Plur. is यूषाः <i>yūshāḥ</i> only;		I. Du. यूषाभ्यां <i>yūshābhyām</i> or ^० षभ्यां <i>-shabhyā</i> .
		L. Sing. यूषे <i>yūshe</i> or ^० षणि <i>-shani</i> or ^० षि <i>-shi</i> .

Grammarians differ on the exact meaning of Pāṇini's rule; and forms such as दोषणी *doshañi*, Nom. Dual Neut., would seem to show that in the Nom. Acc. Voc. Dual the base दोषन् *doshan* may be used. (See Siddh.-Kaum. vol. i. pp. 107, 131, 141, 144.) By some the rule is restricted to the Veda.

2. Bases ending in Vowels.

§ 215. Bases ending in vowels may be subdivided into two classes :

1. Bases ending in any vowels, except derivative अ *a* and आ *ā*.
2. Bases ending in derivative अ *a* and आ *ā*.

* No accent on Vibhakti. (Pāṇ. vi. 1, 171.)

† Siddh.-Kaum. vol. i. p. 131.

‡ Siddh.-Kaum. vol. i. p. 141.

|| The Sārasvatī gives all cases of मासं *mās* (i. 6, 35).

¶ Pāṇ. vi. 1, 63.

1. Bases ending in any Vowels, except derivative **रा** and **रा**.

§ 216. Instead of attempting to learn, either according to the system allowed by native grammarians, or according to the more correct views of comparative philologists, how the terminations appended to consonantal bases are changed when appended to bases ending in vowels, it will be far easier to learn by heart the paradigms such as they are, without entering at all into the question whether there was originally but one set of terminations for all nouns, or whether, from the beginning, different terminations were used after bases ending in consonants and after bases ending in vowels.

Bases in **रे** ai and **औ** au.

§ 217. These bases are, with few exceptions, declined like bases ending in consonants. The principal rules to be observed are that before consonants **रे** ai becomes **रा** á, while **औ** au remains unchanged; and that before vowels both **रे** ai and **औ** au become **राय** áy and **राव** áv.

Base **रे** *rai*, **राय** *ráy*, m. wealth; (Accent, Pân. VI. I, 171.) **नौ** *nau*, **नाव** *náv*, ship; (Accent, Pân. VI. I, 168.)

SINGULAR.		DUAL.		PLURAL.	
N.V.	रा: rá-h नौ: nau-h	}	रायौ ráy-au नावौ náv-au	राय: ráy-ah नाव: náv-ah	
A.	रायं ráy-am नावं náv-am			राय: ráy-áh * नाव: náv-ah	
I.	राया ráy-á नावा náv-á	}	राभ्यां rá-bhyám नौभ्यां nau-bhyám	राभि: rá-bhîh नौभि: nau-bhîh	
D.	राये ráy-é नावे náv-é			राभ्य: rá-bhyáh नौभ्य: nau-bhyáh	
Ab.	}	}	रायो: ráy-oh नावो: náv-oh	रायां ráy-ám नावां náv-ám	
G.					
L.	रायि ráy-i नावि náv-i			रासु rá-sú नौषु nau-shú	

Decline **गौ**: *glauh*, m. the moon.

Bases in **ओ** o.

§ 218. The only noun of importance is **गो** *go*, a bull or cow. It is slightly irregular in Nom. Acc. Abl. and Gen. Sing. and in the Acc. Plur. (Accent, Pân. VI. I, 182.)

SINGULAR.		DUAL.		PLURAL.	
N.V.	गौ: <i>gaú-h</i>	}	गावौ <i>gáv-au</i>		गावः <i>gáv-ah</i>
A.	गां <i>gá-m</i>				गा: <i>gá-h</i>
I.	गवा <i>gáv-á</i>	}	गोभ्यां <i>gó-bhyám</i>		गोभिः <i>gó-bhîh</i>
D.	गवे <i>gáv-e</i>				गोभ्यः <i>gó-bhyah</i>
Ab.	} गो: <i>gó-h</i>	}	गवो: <i>gáv-oh</i>		गवां <i>gáv-ám</i>
G.					गोषु <i>gó-shu</i>
L.	गवि <i>gáv-i</i>				

* In the Veda the Acc. Plur. of **रे** *rai* occurs both as *ráyah* (Rv. I. 68, 5; 98, 3; VII. 34, 22; VIII. 52, 10; X. 140, 4) and *ráyáh* (Rv. I. 113, 4; III. 2, 15).

If bases in **ऐ ai**, **ओ o**, **औ au** are to be declined as neuters at the end of compounds, they shorten **ऐ ai** to **इ i**, and **ओ o** and **औ au** to **उ u**, and are then declined like neuters in **इ i** and **उ u**. The masculine forms, however, are equally allowed (if the base is masculine) in all cases except the Nom. Acc. Voc. Sing. Dual and Plural. Hence Instr. Sing. neut. **सुरिणा सुरिणं** or **सुराया सुरायं**; but only **सुनुना sunund**.

§ 219. **द्यो dyo**, fem. heaven, is declined like **गो go**. It coincides in the Nom. and Voc. Sing. with **दिव् div**, sky, but differs from it in all other cases. (§ 213.)

	SINGULAR.	DUAL.	PLURAL.
N.	द्यौः <i>dyāúḥ</i>	} द्यावौ <i>dyāvau</i>	द्यावः <i>dyāvāḥ</i>
A.	द्यां <i>dyām*</i>		द्याः <i>dyāḥ*</i>
I.	द्यावा <i>dyāvā</i>	} द्याभ्यां <i>dyōbbhyām</i>	द्योभिः <i>dyōbbhiḥ</i>
D.	द्यवे <i>dyāve</i>		द्योभ्यः <i>dyōbbhyaḥ</i>
Ab.	} द्योः <i>dyōḥ</i>	} द्यवोः <i>dyāvoh</i>	द्यावां <i>dyāvām</i>
G.			द्योषु <i>dyōṣhu</i>
L.	द्यवि <i>dyāvi</i>		
V.	द्यौः <i>dyāūḥ</i>		

Forms of *dyu* which occur in the Rig-veda :

Sing. N. *dyāūs* ; A. *divam*, *dyām* ; I. *divā* (*divā*, by day) ; D. *divé* ; G. *divāḥ*, *dyōḥ* ; L. *divé*, *dyāvi* ; V. *dyāūs* (Rv. vi. 51, 5). Plur. N. *dyāvāḥ* ; A. *dyūn* ; I. *dyūbbhiḥ*. Dual N. *dyāvā*.

Being used at the end of a compound **द्यो dyo** forms its neuter base as **द्यु dyu** ; e.g. **प्रद्यु pradyu**, eminently celestial, Dual **प्रद्युनी pradyunī**, Plur. **प्रद्यूनि pradyūni** (Siddh.-Kaum. vol. i. pp. 144, 145) ; while from **दिव् div** the neuter adjective was, as we saw, **सुद्यु sudyu**, having a good sky, Dual **सुदिवी sudivī**, Plur. **सुदीवि sudvī** (Colebr. pp. 67, 73). **प्रद्यु pradyu**, as a neuter, cannot take the optional masculine cases (Siddh.-Kaum. vol. i. p. 145).

Note—There are no real nouns ending in **ए e**, though grammarians imagine such words as **एः eḥ**, the sun, **उद्यदेः udyadeḥ**, the rising sun ; Nom. Dual **उद्यदयो udyadayau**, Nom. Plur. **उद्यदयः udyadayāḥ**.

Bases in **ई i** and **ऊ ū**.

1. Monosyllabic Bases in **ई i** and **ऊ ū**, being both Masculine and Feminine.

(A.) By themselves.

§ 220. Monosyllabic bases, derived from verbs without any suffix, like **धी dhī**, thinking, **क्री krī**, buying, **कृ लृ**, cutting, take the same terminations as consonantal bases. They remain unchanged before terminations beginning with consonants, but change final **ई i** and **ऊ ū** into **इय iy** and **उव uv**, before vowels. (Pāṇ. vi. 4, 82, 83.) Their Vocative is the same as their Nominative.

(B.) At the end of compounds.

§ 221. These monosyllabic bases rarely occur except at the end of compounds. Her

they may either change ई and ऊ into इय and उव, or into य and व. They change it

1. Into इय and उव:

- a. If the first member of the compound forms the predicate of the second, and the second maintains its nominal character. Thus परमनी: *paramanī*, the best leader, Acc. Sing. परमनियं *paramaniyam*. Here नी: *nī* is treated as a noun, and seems to have lost its verbal character. शुद्धी: *śuddhī*, a pure thinker, a man of pure thought, Acc. Sing. शुद्धियं *śuddhīyam*; कुपी: *kudhī*, a man of bad thought, Acc. Sing. कुपियं *kudhiyam*. (Sār.)
- b. If ई and ऊ are preceded by two radical initial consonants. जलक्रो: *jalakrī*, a buyer of water, makes Acc. Sing. जलक्रियं *jalakriyam*. सुश्री: *śuśrī*, well faring, Acc. Sing. सुश्रियं *śuśriyam*. (Siddh.-Kaum. vol. I. p. 119.) This is a merely phonetic change, intended to facilitate pronunciation. (Pāṇ. VI. 4, 82.)

2. Into य and व, under all other circumstances, i.e. wherever the monosyllabic bases retain their verbal character. ग्रामणी: *grāmaṇī*, leader of a village, Acc. Sing. ग्रामण्यं *grāmaṇyam*; here ग्राम *grāma* is not the predicate of नी: *nī*, but is governed by नी: *nī*, which retains so far its verbal character. प्रधी: *pradhī*, thinking in a high degree, Acc. Sing. प्रध्यं *pradhyam*; here प्र *pra* is a preposition belonging to धी *dhi*, which retains its verbal nature. उन्नी: *unnī*, leading out, Acc. Sing. उन्यं *unnyam*; here उ *ud* is a preposition belonging to नी *nī*. Though ई is preceded by two consonants, one only belongs to the root. शुद्धी: *śuddhī* (if a Tatpurusha compound), thinking pure things, would form the Acc. Sing. शुद्ध्यं *śuddhīyam*, and thus be distinguished from शुद्धी: *śuddhī* (as a Karmadhāraya compound), a pure thinker, or as a Bahuvrīhi compound, a man possessed of pure thoughts (Siddh.-Kaum. vol. I. p. 119), which both have शुद्धियं *śuddhīyam* for their accusative. The general idea which suggested the distinction between bases changing their final ई and ऊ either into इय and उव, or into य and व, seems to have been that the former were treated as real monosyllabic nouns that might be used by themselves (धी: *dhi*, a thinker), or in such compounds as a noun admits of (सुधी: *śudhī**, a good thinker; शुद्धी: *śuddhī*, a pure thinker or pure thoughted); while the latter always retained somewhat of their verbal character, and could therefore not be used by themselves, but only at the end of compounds, preceded either by a preposition (प्रधी: *pradhī*, providens) or by a noun which was governed by them. The nouns in which ई and ऊ stand after two radical consonants form an exception to this general rule, which exception admits, however, of a phonetic explanation (§ 330), so that the only real exception would be in the case of certain compounds ending in भू *bhū*. Thus भू *bhū* becomes भुव *bhuv* before vowels, whether it be verbal or nominal. (Pāṇ. VI. 4, 85.) Ex. स्वयंभू: *svayambhū*, self-existing, Acc. Sing. स्वयंभुवं *svayambhuvam*. (Sār. I. 6, 61. Siddh.-Kaum. vol. I. p. 119.) Not, however, in वर्षाभू: *varshābhū*, frog, Acc. Sing. वर्षाब् *varshābhvam* (Pāṇ. VI. 4, 84), and in some other compounds, such as कारभू: *karabhū* or कारभू: *kārabhū*, nail, पुनर्भू: *punarbhū*, re-born, दृग्भू: *dr̥gabhū*, thunder-bolt. (Pāṇ. VI. 4, 84, vārt.)

* सुधी: *śudhī* is never to be treated as a verbal compound, but always forms Acc. Sing. सुधियं *śudhiyam*, &c., as if it were a Karmadhāraya compound. (Pāṇ. VI. 4, 85.)

2. Polysyllabic Bases in ईँ and ऊँ.

§ 222. Polysyllabic bases in ईँ and ऊँ being both masculine and feminine, such as पपी: *papīh*, protector, the sun, ययी: *yayīh*, road, and नृनृ: *nṛitīh*, dancer, are declined like the verbal compounds प्रधी: *pradhīh* and वृक्षलू: *vṛikshaldh*, except that

1. they form the Acc. Sing. in ईँ *īm* and ऊँ *ūm*;
2. they form the Acc. Plur. in ईँ *īm* and ऊँ *ūn*.

Remember also, that those in ईँ form the Loc. Sing. in ईँ, not in यियि.

वातप्रमी: *vātapramīh*, antelope, may be declined like पपी: *papīh*; but if derived by कृप् *kṛip*, it may entirely follow the verbal प्रधी: *pradhīh* (Siddh.-Kaum. vol. 1. p. 116). The same applies to nouns like सुती: *sutīh*, wishing for a son; सुखी: *sukhīh*, wishing for pleasure. They follow the verbal प्रधी: *pradhīh* throughout, but they have their Gen. and Abl. Sing. in उ: *uh*; सुतु: *sutyuh* (Siddh.-Kaum. vol. 1. p. 120). If the final long ईँ is preceded by two consonants, it is changed before vowels into इय *iy*. Ex. शुष्की: *śushkīh*, शुष्कियौ *śushkiyau*, &c.

Monosyllabic, masc. and fem.	The same, at the end of compounds, used as a noun, masc. and fem.	The same, at the end of compounds, masc. and fem.	The same, in composition with prepositions, masc. and fem.	The same, in composition with a governed noun, masc. and fem.	Polysyllabic, masc. and fem.
thinking. SINGULAR.	a pure thinker.	water-buyer.	high-thinking.	village-leader.	sun.
N. धीः <i>dhīḥ</i>	शुद्धधीः <i>śuddhadhīḥ</i>	जलक्रोः <i>jalakrōḥ</i>	प्रधीः <i>pradhīḥ</i>	ग्रामणीः <i>grāmaṇīḥ</i>	पपीः <i>papīḥ</i>
A. धिं <i>dhīyam</i>	शुद्धधियं <i>śuddhadhiyam</i>	जलक्रियं <i>jalakriyam</i>	प्रधं <i>pradhān</i>	ग्रामस्य <i>grāmaṇyam</i>	पपीं <i>papīm</i>
I. धिया <i>dhīyā</i>	शुद्धधिया <i>śuddhadhiyā</i>	जलक्रिया <i>jalakriyā</i>	प्रध्या <i>pradhya</i>	ग्रामस्या <i>grāmaṇyā</i>	पप्सा <i>papsā</i>
D. धिये <i>dhīye</i>	शुद्धधिये <i>śuddhadhiye</i>	जलक्रिये <i>jalakriye</i>	प्रधे <i>pradhye</i>	ग्रामस्ये <i>grāmaṇye</i>	पप्से <i>papsye</i>
b.G. धियः <i>dhīyah</i>	शुद्धधियः <i>śuddhadhiyah</i>	जलक्रियः <i>jalakriyāḥ</i>	प्रधयः <i>pradhyāḥ</i>	ग्रामस्यः <i>grāmaṇyāḥ</i>	पप्सः <i>papsāḥ</i>
L. धियि <i>dhīyi</i>	शुद्धधियि <i>śuddhadhiyi</i>	जलक्रियि <i>jalakriyāḥ</i>	प्रधियि <i>pradhiyāḥ</i>	ग्रामस्यं <i>grāmaṇyām</i> *	पपी <i>papī</i>
V. धीः <i>dhīḥ</i>	शुद्धधीः <i>śuddhadhīḥ</i>	जलक्रोः <i>jalakrōḥ</i>	प्रधीः <i>pradhīḥ</i>	ग्रामणीः <i>grāmaṇīḥ</i>	पपीः <i>papīḥ</i>
DUAL.	DUAL.	DUAL.	DUAL.	DUAL.	DUAL.
A.V. धियौ <i>dhīyau</i>	शुद्धधियौ <i>śuddhadhiyau</i>	जलक्रियौ <i>jalakriyau</i>	प्रधौ <i>pradhya</i>	ग्रामस्यौ <i>grāmaṇyau</i>	पप्सौ <i>papsau</i>
D.Ab. धीभ्यां <i>dhībhyām</i>	शुद्धधीभ्यां <i>śuddhadhībhyām</i>	जलक्रोभ्यां <i>jalakrībhyām</i>	प्रधीभ्यां <i>pradhībhyām</i>	ग्रामणीभ्यां <i>grāmaṇībhyām</i>	पपीभ्यां <i>papībhyām</i>
G.L. धियोः <i>dhīyoh</i>	शुद्धधियोः <i>śuddhadhiyoh</i>	जलक्रियोः <i>jalakriyoh</i>	प्रधयोः <i>pradhyoh</i>	ग्रामस्योः <i>grāmaṇyoh</i>	पप्सोः <i>papsōḥ</i>
PLURAL.	PLURAL.	PLURAL.	PLURAL.	PLURAL.	PLURAL.
N. धियः <i>dhīyah</i>	शुद्धधियः <i>śuddhadhiyah</i>	जलक्रियः <i>jalakriyāḥ</i>	प्रधयः <i>pradhyāḥ</i>	ग्रामस्यः <i>grāmaṇyāḥ</i>	पप्सः <i>papsāḥ</i>
A. धियाः <i>dhīyāḥ</i>	शुद्धधियाः <i>śuddhadhiyāḥ</i>	जलक्रियः <i>jalakriyāḥ</i>	प्रधयः <i>pradhyāḥ</i>	ग्रामस्यः <i>grāmaṇyāḥ</i>	पपीन् <i>papīn</i> †
I. धीभिः <i>dhībhiḥ</i>	शुद्धधीभिः <i>śuddhadhībhiḥ</i>	जलक्रोभिः <i>jalakrībhiḥ</i>	प्रधीभिः <i>pradhībhiḥ</i>	ग्रामणीभिः <i>grāmaṇībhiḥ</i>	पपीभिः <i>papībhiḥ</i>
D.Ab. धीभ्यः <i>dhībhyāḥ</i>	शुद्धधीभ्यः <i>śuddhadhībhyāḥ</i>	जलक्रोभ्यः <i>jalakrībhyāḥ</i>	प्रधीभ्यः <i>pradhībhyāḥ</i>	ग्रामणीभ्यः <i>grāmaṇībhyāḥ</i>	पपीभ्यः <i>papībhyāḥ</i>
G. धिमां <i>dhīmān</i>	शुद्धधिमां <i>śuddhadhīmān</i>	जलक्रियां <i>jalakriyām</i>	प्रध्यां <i>pradhya</i>	ग्रामस्यां <i>grāmaṇyām</i> †	पप्सां <i>papsām</i>||
L. धीषु <i>dhīshu</i>	शुद्धधीषु <i>śuddhadhīshu</i>	जलक्रिषु <i>jalakrīshu</i>	प्रधीषु <i>pradhīshu</i>	ग्रामणीषु <i>grāmaṇīshu</i>	पप्सीषु <i>papsīshu</i>

* Words ending in नी *nī*, leader, form their Loc. Sing. in छां *ām*. (Sār.)
 † Or ग्रामणीनां *grāmaṇīnām*. Words of the Senāni class take छां *ām*
 नां *nām*. (Sār. I. 6, 62.) ‡ पपीः *papīḥ*, at the end of a fem. comp. ; Rūpāvali, p. 9 b. || It does not take नां *nām*. (Siddh.-Kaum. vol. I. p. 116.)

Monosyllabic, masc. and fem.	cutting. SINGULAR.	The same, at the end of compounds, used as a noun, masc. and fem.	best cutter. SINGULAR.	The same, at the end of compounds, with initial double consonants, masc. and fem.	dice-player. SINGULAR.	The same, in composition with prepositions, masc. and fem.	cutting asunder. SINGULAR.	The same, in composition with a governed noun, masc. and fem.	corn-cutter. SINGULAR.	Polysyllabic, masc. and fem.
N. लः <i>lāḥ</i>			परमलूः <i>paramalūḥ</i>		कटमुः <i>kaṭamuḥ</i>	विलूः <i>vilūḥ</i>	यवलूः <i>yavalūḥ</i>	दancer. SINGULAR.	नृतुः <i>nrītūḥ</i>	
A. लुवं <i>luvam</i>			परमलुवं <i>paramaluvam</i>		कटमुवं <i>kaṭamuvam</i>	विलुवं <i>viluvam</i>	यवलुवं <i>yavaluvam</i>		नृतुं <i>nrītūm</i>	
I. लुवा <i>luvā</i>			परमलुवा <i>paramaluvā</i>		कटमुवा <i>kaṭamuvā</i>	विलुवा <i>viluvā</i>	यवल्वा <i>yavaluvā</i>		नृत्वा <i>nrītva</i>	
D. लुवे <i>luve</i>			परमलुवे <i>paramaluve</i>		कटमुवे <i>kaṭamuve</i>	विलुवे <i>viluve</i>	यवल्वे <i>yavaluve</i>		नृत्वे <i>nrīṭve</i>	
Ab.G. लुवः <i>luvaḥ</i>			परमलुवः <i>paramaluvāḥ</i>		कटमुवः <i>kaṭamuvāḥ</i>	विलुवः <i>viluvāḥ</i>	यवल्वः <i>yavaluvāḥ</i>		नृत्तः <i>nrīṭvaḥ</i>	
L. लुवि <i>luvi</i>			परमलुवि <i>paramaluvi</i>		कटमुवि <i>kaṭamuvi</i>	विलुवि <i>viluvi</i>	यवल्वि <i>yavaluvi</i>		नृत्ति <i>nrīṭvi</i>	
V. लूः <i>lūḥ</i>			परमलूः <i>paramalūḥ</i>		कटमूः <i>kaṭamūḥ</i>	विलूः <i>vilūḥ</i>	यवलूः <i>yavalūḥ</i>		नृतुः <i>nrītūḥ</i>	
	DUAL.							DUAL.		
N. A. V. लुवौ <i>luvau</i>			परमलुवौ <i>paramaluvau</i>		कटमुवौ <i>kaṭamuvau</i>	विलुवौ <i>viluvau</i>	यवलुवौ <i>yavaluvau</i>		नृतौ <i>nrīṭvau</i>	
I. D. Ab. लूयां <i>lūbhyām</i>			परमलूयां <i>paramalūbhyām</i>		कटमूयां <i>kaṭamūbhyām</i>	विलूयां <i>vilūbhyām</i>	यवलूयां <i>yavalūbhyām</i>		नृतूयां <i>nrītūbhyām</i>	
G. L. लुवोः <i>luvoḥ</i>			परमलुवोः <i>paramaluvōḥ</i>		कटमुवोः <i>kaṭamuvōḥ</i>	विलुवोः <i>viluvōḥ</i>	यवलुवोः <i>yavaluvōḥ</i>		नृतूः <i>nrītūḥ</i>	
	PLURAL.							PLURAL.		
N. लुवः <i>luvaḥ</i>			परमलुवः <i>paramaluvāḥ</i>		कटमुवः <i>kaṭamuvāḥ</i>	विलुवः <i>viluvāḥ</i>	यवलुवः <i>yavaluvāḥ</i>		नृतुः <i>nrītvaḥ</i>	
A. लुवः <i>luvaḥ</i>			परमलुवः <i>paramaluvāḥ</i>		कटमुवः <i>kaṭamuvāḥ</i>	विलुवः <i>viluvāḥ</i>	यवलुवः <i>yavaluvāḥ</i>		नृतुः <i>nrītvaḥ</i>	
I. लूमिः <i>lūbhīḥ</i>			परमलूमिः <i>paramalūbhīḥ</i>		कटमूमिः <i>kaṭamūbhīḥ</i>	विलूमिः <i>vilūbhīḥ</i>	यवलूमिः <i>yavalūbhīḥ</i>		नृतूमिः <i>nrītūbhīḥ</i>	
D. Ab. लूयः <i>lūbhyāḥ</i>			परमलूयः <i>paramalūbhyāḥ</i>		कटमूयः <i>kaṭamūbhyāḥ</i>	विलूयः <i>vilūbhyāḥ</i>	यवलूयः <i>yavalūbhyāḥ</i>		नृतूयः <i>nrītūbhyāḥ</i>	
G. लुवां <i>luvām</i>			परमलुवां <i>paramaluvām</i>		कटमुवां <i>kaṭamuvām</i>	विलूयः <i>vilūbhyāḥ</i>	यवलूयः <i>yavalūbhyāḥ</i>		नृतूयः <i>nrītūbhyāḥ</i>	
L. लूषु <i>lūṣu</i>			परमलूषु <i>paramalūṣu</i>		कटमूषु <i>kaṭamūṣu</i>	विलूषु <i>vilūṣu</i>	यवलूषु <i>yavalūṣu</i>		नृतूषु <i>nrītūṣu</i>	

* The Śār. gives also यवलूनां *yavalūnām*.† नृतुः *nrītūḥ*, at the end of a fem. comp.

§ 223. All these compounds may be used without any change, whether they refer to nouns in the masculine or in the feminine gender. If the head-borough or the sweeper should be of the female sex, the Dat. Sing. would still be ग्रामस्थे स्त्रियै *grāmanye striyai*, खलप्ये स्त्रियै *khalapye striyai* (Kāśikā I. 4, 3). Sometimes, however, if the meaning of a compound is such that it may by itself be applied to a woman as well as to a man, e.g. प्रधी: *pradhīḥ*, thinking, some grammarians allow such compounds to be declined in the feminine, like लक्ष्मी: *lakshmīḥ*, except in the Acc. Sing. and Plur., where they take स्त्री *am* and स्त्री: *aḥ*: प्रध्यं *pradhyam*, प्रध्यः *pradhyah*, not प्रधीं *pradhīm* or प्रधीः *pradhīḥ* (Siddh.-Kaum. vol. I. p. 136). A similar argument is applied to पुनर्भूः *punarbhūḥ*, if it means a woman married a second time. It may then form its Vocative हे पुनर्भू *he punarbhū* (Siddh.-Kaum. vol. I. p. 138), and take the five fuller feminine terminations (§ 224).

MASC. AND FEM.		FEM. ONLY.	
SINGULAR.		SINGULAR.	
N.	प्रधीः <i>pradhīḥ</i>	प्रधीः <i>pradhīḥ</i>	
A.	प्रध्यं <i>pradhyam</i>	प्रध्यं <i>pradhyam</i>	
I.	प्रध्या <i>pradhyā</i>	प्रध्या <i>pradhyā</i>	
D.	प्रध्ये <i>pradhye</i>	or प्रध्यै <i>pradhyai</i>	
Ab.	प्रध्यः <i>pradhyah</i>	or प्रध्याः <i>pradhyāḥ</i>	
G.	प्रध्यः <i>pradhyah</i>	or प्रध्याः <i>pradhyāḥ</i>	
L.	प्रधिय <i>pradhyi</i>	or प्रध्यां <i>pradhyām</i>	
V.	प्रधीः <i>pradhīḥ</i>	or प्रधि <i>pradhi</i>	
DUAL.		DUAL.	
N. A. V.	प्रध्यौ <i>pradhyau</i>	प्रध्यौ <i>pradhyau</i>	
I. D. Ab.	प्रधीभ्यां <i>pradhībhyām</i>	प्रधीभ्यां <i>pradhībhyām</i>	
G. L.	प्रध्योः <i>pradhyoḥ</i>	प्रध्योः <i>pradhyoḥ</i>	
PLURAL.		PLURAL.	
N.	प्रध्यः <i>pradhyah</i>	प्रध्यः <i>pradhyah</i>	
A.	प्रध्यः <i>pradhyah</i>	प्रध्यः <i>pradhyah</i>	
I.	प्रधीभिः <i>pradhībhiḥ</i>	प्रधीभिः <i>pradhībhiḥ</i>	
D. Ab.	प्रधीभ्यः <i>pradhībhyah</i>	प्रधीभ्यः <i>pradhībhyah</i>	
G.	प्रध्यां <i>pradhyām</i>	or प्रधीनां <i>pradhīnām</i>	
L.	प्रधीषु <i>pradhīshu</i>	प्रधीषु <i>pradhīshu</i>	

I. Monosyllabic Bases in ई *ī* and ऊ *ū*, being Feminine only.

§ 224. Bases like धी *dhi*, intellect, श्री *śrī*, happiness, ह्री *hrī*, shame, भी *bhī*, fear, and भ्रू *bhrū*, brow, may be declined throughout exactly like the monosyllabic bases in ई *ī* and ऊ *ū*, such as लू *lū*, a cutter. Their only peculiarity consists in their admitting a number of optional forms in the Dat. Abl. Gen. and Loc. Sing. and Gen. Plur. These may be called the five fuller feminine terminations in ऐ *ai*, ञा *āḥ*, जा *āḥ*, चां *ām*, and नां *nām*.

Monosyllabic, fem. only.	Optional fuller forms.	Monosyllabic, fem. only.	Optional fuller forms.
thought. SINGULAR.		earth. SINGULAR.	
N. धीः <i>dhīḥ</i>		भूः <i>bhūḥ</i>	
A. धियं <i>dhīyam</i>		भुवं <i>bhūvam</i>	
I. धिया <i>dhīyā</i>		भुवा <i>bhuvā</i>	
D. धिये <i>dhīyē</i>	धियै <i>dhīyai</i>	भुवे <i>bhuvē</i>	भुवै <i>bhuvai</i>
Ab. धियाः <i>dhīyāḥ</i>	धियाः <i>dhīyāḥ</i>	भुवः <i>bhuvāḥ</i>	भुवाः <i>bhuvāḥ</i>
G. धियाः <i>dhīyāḥ</i>	धियाः <i>dhīyāḥ</i>	भुवः <i>bhuvāḥ</i>	भुवाः <i>bhuvāḥ</i>
L. धियि <i>dhīyi</i>	धियां <i>dhīyām</i>	भुवि <i>bhuvī</i>	भुवां <i>bhuvām</i>
V. धीः <i>dhīḥ</i>		भूः <i>bhūḥ</i>	
DUAL.		DUAL.	
N.A.V. धियौ <i>dhīyau</i>		भुवौ <i>bhūvau</i>	
I.D.Ab. धीभ्यां <i>dhībhyām</i>		भूभ्यां <i>bhūbbhyām</i>	
G.L. धियोः <i>dhīyōḥ</i>		भुवोः <i>bhuvōḥ</i>	
PLURAL.		PLURAL.	
N. धियाः <i>dhīyāḥ</i>		भुवः <i>bhūvāḥ</i>	
A. धियाः <i>dhīyāḥ</i>		भुवः <i>bhūvāḥ</i>	
I. धीभिः <i>dhībhiḥ</i>		भूभिः <i>bhūbbhiḥ</i>	
D.Ab. धीभ्यः <i>dhībhyāḥ</i>		भूभ्यः <i>bhūbbhyāḥ</i>	
G. धियां <i>dhīyām</i>	धीनां <i>dhīnām</i>	भुवां <i>bhuvām</i>	भूनां <i>bhūnām</i>
L. धीषु <i>dhīshū</i>		भूषु <i>bhūshū</i>	

2. Polysyllabic Bases in ई and ऊ, being Feminine only.

§ 225. (1) These bases always take the full feminine terminations.

- (2) They change their final ई and ऊ into य and व before terminations beginning with vowels.
- (3) They take म् and स as the terminations of the Acc. Sing. and Plural.
- (4) They shorten their final ई and ऊ in the Vocative Singular.
- (5) Remember that most nouns in ई have no स in the Nom. Sing., while those in ऊ have it.

Note—Some nouns in ई take स in the Nom. Sing. : अवीः *avīḥ*, not desiring (applied to women); लक्ष्मीः *lakṣmīḥ*, goddess of prosperity; तटीः *tarīḥ*, boat; तंतीः *tantrīḥ*, lute.

Versus memorialis : अवीलक्ष्मीतटीतंतीधीहीश्रीशानुदाहृतः समानानिव शब्दानां सिलोपो न कदाचन ॥ (Sār. p. 18 a.)

Base नदी *nadī* and नद्य *nady*.

SINGULAR.
FEM.

- N. नदी *nadī*
A. नदीं *nadīm*
I. नद्या *nadyā*

Base वधू *vadhū* and वध्व *vadhv*.

SINGULAR.
FEM.

- N. वधूः *vadhūḥ*
A. वधूं *vadhūm*
I. वध्वा *vadhvā*

D. नद्यै *nady-ai*
 Ab. नद्याः *nady-āḥ*
 G. नद्याः *nady-āḥ*
 L. नद्यां *nady-ām*
 V. नदि *nādi*

D. वध्वै *vadhv-ai*
 Ab. वध्वाः *vadhv-āḥ*
 G. वध्वाः *vadhv-āḥ*
 L. वध्वां *vadhv-ām*
 V. वधु *vādhu*

DUAL.

N. A. V. नद्यौ *nady-āũ*
 I. D. Ab. नदीभ्यां *nadī-bhyām*
 G. L. नद्योः *nady-ōḥ*

DUAL.

N. A. V. वध्वौ *vadhv-āũ*
 I. D. Ab. वधूभ्यां *vadhū-bhyām*
 G. L. वध्वोः *vadhv-ōḥ*

PLURAL.

N. V. नद्यः *nady-āḥ*
 A. नदीः *nadī-ḥ*
 I. नदीभिः *nadī-bhiḥ*
 D. नदीभ्यः *nadī-bhyaḥ*
 Ab. नदीभ्यः *nadī-bhyaḥ*
 G. नदीनां *nadī-nām*
 L. नदीषु *nadī-shu*

PLURAL.

N. V. वध्वः *vadhv-āḥ*
 A. वधूः *vadhū-ḥ*
 I. वधूभिः *vadhū-bhiḥ*
 D. वधूभ्यः *vadhū-bhyaḥ*
 Ab. वधूभ्यः *vadhū-bhyaḥ*
 G. वधूनां *vadhū-nām*
 L. वधूषु *vadhū-shu*

Compounds ending in Monosyllabic Feminine Bases in ई and ऊ.

§ 226. Compounds the last member of which is a monosyllabic feminine base in ई or ऊ, are declined alike in the masculine and feminine. Thus सुधीः *sudhīḥ*, masc. and fem.* if it means a good mind, or having a good mind, is declined exactly like धीः *dhīḥ*. सुधूः *subhūrūḥ*, masc. and fem. having a good brow, is declined exactly like धूः *bhrūrūḥ*†, without

* The following rule is taken from the Siddh.-Kaum. vol. 1. p. 136. If धीः *dhīḥ*, intellect, stands at the end of the Karmadhārayā compound like प्रधीः *pradhīḥ*, eminent intellect, or if it is used as a Bahuvrīhi compound in the feminine, such as प्रधीः *pradhīḥ*, possessed of eminent intellect, it is in both cases declined like लक्ष्मीः *lakshmīḥ*. It would thus become identical with प्रधीः *pradhīḥ*, thinking eminently, when it takes exceptionally the feminine terminations (§ 223). The Acc. Sing. and Plur., however, take च *am* and च *aḥ*. The difference, therefore, would be the substitution of य *y* for इय *iy* before vowels, the obligation of using the fuller fem. terminations only, and the Vocative in इ *i*, these being the only points of difference between the declension of लक्ष्मीः *lakshmīḥ* and धीः *dhīḥ*, fem. The Siddhānta-Kaumudī, while giving these rules for प्रधीः *pradhīḥ*, agrees with the rules given above with regard to सुधीः *sudhīḥ*, &c.

† The Voc. Sing. सुधु *subhru* is used by Bhaṭṭi, in a passage where Rāma in great grief exclaims, हा पितः क्वसि हे सुधु *hā pitah kvāsi he subhru*, Oh father, where art thou, Oh thou fine-browed (wife)! Some grammarians admit this Vocative as correct; others call it a mistake of Bhaṭṭi; others, again, while admitting that it is a mistake, consider that Bhaṭṭi made Rāma intentionally commit it as a token of his distracted mind. (Siddh.-Kaum. vol. 1. p. 137.)

excluding the fuller terminations (ऐ *ai*, आः *āḥ*, आं *ām*, नां *nām*)* for the masculine, or the simple terminations (ए *e*, अः *aḥ*, अं *am*, इ *i*, ईं *īm*) for the feminine. The same applies to the compound सुधीः *sudhīḥ*, when used as a substantive, good intellect.

If the same compounds are used as neuters, they shorten the final ई *ī* or ऊ *ū* of their base, and are declined like वारि *vāri* and मृदु *mṛdu*, with this difference, however, that in the Inst. Dat. Abl. Gen. Loc. Sing. Dual and Plural they may optionally take the masculine forms.

Masc. and Fem.	Optional fuller forms	Optional forms for neuters, except Nom. Acc. Voc.
good-thoughted. SINGULAR.	SINGULAR.	SINGULAR.
N. सुधीः <i>sudhīḥ</i>		सुधि <i>sudhi</i>
A. सुधियं <i>sudhiyam</i>		सुधि <i>sudhi</i>
I. सुधिया <i>sudhiyā</i>		or सुधिना <i>sudhinā</i>
D. सुधिये <i>sudhiye</i>	सुधिये <i>sudhiyai</i>	or सुधिने <i>sudhine</i>
Ab. सुधियः <i>sudhiyāḥ</i>	सुधियाः <i>sudhiyāḥ</i>	or सुधिनः <i>sudhināḥ</i>
G. सुधियः <i>sudhiyāḥ</i>	सुधियाः <i>sudhiyāḥ</i>	or सुधिनः <i>sudhināḥ</i>
L. सुधियि <i>sudhiyi</i>	सुधियां <i>sudhiyām</i>	or सुधिनि <i>sudhini</i>
V. सुधीः <i>sudhīḥ</i>		सुधि <i>sudhi</i> or सुधे <i>sudhe</i>
DUAL.	DUAL.	DUAL.
N. A. V. सुधियौ <i>sudhiyau</i>		सुधिनी <i>sudhinī</i>
I. D. Ab. सुधीभ्यां <i>sudhībhyām</i>		or सुधिभ्यां <i>sudhībhyām</i>
G. L. सुधियोः <i>sudhiyoḥ</i>		or सुधिनोः <i>sudhinoh</i>
PLURAL.	PLURAL.	PLURAL.
N. V. सुधियः <i>sudhiyāḥ</i>		सुधीनि <i>sudhīni</i>
A. सुधियः <i>sudhiyāḥ</i>		सुधीनि <i>sudhīni</i>
I. सुधीभिः <i>sudhībhiḥ</i>		or सुधिभिः <i>sudhībhiḥ</i>
D. सुधीभ्यः <i>sudhībhyāḥ</i>		or सुधिभ्यः <i>sudhībhyāḥ</i>
Ab. सुधीभ्यः <i>sudhībhyāḥ</i>		or सुधिभ्यः <i>sudhībhyāḥ</i>
G. सुधियां <i>sudhiyām</i>	सुधीनां <i>sudhīnām</i>	or सुधीनां <i>sudhīnām</i>
L. सुधीषु <i>sudhīṣhu</i>		or सुधीषु <i>sudhīṣhu</i>

* I can find no authority by which these fuller terminations are excluded. In बहुश्रेयसी *bahusreyasī*, the feminine श्रेयसी *śreyasī* retains its feminine character (*nadīva*) throughout (Siddh.-Kaum, vol. i. p. 116); and the same is distinctly maintained for the compound प्रधीः *pradhīḥ*, possessed of distinguished intellect, if used as a masculine (Siddh.-Kaum, vol. i. p. 119).

Masc. and Fem.	Optional fuller forms.	Optional forms for neutrals, except Nom. Acc. Voc.
with beautiful brows. SINGULAR.	SINGULAR.	SINGULAR.
N. सुभूः <i>subhrūḥ</i>		सुभू <i>subhru</i>
A. सुभुवं <i>subhruvam</i>		सुभू <i>subhru</i>
I. सुभुवा <i>subhruvā</i>		or सुभुणा <i>subhruṇā</i>
D. सुभुवे <i>subhruve</i>	सुभुवे <i>subhruvai</i>	or सुभुणे <i>subhruṇe</i>
Ab. सुभुवः <i>subhruvaḥ</i>	सुभुवाः <i>subhruvāḥ</i>	or सुभुवाः <i>subhruṇaḥ</i>
G. सुभुवः <i>subhruvaḥ</i>	सुभुवाः <i>subhruvāḥ</i>	or सुभुवाः <i>subhruṇaḥ</i>
L. सुभुवि <i>subhruvi</i>	सुभुवां <i>subhruvām</i>	or सुभुणि <i>subhruṇi</i>
V. सुभूः <i>subhrūḥ</i>		सुभू <i>subhru</i> or ओ- <i>bhro</i>
DUAL.	DUAL.	DUAL.
N. A. V. सुभुवो <i>subhruvau</i>		सुभुणो <i>subhruṇi</i>
I. D. Ab. सुभूभ्यां <i>subhrūbhyām</i>		or सुभूभ्यां <i>subhruḥbhyām</i>
G. L. सुभुवोः <i>subhruvoḥ</i>		or सुभुणोः <i>subhruṇoḥ</i>
PLURAL.	PLURAL.	PLURAL.
N. V. सुभुवः <i>subhruvaḥ</i>		सुभूणि <i>subhrūṇi</i>
A. सुभुवः <i>subhruvaḥ</i>		सुभूणि <i>subhrūṇi</i>
I. सुभूभिः <i>subhrūbhiḥ</i>		or सुभूभिः <i>subhruḥbhiḥ</i>
D. सुभूभ्यः <i>subhrūbhyāḥ</i>		or सुभूभ्यः <i>subhruḥbhyāḥ</i>
Ab. सुभूभ्यः <i>subhrūbhyāḥ</i>		or सुभूभ्यः <i>subhruḥbhyāḥ</i>
G. सुभुवां <i>subhruvām</i>	सुभूणां <i>subhrūṇām</i>	or सुभूणां <i>subhrūṇām</i>
L. सुभूषु <i>subhrūṣu</i>		or सुभूषु <i>subhrūṣu</i>

Compounds ending in Polysyllabic Feminine Bases in ई and ऊ.

§ 227. Feminine nouns like नदी *nadī* and चमू *chamū* may form the last portion of compounds which are used in the masculine gender. Thus बहुश्रेयसी *bahuśreyasī*, a man who has many auspicious qualities (Siddh.-Kaum. vol. I. pp. 116, 117), and अतिचमू *atichamū*, one who is better than an army (Siddh.-Kaum. vol. I. p. 123), are declined in the masculine and feminine :

SINGULAR.	DUAL.	PLURAL.
N. बहुश्रेयसी <i>bahuśreyasī</i> *	बहुश्रेयस्यौ <i>bahuśreyasyau</i>	बहुश्रेयस्यः <i>bahuśreyasyaḥ</i>
A. बहुश्रेयसीं <i>bahuśreyasīm</i>	बहुश्रेयस्यौ <i>bahuśreyasyau</i>	बहुश्रेयसीन् <i>bahuśreyasīn</i>
I. बहुश्रेयस्या <i>bahuśreyasyā</i>	बहुश्रेयसीभ्यां <i>bahuśreyasībhyām</i>	बहुश्रेयसीभिः <i>bahuśreyasībhiḥ</i>
D. बहुश्रेयस्यै <i>bahuśreyasyai</i>	बहुश्रेयसीभ्यां <i>bahuśreyasībhyām</i>	बहुश्रेयसीभ्यः <i>bahuśreyasībhyāḥ</i>
Ab. बहुश्रेयस्याः <i>bahuśreyasyāḥ</i>	बहुश्रेयसीभ्यां <i>bahuśreyasībhyām</i>	बहुश्रेयसीभ्यः <i>bahuśreyasībhyāḥ</i>
G. बहुश्रेयस्याः <i>bahuśreyasyāḥ</i>	बहुश्रेयस्योः <i>bahuśreyasyoḥ</i>	बहुश्रेयसीनां <i>bahuśreyasīnām</i>
L. बहुश्रेयस्यां <i>bahuśreyasyām</i>	बहुश्रेयस्योः <i>bahuśreyasyoḥ</i>	बहुश्रेयसीषु <i>bahuśreyasīṣu</i>
V. बहुश्रेयसि <i>bahuśreyasi</i>	बहुश्रेयस्यौ <i>bahuśreyasyau</i>	बहुश्रेयस्यः <i>bahuśreyasyaḥ</i>

* From लक्ष्मीः *lakṣmīḥ*, the Nom. Sing. would be अतिलक्ष्मीः *atilakṣmīḥ*.

SINGULAR.	DUAL.	PLURAL.
N. अतिचमूः <i>atichamūḥ</i>	अतिचम्वौ <i>atichamvau</i>	अतिचम्वः <i>atichamvaḥ</i>
A. अतिचमूँ <i>atichamūm</i>	अतिचम्वौ <i>atichamvau</i>	अतिचमून् <i>atichamān</i>
I. अतिचम्व्वा <i>atichamvā</i>	अतिचमूभ्यां <i>atichamūbhyām</i>	अतिचमूभिः <i>atichamūbhiḥ</i>
D. अतिचम्वै <i>atichamvai</i>	अतिचमूभ्यां <i>atichamūbhyām</i>	अतिचमूभ्यः <i>atichamūbhyaḥ</i>
Ab. अतिचम्व्वाः <i>atichamvāḥ</i>	अतिचमूभ्यां <i>atichamūbhyām</i>	अतिचमूभ्यः <i>atichamūbhyaḥ</i>
G. अतिचम्व्वाः <i>atichamvāḥ</i>	अतिचम्वोः <i>atichamvoḥ</i>	अतिचमूनां <i>atichamānām</i>
L. अतिचम्व्वां <i>atichamvām</i>	अतिचम्वोः <i>atichamvoḥ</i>	अतिचमूषु <i>atichamūshu</i>
V. अतिचमु <i>atichamu</i>	अतिचम्वौ <i>atichamvau</i>	अतिचम्वः <i>atichamvaḥ</i> *

Nouns like कुमारी *kumārī*, a man who behaves like a girl, are declined like बहुश्रेयसी *bahusreyasī*, except in the Acc. Sing. and Plur., where they form कुमार्ये *kumārye* and कुमार्यः *kumāryaḥ*. (Siddh.-Kaum. vol. I. pp. 118, 119.)

§ 228. स्त्री *strī*, woman, is declined like नदी *nadī*, only that the accumulation of four consonants is avoided by the regular insertion of an इ *i*, e.g. स्त्रिया *striyā*, and not स्या *stryā*. Remember also two optional forms in the Acc. Sing. and Plur.

Base स्त्री *strī* and स्त्रिय् *striy*. (Accent, Pāṇ. VI. 1, 168.)

SINGULAR.	DUAL.	PLURAL.
N. स्त्री <i>strī</i>	N.A.V. स्त्रियौ <i>striyau</i>	N. स्त्रियः <i>striyaḥ</i>
A. स्त्रीं <i>strīm</i> or स्त्रियं <i>striyam</i>	I.D.Ab. स्त्रीभ्यां <i>strībhyām</i>	A. स्त्रीः <i>strīḥ</i> or स्त्रियः <i>striyaḥ</i>
I. स्त्रिया <i>striyā</i>	G.L. स्त्रियोः <i>striyōḥ</i>	I. स्त्रीभिः <i>strībhiḥ</i>
D. स्त्रियै <i>striyai</i>		D.Ab. स्त्रीभ्यः <i>strībhyāḥ</i>
Ab.G. स्त्रियाः <i>striyāḥ</i>		G. स्त्रीणां <i>strīṇām</i> (Pāṇ. I. 4, 5)
L. स्त्रियां <i>striyām</i>		L. स्त्रीषु <i>strīshu</i>
V. स्त्रि <i>strī</i> (Pāṇ. I. 4, 4)		

§ 229. When स्त्री *strī* forms the last portion of a compound, and has to be treated as a masculine, feminine, and neuter, the following forms occur :

	MASC.	FEM.	NEUT.
N.	अतिस्त्रिः <i>atistriḥ</i>	अतिस्त्रिः <i>atistriḥ</i>	अतिस्त्रि <i>atistri</i>
A.	{ अतिस्त्रिं <i>atistrim</i> or अतिस्त्रियं <i>atistriyam</i>	{ अतिस्त्रिं <i>atistrim</i> or अतिस्त्रियं <i>atistriyam</i>	अतिस्त्रि <i>atistri</i>
I.	अतिस्त्रिणा <i>atistriṇā</i>	अतिस्त्रिया <i>atistriyā</i>	अतिस्त्रिणा <i>atistriṇā</i>
D.	अतिस्त्रिये <i>atistraye</i>	{ अतिस्त्रियै <i>atistriyai</i> or अतिस्त्रिये <i>atistraye</i>	{ अतिस्त्रिये <i>atistrīṇe</i> or अतिस्त्रिये <i>atistraye</i>
Ab.G.	अतिस्त्रेः <i>atistreḥ</i>	{ अतिस्त्रियाः <i>atistriyāḥ</i> or अतिस्त्रेः <i>atistreḥ</i>	{ अतिस्त्रिणः <i>atistriṇaḥ</i> or अतिस्त्रेः <i>atistreḥ</i>
L.	अतिस्त्रौ <i>atistrau</i>	{ अतिस्त्रियां <i>atistriyām</i> or अतिस्त्रौ <i>atistrau</i>	{ अतिस्त्रिणि <i>atistriṇi</i> or अतिस्त्रौ <i>atistrau</i>
V.	अतिस्त्रे <i>atistre</i>	अतिस्त्रे <i>atistre</i>	अतिस्त्रे <i>atistre</i>

* The neuter is said to be N.A.V. Sing. बहुश्रेयसी *bahusreyasī*, N.A.V. Dual बहुश्रेयसीनि *bahusreyasīni*, N.A.V. Plur. बहुश्रेयसीनि *bahusreyasīni*, Dat. Sing. बहुश्रेयस्यै (°स्ये ?) or °सीने *bahusreyasyai* (-sye ?) or -sīne, &c.

DUAL.		
MASC.	FEM.	NEUT.
N.A.V. अतिस्त्रियौ <i>atistriyau</i>	अतिस्त्रियौ <i>atistriyau</i>	अतिस्त्रिणी <i>atistriṇī</i>
I.D.Ab. अतिस्त्रिभ्यां <i>atistribhyām</i>	अतिस्त्रिभ्यां <i>atistribhyām</i>	अतिस्त्रिभ्यां <i>atistribhyām</i>
G.L. अतिस्त्रियोः <i>atistriyoḥ</i>	अतिस्त्रियोः <i>atistriyoḥ</i>	अतिस्त्रिणोः <i>atistriṇoḥ</i>
PLURAL.		
MASC.	FEM.	NEUT.
N.V. अतिस्त्रयः <i>atistrayaḥ</i>	अतिस्त्रयः <i>atistrayaḥ</i>	अतिस्त्रीणि <i>atistrīṇi</i>
A. { अतिस्त्रीन् <i>atistrīn</i> or अतिस्त्रियः <i>atistriyaḥ</i>	{ अतिस्त्रीः <i>atistrīḥ</i> or अतिस्त्रियः <i>atistriyaḥ</i>	अतिस्त्रीणि <i>atistrīṇi</i>
I. अतिस्त्रिभिः <i>atistribhiḥ</i>	अतिस्त्रिभिः <i>atistribhiḥ</i>	अतिस्त्रिभिः <i>atistribhiḥ</i>
D. Ab. अतिस्त्रिभ्यः <i>atistribhyaḥ</i>	अतिस्त्रिभ्यः <i>atistribhyaḥ</i>	अतिस्त्रिभ्यः <i>atistribhyaḥ</i>
G. अतिस्त्रीणां <i>atistrīṇām</i>	अतिस्त्रीणां <i>atistrīṇām</i>	अतिस्त्रीणां <i>atistrīṇām</i>
L. अतिस्त्रिषु <i>atistrishu</i>	अतिस्त्रिषु <i>atistrishu</i>	अतिस्त्रिषु <i>atistrishu</i>

In the masculine final ई is shortened to इ, and the compound declined like कविः *kaviḥ*, except in the Nom. Acc. Voc. and Gen. Loc. Dual. In the Acc. Sing. and Plur. optional forms are admitted. (Siddh.-Kaum. vol. I. p. 134.)

The feminine may be the same as the masculine, except in the Instr. Sing. and Acc. Plur., but it may likewise be declined like स्त्री *strī* in the Dat. Abl. Gen. Loc. Sing.

The neuter has the usual optional forms.

Bases in इ i and उ u, Masculine, Feminine, Neuter.

§ 230. There are masculine, feminine, and neuter bases in इ i and उ u. They are of frequent occurrence, and should be carefully committed to memory.

Adjectives in इ i are declined like substantives, only that the masculine may optionally be substituted for the neuter in all cases except the Nom. and Acc. Sing.; Nom. Acc. and Voc. Dual and Plur. Ex. शुचिः *śuchiḥ*, masc. bright; शुचिः *śuchiḥ*, fem.; शुचि *śuchi*, neut.

The same applies to adjectives in उ u, except that they may form their feminine either without any change, or by adding ई ई. Thus लघुः *laghuḥ*, light, is in the fem. either लघुः *laghuḥ*, to be declined as a feminine, or लघ्वी *laghvī*, to be declined like नदी *nadī*.

If the final उ u is preceded by more than one consonant, the fem. does not take ई ई. Thus पांडु *pāṇḍu*, pale; fem. पांडुः *pāṇḍuḥ*.

Some adjectives in उ u lengthen their vowel in the fem., and are then declined like वधूः *vadhūḥ*. Thus पंगुः *paṅguḥ*, lame; fem. पंगूः *paṅgūḥ*. Likewise कुरुः *kuruh*, a Kuru; fem. कुरूः *kurūḥ*: some compounds ending in ऊरुः *ūruh*, thigh, such as वामोरुः *vāmoruh*, with handsome thighs, fem. वामोरूः *vāmorūḥ*.

Bases in इ i.

Bases in उ u.

		SINGULAR.					
		MASC.	FEM.	NEUT.	MASC.	FEM.	NEUT.
Base	{	कवि	मति	वारि	मृदु	मृदु	मृदु
	{	<i>kaví</i> , poet	<i>matí</i> , thought	<i>váři</i> , water	<i>mṛidú</i> , soft	<i>mṛidú</i> , soft	<i>mṛidú</i> , soft
N.	{	कविः	मतिः	वारि	मृदुः	मृदुः	मृदु
	{	<i>kaví-h</i>	<i>matí-h</i>	<i>vári</i>	<i>mṛidú-h</i>	<i>mṛidú-h</i>	<i>mṛidú</i>
A.	{	कविं	मतिं	वारि	मृदुं	मृदुं	मृदु
	{	<i>kaví-m</i>	<i>matí-m</i>	<i>vári</i>	<i>mṛidú-m</i>	<i>mṛidú-m</i>	<i>mṛidú</i>
I.	{	कविना	मत्या	वारिणा	मृदुना	मृडा	मृदुना
	{	<i>kaví-ná</i>	<i>maty-á</i>	<i>vári-ṇá</i>	<i>mṛidú-ná</i>	<i>mṛidv-á</i>	<i>mṛidú-ná</i>
D.	{	कवये	मतये <i>matáy-eor</i>	वारिणे	मृदवे	मृदवे <i>mṛidáv-eor</i>	मृदुने <i>mṛidú-ne</i> or
	{	<i>kaváy-e</i>	<i>maty-ai</i>	<i>vári-ṇe</i>	<i>mṛidáv-e</i>	<i>mṛidv-ai</i>	<i>mṛidv-e</i>
Ab. G.	{	कवेः	मतेः <i>maté-h</i> or	वारिणः	मृदोः	मृदोः <i>mṛidó-h</i> or	मृदुनः <i>mṛidú-naḥ</i> (
	{	<i>kavé-h</i>	<i>maty-áh</i>	<i>vári-ṇaḥ</i>	<i>mṛidó-h</i>	<i>mṛidv-áh</i>	<i>mṛidó-h</i>
L.	{	कवौ	मतौ <i>matáu</i> or	वारिणि	मृदौ	मृदौ <i>mṛidau</i> or	मृदुनि <i>mṛidú-ni</i> or
	{	<i>kaváu</i>	<i>maty-ám</i>	<i>vári-ṇi</i>	<i>mṛidau</i>	<i>mṛidv-ám</i>	<i>mṛidau</i>
V.	{	कवे	मते	वारि <i>vári</i> or	मृदो	मृदो	मृदु <i>mṛidu</i> or
	{	<i>káve</i>	<i>máte</i>	वारि <i>váre</i> *	<i>mṛido</i>	<i>mṛido</i>	<i>mṛidv</i> or
DUAL.							
N. A. V.	{	कवी	मती	वारिणी	मृदू	मृदू	मृदुनी
	{	<i>kaví</i>	<i>matí</i>	<i>vári-ṇi</i>	<i>mṛidú</i>	<i>mṛidú</i>	<i>mṛidú-ni</i>
I. D. Ab.	{	कविभ्यां	मतिभ्यां	वारिभ्यां	मृदुभ्यां	मृदुभ्यां	मृदुभ्यां
	{	<i>kaví-bhyám</i>	<i>matí-bhyám</i>	<i>vári-bhyám</i>	<i>mṛidú-bhyám</i>	<i>mṛidv-bhyám</i>	<i>mṛidú-bhyám</i>
G. L.	{	कव्योः	मत्योः	वारिणोः	मृद्वोः	मृद्वोः	मृदुनोः <i>mṛidú-noḥ</i> or
	{	<i>kavy-óḥ</i>	<i>maty-óḥ</i>	<i>vári-ṇoḥ</i>	<i>mṛidv-óḥ</i>	<i>mṛidv-óḥ</i>	<i>mṛidv-óḥ</i>
PLURAL.							
N. V.	{	कवयः	मतयः	वारिणि	मृदवः	मृदवः	मृदूनि
	{	<i>kaváy-aḥ</i>	<i>matáy-aḥ</i>	<i>vári-ṇi</i>	<i>mṛidáv-aḥ</i>	<i>mṛidáv-aḥ</i>	<i>mṛidú-ni</i>
A.	{	कवीन्	मतीः	वारिणि	मृदून्	मृदूः	मृदूनि
	{	<i>kaví-n</i>	<i>matí-h</i>	<i>vári-ṇi</i>	<i>mṛidú-n</i>	<i>mṛidú-h</i>	<i>mṛidú-ni</i>
I.	{	कविभिः	मतिभिः	वारिभिः	मृदुभिः	मृदुभिः	मृदुभिः
	{	<i>kaví-bhiḥ</i>	<i>matí-bhiḥ</i>	<i>vári-bhiḥ</i>	<i>mṛidú-bhiḥ</i>	<i>mṛidú-bhiḥ</i>	<i>mṛidú-bhiḥ</i>
D. Ab.	{	कविभ्यः	मतिभ्यः	वारिभ्यः	मृदुभ्यः	मृदुभ्यः	मृदुभ्यः
	{	<i>kaví-bhyaḥ</i>	<i>matí-bhyaḥ</i>	<i>vári-bhyaḥ</i>	<i>mṛidú-bhyaḥ</i>	<i>mṛidv-bhyaḥ</i>	<i>mṛidú-bhyaḥ</i>
G.	{	कवीनां	मतीनां	वारिणां	मृदूनां	मृदूनां	मृदूनां
	{	<i>kaví-nám</i> †	<i>matí-nám</i>	<i>vári-nám</i>	<i>mṛidú-nám</i>	<i>mṛidv-nám</i>	<i>mṛidú-nám</i>
L.	{	कविषु	मतिषु	वारिषु	मृदुषु	मृदुषु	मृदुषु ‡
	{	<i>kaví-shu</i>	<i>matí-shu</i>	<i>vári-shu</i>	<i>mṛidú-shu</i>	<i>mṛidv-shu</i>	<i>mṛidú-shu</i>

* The Guṇa in the Voc. Sing. of neuters in इ i, उ u, ऋ ri, is approved by Mādhyaṇḍin Vyāghrapād, as may be seen from the following verse: संबोधने तूज्ञानसस्त्रिरूपं सांतं तथा नांतमयाप्यदंतं । माध्यंदिनिर्विष्टं गुणं त्विगते नपुंसके व्याघ्रपदां वरिष्ठः ॥

† Nouns ending in short इ i, उ u, ऋ ri, and ए a, and having the accent on these vowels, may throw the accent on नां *nám* in the Gen. Plur. (Pāṇ. VI. 1, 177). Hence *matínám*, or, more usually, *matínám*.

‡ The lines of separation placed in the transcribed paradigms are not intended to divide

§ 231. कति *kati*, how many, यति *yati*, as many (relat.), and तति *tati*, so many, are used in the Plural only, and take no terminations in the Nom. and Acc. Plural. For the rest, they are declined like कवि *kavi*, and without distinction of gender.

Nom. Voc.	कति <i>kāti</i>
Acc.	कति <i>kāti</i>
Instr.	कतिभिः <i>kātibhiḥ</i>
Dat.	कतिभ्यः <i>kātibhyaḥ</i>
Abl.	कतिभ्यः <i>kātibhyaḥ</i>
Gen.	कतीनां <i>kātīnām</i>
Loc.	कतिषु <i>kātishu</i>

§ 232. सखि *sākhi*, friend, has two bases :

सखाय् *sākhāy* for the Aṅga, i. e. the strong base.

सखि *sākhi* for the Pada and Bha base.

It is irregular in some of its cases.

SINGULAR.	DUAL.	PLURAL.
N. सखा <i>sākhā</i>	सखायौ <i>sākhāyau</i>	सखायः <i>sākhāyaḥ</i>
A. सखायं <i>sākhāyam</i>	सखायौ <i>sākhāyau</i>	सखीन् <i>sākhīn</i>
I. सख्या <i>sākhyā</i>	सखिभ्यां <i>sākhibhyām</i>	सखिभिः <i>sākhibhiḥ</i>
D. सख्ये <i>sākhye</i>	सखिभ्यां <i>sākhibhyām</i>	सखिभ्यः <i>sākhibhyaḥ</i>
Ab. सख्युः <i>sākhyuḥ</i>	सखिभ्यां <i>sākhibhyām</i>	सखिभ्यः <i>sākhibhyaḥ</i>
G. सख्युः <i>sākhyuḥ</i>	सख्योः <i>sākhyoḥ</i>	सखीनां <i>sākhīnām</i>
L. सख्यौ <i>sākhyau</i>	सख्योः <i>sākhyoḥ</i>	सखिषु <i>sākhiṣhu</i>
V. सखे <i>sākhe</i>	like Nom.	like Nom.

The feminine सखी *sakhī* is regular, like नदी *nadī*.

At the end of compounds, we find सखि *sakhi*, masc. declined as follows :

Base सुसखि *susakhi*, a good friend, masc.

SINGULAR.	DUAL.	PLURAL.
N. सुसखा <i>susakhā</i>	सुसखायौ <i>susakhāyau</i>	सुसखायः <i>susakhāyaḥ</i> *
A. सुसखायं <i>susakhāyam</i>	सुसखायौ <i>susakhāyau</i>	सुसखीन् <i>susakhīn</i>
I. सुसखिना <i>susakhinā</i>	सुसखिभ्यां <i>susakhibhyām</i>	सुसखिभिः <i>susakhibhiḥ</i>
D. सुसख्ये <i>susakhaye</i>	सुसखिभ्यां <i>susakhibhyām</i>	सुसखिभ्यः <i>susakhibhyaḥ</i>
Ab. सुसखेः <i>susakheḥ</i>	सुसखिभ्यां <i>susakhibhyām</i>	सुसखिभ्यः <i>susakhibhyaḥ</i>
G. सुसखेः <i>susakheḥ</i>	सुसख्योः <i>susakhyoḥ</i>	सुसखीनां <i>susakhīnām</i>
L. सुसखौ <i>susakhau</i>	सुसख्योः <i>susakhyoḥ</i>	सुसखिषु <i>susakhiṣhu</i>
V. सुसखे <i>susakhe</i>	सुसखायौ <i>susakhāyau</i>	सुसखायः <i>susakhāyaḥ</i>

At the end of a neuter compound सखि *sakhi* is declined like वारि *vāri* (§ 230).

the real terminations from the real base, but only to facilitate the learning by heart of these nouns. Masculine nouns in short उ are भानु *bhānu*, sun, वायु *vāyu*, wind, विश्व *viśva*, nom. prop. पीतु *pītu*, as masc., is the name of a tree; as neuter, the name of its fruit (Śār. I. 8, 17). Feminine nouns in short उ are धेनुः *dhenuḥ*, cow, रज्जुः *rajjūḥ*, rope, तनुः *tanuḥ*, body.

* Siddh.-Kaum. vol. I. p. 112.

§ 233. पति *pati*, lord, is irregular :

SINGULAR.	DUAL.	PLURAL.
N. पतिः <i>pátih</i>	N. A. V. पती <i>pátī</i>	N. पतयः <i>pátayaḥ</i>
A. पतिं <i>pátim</i>	I. D. Ab. पतिभ्यां <i>pátibhyām</i>	A. पतीन् <i>pátīn</i>
I. पत्या <i>pátyā</i>	G. L. पत्योः <i>pátyoḥ</i>	I. पतिभिः <i>pátibhiḥ</i>
D. पत्ये <i>pátye</i>		D. Ab. पतिभ्यः <i>pátibhyaḥ</i>
Ab. G. पत्युः <i>pátyuḥ</i>		G. पतीनां <i>pátīnām</i>
L. पत्यौ <i>pátyau</i>		L. पतिषु <i>pátishu</i>
V. पते <i>páte</i>		V. पतयः <i>pátayaḥ</i>

पति *pati* at the end of compounds, e.g. भूपति *bhūpati*, lord of the earth, प्रजापति *prajāpati*, lord of creatures, is regular, like कवि *kavi*. The feminine of पति *pati* is पत्नी *patnī*, wife, i. e. legitimate wife, she who takes part in the sacrifices of her husband. (Pāṇ. iv. 1, 33.)

§ 234. The neuter bases अक्षि *akshi*, eye, अस्थि *asthi*, bone, दधि *dadhi*, curds, सक्थि *sakthi*, thigh, are declined regularly like वारि *vāri*; but in the Bha cases they substitute the bases अक्ष्ण *akshṇ*, अस्थ् *asthn*, दध् *dadhn*, सक्थ् *sakthn*. In these cases they are declined, in fact, like neuters in अन् *an*, such as नामन् *nāman*. (See note to § 203.)

Āṅga and Pada base अक्षि *akshi*, Bha base अक्ष्ण *akshṇ*.

SINGULAR.	DUAL.	PLURAL.
N. A. अक्षि <i>ākshi</i>	N. A. V. अक्षिणी <i>ākshinī</i>	N. A. V. अक्षीणि <i>ākshīṇi</i>
I. अक्ष्णा <i>akshṇā</i>	I. D. Ab. अक्षिभ्यां <i>ākshibhyām</i>	I. अक्षिभिः <i>ākshibhiḥ</i>
D. अक्ष्णे <i>akshṇē</i>	G. L. अक्ष्णोः <i>akshṇoḥ</i>	D. Ab. अक्षिभ्यः <i>ākshibhyaḥ</i>
Ab. G. अक्ष्णः <i>akshṇaḥ</i>		G. अक्ष्णां <i>akshṇām</i>
L. अक्षिण <i>akshṇi</i> and अक्षणि <i>akshāṇi</i>		L. अक्षिषु <i>ākshishu</i>
V. अक्षे <i>ākshē</i> (or अक्षि <i>ākshi</i>)		

Bases in चृ णि, Masculine, Feminine, Neuter.

§ 235. These bases are declined after two models :

	SINGULAR.	
I.	MASC.	FEM. NEUT.
Base	नप्तृ <i>náptṛi</i> , grandson	स्वसृ <i>svásṛi</i> , sister धातृ <i>dhātṛi</i> , providence
N.	नप्ता <i>náptā</i>	स्वसा <i>svásā</i> धातृ <i>dhātṛi</i>
A.	नप्तारं <i>náptār-am</i>	स्वसारं <i>svásār-am</i> धातृ <i>dhātṛi</i>
I.	नप्ता <i>náptṛ-ā</i>	स्वस्रा <i>svásr-ā</i> धातृणा <i>dhātṛi-nā</i> or धात्रा <i>dhātrā*</i>
D.	नप्ते <i>náptṛ-e</i>	स्वस्रे <i>svásr-e</i> धातृणे <i>dhātṛi-ne</i> or धात्रे <i>dhātré</i>
Ab. G.	नप्तुः <i>náptuḥ</i>	स्वसुः <i>svásuḥ</i> धातृणः <i>dhātṛi-ṇaḥ</i> or धातुः <i>dhātuḥ</i>
L.	नप्तरि <i>náptar-i</i>	स्वसरि <i>svásar-i</i> धातृणि <i>dhātṛi-ṇi</i> or धात्रि <i>dhātrī</i>
V.	नप्तः <i>náptaḥ(r)</i>	स्वसः <i>svásah(r)</i> धातृ <i>dhātṛi</i> or धातः <i>dhātaḥ(r)</i>

* If चृ णि has Udātta and becomes रृ and is preceded by a consonant, the feminine and the Ajādi Asarvanāmasthāna cases have the Udātta.

PLURAL.

N. नमरः <i>náptár-ah</i>	स्वसारः <i>svásár-ah</i>	धातृणि <i>dhátrī-ṇi</i>
A. नमृन् <i>náptṛi-n</i>	स्वसृः <i>svásṛi-ḥ</i>	धातृणि <i>dhátrī-ṇi</i>
I. नमृभिः <i>náptṛi-bhiḥ</i>	स्वसृभिः <i>svásṛi-bhiḥ</i>	धातृभिः <i>dhátrī-bhiḥ</i>
D. नमृभ्यः <i>náptṛi-bhyaḥ</i>	स्वसृभ्यः <i>svásṛi-bhyaḥ</i>	धातृभ्यः <i>dhátrī-bhyaḥ</i>
Ab. नमृभ्यः <i>náptṛi-bhyaḥ</i>	स्वसृभ्यः <i>svásṛi-bhyaḥ</i>	धातृभ्यः <i>dhátrī-bhyaḥ</i>
G. नमृणां <i>náptṛi-ṇām</i>	स्वसृणां <i>svásṛi-ṇām</i> (Ved. <i>svásrām</i>)	धातृणां <i>dhátrī-ṇām</i>
L. नमृषु <i>náptṛi-shu</i>	स्वसृषु <i>svásṛi-shu</i>	धातृषु <i>dhátrī-shu</i>

DUAL.

N.A.V. नमरौ <i>náptár-au</i>	स्वसारौ <i>svásár-au</i>	धातृणौ <i>dhátrī-ṇi</i>
I.D. Ab. नमृभ्यां <i>náptṛi-bhyām</i>	स्वसृभ्यां <i>svásṛi-bhyām</i>	धातृभ्यां <i>dhátrī-bhyām</i>
G.L. नम्रोः <i>náptṛ-oh</i>	स्वस्रोः <i>svásr-oh</i>	धातृणोः <i>dhátrī-noḥ</i>

2. The second model differs from the first in the Acc. Sing., Nom. Acc. Voc.

Dual, and Nom. Plur., by not lengthening the *a* before the *r*.

Base पितृ *pitṛi*, मातृ *mātrī*.

SINGULAR.		DUAL.		PLURAL.	
MASC.	FEM.	MASC.	FEM.	MASC.	FEM.
N. पिता <i>pitā</i>	माता <i>mātā</i>	पितरौ	मातरौ	पितरः <i>pitár-ah</i>	मातरः <i>mátár-ah</i>
A. पितरं <i>pitár-am</i>	मातरं <i>mátár-am</i>	पितर- <i>au</i>	मातर- <i>au</i>	पितृन् <i>pitṛi-n</i>	मातृन् <i>mātrī-ḥ</i>
I. पिता <i>pitṛ-ā</i>	माता <i>mātr-ā</i>	पितृभ्यां <i>pitṛi-bhyām</i>	मातृभ्यां <i>mātrī-bhyām</i>	पितृभिः <i>pitṛi-bhiḥ</i>	मातृभिः <i>mātrī-bhiḥ</i>
D. पित्रे <i>pitṛ-é</i>	मात्रे <i>mātr-é</i>			पितृभ्यः <i>pitṛi-bhyaḥ</i>	मातृभ्यः <i>mātrī-bhyaḥ</i>
Ab. पितुः <i>pitūḥ</i>	मातुः <i>mātuḥ</i>	पित्रोः	मात्रोः	पितृणां <i>pitṛi-ṇām</i>	मातृणां <i>mātrī-ṇām</i>
G. पितुः <i>pitūḥ</i>	मातुः <i>mātuḥ</i>	पितर- <i>oh</i>	मातर- <i>oh</i>	पितृषु <i>pitṛi-shu</i>	मातृषु <i>mātrī-shu</i>
L. पितरि <i>pitár-i</i>	मातरि <i>mátár-i</i>	पितरौ <i>pitárau</i>	मातरौ <i>mátarau</i>	पितरः <i>pitárah</i>	मातरः <i>mátarah</i>
V. पितः <i>pitāḥ(r)</i>	मातः <i>mātāḥ(r)</i>				

After the first model are declined most *nomina actoris* derived from verbs by the suffix *तृ* *tri*: दातृ *dātrī*, giver; कर्तृ *kartrī*, doer; त्वष्टृ *tváshṭri*, carpenter; होतृ *hótri*, sacrificer; भर्तृ *bhartṛi*, husband.

After the second model are declined masculines, such as भ्रातृ *bhrátrī*, brother; जामातृ *jámātrī*, son-in-law; देवृ *devṛi*, husband's brother; सव्येष्टृ *savyeṣṭhṛi*, a charioteer: and feminines, such as दुहितृ *duhitṛi*, daughter; ननंदृ *nánandṛi* or नानंदृ *nánandṛi*, husband's sister; यातृ *yátrī*, husband's brother's wife. Most terms of relationship in *चृ* *ri* (except स्वसृ *svásṛi*, sister, and नमृ *náptṛi*, grandson) do not lengthen their *अ* *ar*.

Note—If words in *चृ* *ri* are used as adjectives, the masculine forms may be used for the neuter also, except in the Nom. and Acc. Sing. and Nom. Acc. Voc. Dual and Plural. The feminine is formed by ई *ī*: कर्तृ *kartrī*, fem. कर्त्री *kartrī*, like नदी *nadī*.

१ 236. क्रोष्टृ *króshṭu*, a jackal, is irregular; but most of its irregularities may be explained by admitting two bases, क्रोष्टृ *króshṭu* (like मृदु *mṛidu*) and क्रोष्टृ *króshṭṛi* (like नमृ *náptṛi*).

SINGULAR.	DUAL.	PLURAL.
N. क्रोष्टा <i>krōṣṭā</i>	N.A.V. क्रोष्टारौ <i>krōṣṭārau</i>	N. क्रोष्टारः <i>krōṣṭārah</i>
A. क्रोष्टारं <i>krōṣṭāram</i>		A. क्रोष्टान् <i>krōṣṭān</i>
I. { क्रोष्टुना <i>krōṣṭunā</i> क्रोष्टा <i>krōṣṭā</i>	I.D.Ab. क्रोष्टुभ्यां <i>krōṣṭubhyām</i>	I. क्रोष्टुभिः <i>krōṣṭubhiḥ</i>
D. { क्रोष्टवे <i>krōṣṭave</i> क्रोष्टे <i>krōṣṭre</i>		D.Ab. क्रोष्टुभ्यः <i>krōṣṭubhyaḥ</i>
Ab.G. { क्रोष्टोः <i>krōṣṭoḥ</i> क्रोष्टुः <i>krōṣṭuḥ</i>	G.L. { क्रोष्टोः <i>krōṣṭvoḥ</i> क्रोष्टोः <i>krōṣṭroḥ</i>	G. क्रोष्टूनां <i>krōṣṭūnām</i>
L. { क्रोष्टौ <i>krōṣṭau</i> क्रोष्टरि <i>krōṣṭari</i>		L. क्रोष्टुषु <i>krōṣṭuṣu</i>
V. क्रोष्टो <i>krōṣṭo</i>		

The base क्रोष्ट *krōṣṭri* is the only one admissible as Aṅga, i.e. in the strong cases, excepting the Vocative. (हे क्रोष्टः *he krōṣṭaḥ* is, I believe, wrongly admitted by Wilson.)

The base क्रोष्टु *krōṣṭu* is the only one admissible as Pada, i.e. before terminations beginning with consonants.

The other cases may be formed from both bases, but the Acc. Plur. is क्रोष्टून् *krōṣṭūn* only. (Pāṇ. VII. 1, 95-97.)

Those who admit क्रोष्टून् *krōṣṭūn* as Acc. Plur. likewise admit क्रोष्टुं *krōṣṭum* as Acc. Sing. (Sār. I. 6, 70.)

The feminine is क्रोष्ट्री *krōṣṭrī*, declined like नदी *nadī*.

§ 237. नृ *nṛi*, man, a word of frequent occurrence, though, for convenience sake, often replaced by नर *nara*, is declined regularly like पित्रि *pitṛi*, except in the Gen. Plural, where it may be either नृणां *nṛiṇām* or नृणां *nṛiṇām*. (Pāṇ. VI. 4, 6.)

SINGULAR.	DUAL.	PLURAL.
N. ना <i>nā</i>	नरौ <i>nārau</i>	नरः <i>nārah</i>
A. नरं <i>nāram</i>	नरौ <i>nārau</i>	नृन् <i>nṛiṇ</i>
I. चा <i>nṛā</i>	नृभ्यां <i>nṛibhyām</i> *	नृभिः <i>nṛibhiḥ</i>
D. चे <i>nṛé</i> (Ved. <i>nāre</i>)	नृभ्यां <i>nṛibhyām</i>	नृभ्यः <i>nṛibhyāḥ</i>
Ab. नुः <i>nūḥ</i>	नृभ्यां <i>nṛibhyām</i>	नृभ्यः <i>nṛibhyāḥ</i>
G. नुः <i>nūḥ</i> (Ved. <i>nārah</i>)	नोः <i>nṛóḥ</i>	नृणां <i>nṛiṇām</i> or नृणां <i>nṛiṇām</i> (Ved. <i>nārdām</i>)
L. नरि <i>nāri</i>	नोः <i>nṛóḥ</i>	नृषु <i>nṛiṣu</i>
V. नः <i>nāḥ</i>	नरौ <i>nārau</i>	नरः <i>nārah</i>

The feminine is नारि *nārī*.

2. Bases ending in च a and चा ā.

§ 238. This class is the most numerous and most important in Sanskrit, like the corresponding classes of nouns and adjectives in *us*, *a*, *um* in Latin,

* The accent may be on the first or on the second syllables in the Pada cases beginning with नृ *nṛ* and नृ *nṛ*. (Pāṇ. VI. 1, 184.)

and *os*, *η*, *ov* in Greek. The case-terminations are peculiar, and it is best to learn **कांतः** *kāntaḥ*, **कांता** *kāntā*, **कांतं** *kāntam* by heart in the same manner as we learn *bonus*, *bona*, *bonum*, without asking any questions as to the origin of the case-terminations, or their relation to the terminations appended to bases ending in consonants.

SINGULAR.			
	MASC.	FEM.	NEUT.
Base	कांत <i>kāntā</i>	कांता <i>kāntā</i>	कांत <i>kāntā</i>
N.	कांतः <i>kāntāḥ</i>	कांता <i>kāntā</i>	कांतं <i>kāntam</i>
A.	कांतं <i>kāntam</i>	कांतां <i>kāntām</i>	कांतं <i>kāntam</i>
I.	कांतेन <i>kānténa</i>	कांतया <i>kāntáyā</i>	कांतेन <i>kānténa</i>
D.	कांताय <i>kāntāya</i>	कांतयै <i>kāntáyai</i>	कांताय <i>kāntāya</i>
Ab.	कांतात् <i>kāntāt</i>	कांतायाः <i>kāntáyāḥ</i>	कांतात् <i>kāntāt</i>
G.	कांतस्य <i>kāntāsya</i>	कांतायाः <i>kāntáyāḥ</i>	कांतस्य <i>kāntāsya</i>
L.	कांते <i>kānté</i>	कांतायां <i>kāntáyām</i>	कांते <i>kānté</i>
V.	कांत <i>kānta</i>	कांते <i>kānte</i> *	कांत <i>kānta</i>
DUAL.			
N. A. V.	कांतौ <i>kāntāu</i>	कांते <i>kānté</i>	कांते <i>kānté</i>
I. D. Ab.	कांताभ्यां <i>kāntābhyām</i>	कांताभ्यां <i>kāntābhyām</i>	कांताभ्यां <i>kāntābhyām</i>
G. L.	कांतयोः <i>kāntāyoh</i>	कांतयोः <i>kāntāyoh</i>	कांतयोः <i>kāntāyoh</i>
PLURAL.			
N. V.	कांताः <i>kāntāḥ</i>	कांताः <i>kāntāḥ</i>	कांतानि <i>kāntāni</i>
A.	कांतान् <i>kāntān</i>	कांताः <i>kāntāḥ</i>	कांतानि <i>kāntāni</i>
I.	कांतेः <i>kāntāḥ</i>	कांताभिः <i>kāntābhiḥ</i>	कांतेः <i>kāntāḥ</i>
D. Ab.	कांतेभ्यः <i>kāntēbhyah</i>	कांताभ्यः <i>kāntābhyah</i>	कांतेभ्यः <i>kāntēbhyah</i>
G.	कांतानां <i>kāntānām</i>	कांतानां <i>kāntānām</i>	कांतानां <i>kāntānām</i>
L.	कांतेषु <i>kāntēshu</i>	कांतासु <i>kāntāsu</i>	कांतेषु <i>kāntēshu</i>

Note—Certain adjectives in **अः** *aḥ*, **आ** *ā*, **अं** *am*, which follow the ancient pronominal declension, will be explained in the chapter on Pronouns (§ 278).

Bases in आ ā, Masculine and Feminine.

§ 239. These bases are derived immediately from verbs ending in **आ** *ā*, such as **पा** *pā*, **धा** *dhmā*. They are declined in the same way in the masculine and feminine gender. In the neuter the final **आ** *ā* is shortened, and the word declined like **कांतं** *kāntam*.

Āṅga and Pada base **विश्वपा** *viśvapā*, Bha base **विश्वप्** *viśvap*, all-preserving, (masc. and fem.) The neuter is declined like **कांतं** *kāntam* (§ 238).

* Bases in **आ** *ā*, meaning mother, form their Vocative in **अ** *a*; e. g. **अक्का** *akka*, **अंब** *amba*, **अल्ला** *alla*! But **अंबाडा** *ambāḍā*, **अंबाला** *ambāla*, and **अंबिका** *ambikā* form the regular Vocatives **अंबाडे** *ambāḍe*, **अंबाले** *ambāle*, **अंबिके** *ambike*.

MASCULINE AND FEMININE.

	SINGULAR.	DUAL.	PLURAL.
N. V.	विश्वपाः <i>viśvapāḥ</i>	विश्वपौ <i>viśvapau</i>	विश्वपाः <i>viśvapāḥ</i>
A.	विश्वपां <i>viśvapā-m</i>	विश्वपौ <i>viśvapau</i>	विश्वपः <i>viśvap-aḥ</i>
I.	विश्वपा <i>viśvap-ā</i>	विश्वपाभ्यां <i>viśvapā-bhyām</i>	विश्वपाभिः <i>viśvapā-bhiḥ</i>
D.	विश्वपे <i>viśvap-e</i>	विश्वपाभ्यां <i>viśvapā-bhyām</i>	विश्वपाभ्यः <i>viśvapā-bhyaḥ</i>
Ab.	विश्वपः <i>viśvap-aḥ</i>	विश्वपाभ्यां <i>viśvapā-bhyām</i>	विश्वपाभ्यः <i>viśvapā-bhyaḥ</i>
G.	विश्वपः <i>viśvap-aḥ</i>	विश्वपोः <i>viśvap-oḥ</i>	विश्वपां <i>viśvap-ām</i>
L.	विश्वपि <i>viśvap-i</i>	विश्वपोः <i>viśvap-oḥ</i>	विश्वपासु <i>viśvapā-su</i>
NEUTER.			
N.	विश्वपं <i>viśvap-am</i>	विश्वपे <i>viśvape</i>	विश्वपानि <i>viśvapāni</i> , &c.

Decline सोमपाः *somapāḥ*, Soma drinker; शंखध्याः *śaṅkhaḍhmāḥ*, shell-blower; धनदाः *dhanadāḥ*, wealth giver.

§ 240. Masculines in *आ*, not being derived by a Kṛit suffix from verbal roots, are declined as follows :

Base हाहा *hāhā*.

	SINGULAR.	DUAL.	PLURAL.
N.V.	हाहाः <i>hāhāḥ</i>	हाहौ <i>hāhau</i>	हाहाः <i>hāhāḥ</i>
A.	हाहां <i>hāhām</i>	हाहौ <i>hāhau</i>	हाहान् <i>hāhān</i> *
I.	हाहा <i>hāhā</i>	हाहाभ्यां <i>hāhābhyām</i>	हाहाभिः <i>hāhābhiḥ</i>
D.	हाहे <i>hāhai</i>	हाहाभ्यां <i>hāhābhyām</i>	हाहाभ्यः <i>hāhābhyaḥ</i>
Ab.	हाहाः <i>hāhāḥ</i>	हाहाभ्यां <i>hāhābhyām</i>	हाहाभ्यः <i>hāhābhyaḥ</i>
G.	हाहाः <i>hāhāḥ</i>	हाहौ <i>hāhauḥ</i>	हाहां <i>hāhām</i>
L.	हाहे <i>hāhe</i>	हाहौ <i>hāhauḥ</i>	हाहासु <i>hāhāsu</i>

CHAPTER IV.

DECLENSION OF ADJECTIVES.

§ 241. As every noun in Sanskrit may, at the end of a compound, form the final portion of an adjective, all the essential rules for the declension of such compound adjectives had to be given in the preceding chapter. Thus in the declension of neuter nouns in *अस्* *as*, like मनस् *mānas*, mind, the declension of सुमनस् *sumānas*, as an adjective masc. fem. and neut., was exhibited at the same time (§ 165). In the declension of nouns ending in consonants, and admitting of no distinction between masculine and feminine terminations, (this applies to

* The Sār. i. 6, 38, gives the optional form हाहाः *hāhāḥ* in the masculine. At the end of a feminine compound the same form is sanctioned in the Rūpāvali, p. 9 b.

all nouns with unchangeable bases,) the special forms of the neuter in Nom. Acc. Voc. Sing. Dual and Plur. had to be exhibited. See § 158, जलमुक् *jalamuk*, जलमुची *jalamuchī*, जलमुचि *jalamuñchi*. In the declension of nouns with changeable bases, the more important feminine and neuter forms were separately mentioned; and in the declension of nouns ending in vowels, all necessary rules with regard to the same subject were fully stated.

§ 242. The chief difficulty which remains with regard to the declension of adjectives is the exact formation of the feminine base, and the rules on this subject are often so complicated that they have to be learnt by practice rather than by rule. The feminine bases, however, once given, there can be no doubt as to their declension, as they follow exactly the declension of the corresponding feminine nouns. A few observations on this point must suffice.

§ 243. Adjectives * in अ *a* form their feminines in आ *ā*. Ex. प्रिय *priya*, dear, masc. प्रियः *priyaḥ*, fem. प्रिया *priyā*, neut. प्रियं *priyam*, to be declined like कान्त *kānta* (§ 238).

§ 244. Certain adjectives derived by अक *aka* form their feminines in इका *ikā*. Ex. पाचक *pāchaka*, cooking, masc. पाचकः *pāchakaḥ*, fem. पाचिका *pāchikā*, neut. पाचकं *pāchakam*. Likewise masc. सर्वकः *sarvakaḥ*, fem. सर्विका *sarvikā*, every; कारकः *kārakaḥ*, doing, कारिका *kārikā*; इत्यकः *ihatyakaḥ*, present here, इत्यिका *ihatyikā*. But क्षिपका *kshipakā*, fem. one who sends; कन्यका *kanyakā*, fem. maiden; चटका *chaṭakā*, fem. sparrow; तारका *tārakā*, fem. star. Sometimes both forms occur; अजका *ajakā* and अजिका *ajikā*, a she-goat.

§ 245. Bases in च् *ri* and in न् *n* take ई *ī* as the sign of the feminine: कर्तृ *kartṛi*, doer, कर्त्री *kartvī* (§ 235); दंडिन् *daṇḍin*, a mendicant, दंडिनी *daṇḍinī* (§ 203). Likewise most bases ending in consonants, if they admit of a separate feminine base: प्राच् *prāch*, प्राची *prāchī* (§ 181); श्वन् *śvan*, dog, शुनी *śunī* (§ 199); भवत् *bhavat*, भवती *bhavatī* (§ 188). Some adjectives in वन् *van* form their feminine base in वरी *varī*: पीवन् *pīvan*, fat, पीवरी *pīvarī* (§ 193).

§ 246. Many adjectives in अ *a* form their feminine base in ई *ī* (§ 225), instead of आ *ā*: तृणमयः *trīṇamayah*, made of grass, तृणमयी *trīṇamayī*; देवः *devah*, god, divine, देवी *devī*; तरुणः *taruṇah* or तलुनः *talunah*, a youth, तरुणी *taruṇī*; कुमारः *kumārāḥ*, a boy, कुमारी *kumārī*; गोपः *gopah*, cowherd, गोपी *gopī*, his wife, but गोपा *gopā*, a female shepherd; नर्तकः *nartakah*, actor, नर्तकी *nartakī*; मृगः *mṛigaḥ*, a deer, मृगी *mṛigī*, a doe; सूकरः *sūkaraḥ*, boar, सूकरी *sūkārī*; कुम्भकारः *kumbhakārāḥ*, a potter, कुम्भकारी *kumbhakārī*. It will be observed, however, that many of these words are substantives rather than adjectives. Thus मत्स्यः *matsyah*, fish, forms मत्सी *matsī* (य *ya* being expunged before ई *ī*); मनुष्यः *manuṣyah*, man, मनुषी *manuṣhī*.

§ 247. Certain adjectives in तः *taḥ*, expressive of colour, form their feminine either in ता *tā* or in नी *nī*: श्वेतः *śvetah*, white, श्वेता *śvetā*, श्वेनी *śyenī*; रतः *etaḥ*, variegated, रता *etā* or रनी *enī*; रोहितः *rohitaḥ*, red, रोहिता *rohītā* or रोहिणी *rohīṇī*, but श्वेतः *śvetah*, white, श्वेता *śvetā*; अश्विता *asitā*, white; पलिता *palitā*, grey-haired.

* गुणवचन *guṇavachana*, the name for adjective, occurs in Pāṇ. v. 3. 58.

§ 248. The formation of feminine substantives must be learnt from the dictionary. Thus

अजः *ajah*, goat, forms अजा *ajā*. अश्वः *aśvah*, horse, forms अश्वा *aśvā*.

बालः *bālah*, boy, forms बाला *bālā*.

शूद्रः *śūdrah*, a Śūdra, forms { शूद्रा *śūdrā*, a woman of the Śūdra caste.
शूद्रा *śūdrā*, the wife of a Śūdra.

मातुलः *mātulaḥ*, maternal uncle, forms मातुली *mātulī* or मातुलानी *mātulānī*, an uncle's wife.

आचार्यः *āchāryah*, teacher, forms आचार्यानी *āchāryānī**, wife of the teacher; but आचार्या *āchāryā*, a female teacher.

पतिः *patiḥ*, lord, forms पत्नी *patnī*, wife, &c.

Degrees of Comparison.

§ 249. The Comparative is formed by तर *tara*, or ईयस् *īyas* (§ 206); the Superlative by तम *tama*, or इष्ठ *ishṭha*†. These terminations तर *tara* and तम *tama* are not restricted in Sanskrit to adjectives. Substantives such as नृ *nṛi*, man, form नृतमः *nṛitamah*, a thorough man; स्त्री *strī*, woman, स्त्रीतरा *strītarā*‡, more of a woman. Even after case-terminations or personal terminations, तर *tara* and तम *tama* may be used. Thus from पूर्वाह्णे *pūrvāhṇe*, in the forenoon, पूर्वाह्णेतरे *pūrvāhṇetare*, earlier in the forenoon (Pāṇ. VI. 3, 17). From पचति *pachati*, he cooks, पचतितरां *pachatitarām*, he cooks better (Pāṇ. v. 3, 57), पचतितमां *pachatitamām*, he cooks best (Pāṇ. v. 3, 56).

§ 250. तर *tara* and तम *tama*, if added to changeable bases, require the Pada base. Thus from प्राच् *prāch* (§ 180), प्राक्तरा *prāktara*; from धनिन् *dhanin* (§ 203), धनितरा *dhanitara*; from धनवत् *dhanavat* (§ 187), धनवत्तरा *dhanavattara*; from विद्वस् *vidvas* (§ 204), विद्वत्तम *vidvattama*; from प्रत्यच् *pratyach* (§ 181), प्रत्यक्तरा *pratyaktara*. There are, however, a few exceptions, such as दस्युहन्तमः *dasyuhantamah*, from दस्युहन् *dasyuhan*, demon-killer; सुपथितरः *supathintaraḥ*, from सुपथिन् *supathin*, with good roads.

§ 251. ईयस् *īyas* and इष्ठ *ishṭha* are never added to the secondary suffixes तृ *tri*, मत् *mat*, वत् *vat*, वल *vala*, विन् *vin*, इन् *in*. If adjectives ending in these suffixes require ईयः *īyah* and इष्ठ *ishṭha*, the suffixes are dropt, and the ईयः *īyah* and इष्ठ *ishṭha* added to the last consonant of the original base. बलवान् *balavān*, strong, बलीयस् *bal-īyas*, बलिष्ठ *bal-ishṭha*. दोग्धू *dogdhū*, milking, दोहीयस् *doh-īyas*, दोहिष्ठ *doh-ishṭha*. स्रग्विन् *sragvin*, garlanded, स्रजीयस् *sraj-īyas*, more profusely garlanded. मतिमान् *matimān*, wise, मतीयस् *mat-īyas*, मतिष्ठ *mat-ishṭha*.

* On the dental न् *n*, see Gaṇa Kshubhnādi in the Kās.-Vṛitti.

† Before तर *tara* and तम *tama* adjectives retain their accent; before ईयस् *īyas* and इष्ठ *ishṭha* they throw it on their first syllable (Pāṇ. III. 1, 4; VI. 1, 197). There are a few exceptions.

‡ Feminines in ई, derived from masculines, must shorten the ई before तर *tara* and तम *tama*; ब्राह्मणी *brāhmaṇī* forms ब्राह्मणीतरा *brāhmaṇītarā*. Other feminines in ई or ऊ may or may not shorten their vowels; स्त्री *strī* forms स्त्रीतरा *strītarā* or स्त्रितरा *stritarā*. Also श्रेयसीतरा *śreyasītarā* or श्रेयसितरा *śreyasitarā*; विदुषीतरा *viduṣītarā* or विदुषितरा *viduṣitarā* (Pāṇ. VI. 3, 43-45).

१ 252. Other adjectives, too, lose their derivative elements before ईयस् *īyas* and इश् *ishṭha*, or are otherwise irregular by substituting new bases for the Comparative and Superlative. पापः *pāpah*, bad ; पापीयस् *pāp-īyas*, worse ; पापिष्ठ *pāp-ishṭha*, worst.

	SECOND BASE.	COMPARATIVE.	SUPERLATIVE.
1. अंतिक <i>antika</i> , near	नेद् <i>ned</i>	नेदीयस् <i>nedīyas</i>	नेदिष्ठ <i>nedishṭha</i>
2. अल्प <i>alpa</i> , small	कन् <i>kan</i>	कनीयस् <i>kanīyas</i>	कनिष्ठ <i>kanishṭha</i>
		or अल्पीयस् <i>alpīyas</i>	अलिष्ठ <i>alpishṭha</i>
3. उरु <i>uru</i> , wide	वर <i>var</i>	वरीयस् <i>varīyas</i>	वरिष्ठ <i>varishṭha</i>
4. चक्षु <i>riju</i> , straight	चक्ष् <i>rij</i>	चक्षीयस् <i>rijīyas</i>	चक्षिष्ठ <i>rijishṭha</i>
		Vedic रजीयस् <i>rajīyas</i>	रजिष्ठ <i>rajishṭha</i> *
5. कृश <i>kṛśa</i> , lean	क्रश् <i>kraś</i>	क्रशीयस् <i>kraśīyas</i>	क्रशिष्ठ <i>kraśishṭha</i>
6. क्षिप्र <i>kshipra</i> , quick	क्षेप् <i>kshep</i>	क्षेपीयस् <i>kshepīyas</i>	क्षेपिष्ठ <i>kshepishṭha</i>
7. क्षुद्र <i>kshudra</i> , mean	क्षोद् <i>kshod</i>	क्षोदीयस् <i>kshodīyas</i>	क्षोदिष्ठ <i>kshodishṭha</i>
8. गुरु <i>guru</i> , heavy	गर् <i>gar</i>	गरीयस् <i>garīyas</i>	गरिष्ठ <i>garishṭha</i>
9. तृप्त <i>tripra</i> , satisfied	तप् <i>trap</i>	तपीयस् <i>trapīyas</i>	तपिष्ठ <i>trapishṭha</i>
10. दीर्घ <i>dīrgha</i> , long	द्राप् <i>drāgh</i>	द्रापीयस् <i>drāghīyas</i>	द्रापिष्ठ <i>drāghishṭha</i>
11. दूर <i>dūra</i> , far	दव् <i>dav</i>	दवीयस् <i>davīyas</i>	दविष्ठ <i>davishṭha</i>
12. दृढ <i>drīḍha</i> , firm	द्रद् <i>draḍh</i>	द्रढीयस् <i>draḍhīyas</i>	द्रदिष्ठ <i>draḍhishṭha</i>
13. परिवृद्ध <i>parivṛḍha</i> , exalted	परिव्रद् <i>parivraḍh</i>	परिव्रदीयस् <i>parivraḍhīyas</i>	परिव्रदिष्ठ <i>parivraḍhishṭha</i>
14. प्रुथु <i>prithu</i> , broad	प्रप् <i>prath</i>	प्रपीयस् <i>prathīyas</i>	प्रपिष्ठ <i>prathishṭha</i>
15. प्रशस्य <i>prasāsya</i> , praiseworthy	अ <i>śra</i>	श्रेयस् <i>śreyas</i>	श्रेष्ठ <i>śreshṭha</i>
	or ज्य <i>jya</i>	ज्यायस् <i>jyāyas</i>	ज्येष्ठ <i>jyeshṭha</i> †
16. प्रिय <i>priya</i> , dear	प्र <i>pra</i>	प्रेयस् <i>preyas</i>	प्रेष्ठ <i>preshṭha</i>
17. बहु <i>bahu</i> , many	भू <i>bhū</i>	भूयस् <i>bhūyas</i>	भूयिष्ठ <i>bhūyishṭha</i>
18. बहुल <i>bahula</i> , frequent	बंह् <i>banh</i>	बंह्रीयस् <i>banhīyas</i>	बंह्रिष्ठ <i>banhishṭha</i> †
19. भृश <i>bhṛśa</i> , excessive	भ्रश् <i>bhraś</i>	भ्रशीयस् <i>bhraśīyas</i>	भ्रशिष्ठ <i>bhraśishṭha</i>
20. मृदु <i>mṛidu</i> , soft	म्रद् <i>mrād</i>	म्रदीयस् <i>mrādīyas</i>	म्रदिष्ठ <i>mrādishṭha</i>
21. युवन् <i>yuvan</i> , young	यव् <i>yav</i>	यवीयस् <i>yavīyas</i>	यविष्ठ <i>yavishṭha</i>
	or कन् <i>kan</i>	कनीयस् <i>kanīyas</i>	कनिष्ठ <i>kanishṭha</i> †
22. वाढ <i>vāḍha</i> , firm	साध् <i>sādh</i>	साधीयस् <i>sādhīyas</i>	साधिष्ठ <i>sādhishṭha</i> ‡
23. वृद्ध <i>vṛiddha</i> , old	वर्ष <i>varsh</i>	वर्षीयस् <i>varshīyas</i>	वर्षिष्ठ <i>varshishṭha</i>
	or ज्य <i>jya</i>	ज्यायस् <i>jyāyas</i>	ज्येष्ठ <i>jyeshṭha</i>
24. वृंदारक <i>vṛindāraka</i> , beautiful	वृद् <i>vṛind</i>	वृंदीयस् <i>vṛindīyas</i>	वृदिष्ठ <i>vṛindishṭha</i>
25. स्थिर <i>sthira</i> , firm	स्थ <i>stha</i>	स्थेयस् <i>stheyas</i>	स्थेष्ठ <i>sthesṭha</i>
26. स्थूल <i>sthūla</i> , strong	स्थव् <i>sthav</i>	स्थवीयस् <i>sthavīyas</i>	स्थविष्ठ <i>sthavishṭha</i>
27. स्फिर <i>sphira</i> , thick	स्फ <i>spha</i>	स्फेयस् <i>sphēyas</i>	स्फेष्ठ <i>spheshṭha</i>
28. ह्रस्व <i>hrasva</i> , short	ह्रस् <i>hras</i>	ह्रसीयस् <i>hrasīyas</i>	ह्रसिष्ठ <i>hrasishṭha</i>

* Pāṇ. vi. 4, 162.

† See Pīṭṣūtra, ed. Kielhorn, i. 7; 23 (20).

‡ Pāṇ. v. 3, 63.

CHAPTER V.

NUMERALS.

§ 253.

Cardinals.

- 1 १ एकः, एका, एकं, *ékaḥ, ékā, ékam*, one. (Base एक *eka*.)
 2 २ द्वौ, द्वे, द्वे, *dvaú, dvé, dvé*, two. (Base द्व *dva*; in comp. द्वि *dvi*.)
 3 ३ त्रयः, तिस्रः, त्रीणि, *tráyah, tistráh, tríṇi*, three. (Base त्रि *tri*.)
 4 ४ चत्वारः, चत्सः, चत्वारि, *chatvárah, chátasrah, chatvāri*, four. (Base चतुर् *chatur*.)
 5 ५ पञ्च *pāñcha*, m. f. n. five. (Base पञ्चन् *pañchan*.)
 6 ६ षट् *shát*, m. f. n. six. (Base षष् *shash*.)
 7 ७ सप्त *saptá*, m. f. n. seven. (Base सप्तन् *saptan*.)
 8 ८ अष्टौ *ashṭáu*, m. f. n. eight. (Base अष्टन् *ashṭan*.)
 9 ९ नव *náva*, m. f. n. nine. (Base नवन् *navan*.)
 10 १० दश *dáśa*, m. f. n. ten. (Base दशन् *daśan*.)
 11 ११ एकादश *ékādaśa*, eleven. (Base as in दशन् *daśan*.)
 12 १२ द्वादश *dvādaśa*.
 13 १३ त्रयोदश *tráyodaśa*.
 14 १४ चतुर्दश *cháturdaśa*.
 15 १५ पञ्चदश *pāñchadaśa*.
 16 १६ षोडश *shóḍaśa*.
 17 १७ सप्तदश *saptādaśa*.
 18 १८ अष्टादश *ashṭādaśa*.
 19 १९ नवदश *nāvadaśa* or
 जनविंशतिः *ánaviṁśatiḥ*.
 20 २० विंशतिः *viṁśatiḥ*, fem.
 21 २१ एकविंशतिः *ekaviṁśatiḥ*.
 22 २२ द्वाविंशतिः *dvāviṁśatiḥ*.
 23 २३ त्रयोविंशतिः *trayoviṁśatiḥ*.
 24 २४ चतुर्विंशतिः *chaturviṁśatiḥ*.
 25 २५ पञ्चविंशतिः *pāñchaviṁśatiḥ*.
 26 २६ षड्विंशतिः *shadvīṁśatiḥ*.
 27 २७ सप्तविंशतिः *saptaviṁśatiḥ*.
 28 २८ अष्टविंशतिः *ashṭaviṁśatiḥ*.
 29 २९ नवविंशतिः *navaviṁśatiḥ*.
 30 ३० त्रिंशत् *trimśát*, fem.
 31 ३१ एकत्रिंशत् *ekatriṁśat*.
 32 ३२ द्वित्रिंशत् *dvātriṁśat*.
 33 ३३ त्रयस्त्रिंशत् *trayastrīṁśat*.
 34 ३४ चतुस्त्रिंशत् *chatustriṁśat*.
 35 ३५ पञ्चत्रिंशत् *pāñchatrīṁśat*.
 36 ३६ षट्त्रिंशत् *shattriṁśat*.
 37 ३७ सप्तत्रिंशत् *saptatrīṁśat*.
 38 ३८ अष्टात्रिंशत् *ashṭātriṁśat*.
 39 ३९ नवत्रिंशत् *navatrīṁśat*.
 40 ४० चत्वारिंशत् *chatvāriṁśat*, fem.
 41 ४१ एकचत्वारिंशत् *ekachatvāriṁśat*.
 42 ४२ द्वाचत्वारिंशत् *dvāchatvāriṁśat* or
 द्विचत्वारिंशत् *dvichatvāriṁśat*.
 43 ४३ त्रयश्चत्वारिंशत् *trayaśchatvāriṁśat* or
 त्रिचत्वारिंशत् *trichatvāriṁśat*.
 44 ४४ चतुश्चत्वारिंशत् *chatuschatvāriṁśat*.
 45 ४५ पञ्चचत्वारिंशत् *pāñchachatvāriṁśat*.
 46 ४६ षट्चत्वारिंशत् *shatchatvāriṁśat*.
 47 ४७ सप्तचत्वारिंशत् *saptachatvāriṁśat*.
 48 ४८ अष्टचत्वारिंशत् *ashṭachatvāriṁśat* or
 अष्टचत्वारिंशत् *ashṭachatvāriṁśat*.
 49 ४९ नवचत्वारिंशत् *navachatvāriṁśat*.
 50 ५० पञ्चाशत् *pañchāśat*, fem.
 51 ५१ एकपञ्चाशत् *ekapañchāśat*.
 52 ५२ द्वापञ्चाशत् *dvāpañchāśat* or
 द्विपञ्चाशत् *dvipañchāśat*.
 53 ५३ त्रयःपञ्चाशत् *trayaḥpañchāśat* or
 त्रिपञ्चाशत् *tripañchāśat*.

- 54 ५४ चतुःपंचाशत् *chatuḥpañchāśat*.
 55 ५५ पंचपंचाशत् *pañchapañchāśat*.
 56 ५६ षट्पंचाशत् *ṣaṭpañchāśat*.
 57 ५७ सप्तपंचाशत् *saptapañchāśat*.
 58 ५८ अष्टापंचाशत् *aṣṭapañchāśat* or
 अष्टपंचाशत् *aṣṭapañchāśat*.
 59 ५९ नवपंचाशत् *navapañchāśat*.
 60 ६० षष्टिः *ṣaṣṭiḥ*, fem.
 61 ६१ एकषष्टिः *ekashashṭiḥ*.
 62 ६२ द्वाषष्टिः *dvāshashṭiḥ* or
 द्विषष्टिः *dvishashṭiḥ*.
 63 ६३ त्रयःषष्टिः *trayaḥshashṭiḥ* or
 त्रिषष्टिः *trishashṭiḥ*.
 64 ६४ चतुष्पष्टिः *chatuṣhshashṭiḥ*.
 65 ६५ पंचषष्टिः *pañchashashṭiḥ*.
 66 ६६ षट्षष्टिः *ṣaṭshashṭiḥ*.
 67 ६७ सप्तषष्टिः *saptashashṭiḥ*.
 68 ६८ अष्टषष्टिः *aṣṭāshashṭiḥ* or
 अष्टषष्टिः *aṣṭashashṭiḥ*.
 69 ६९ नवषष्टिः *navashashṭiḥ*.
 70 ७० सप्ततिः *saptatiḥ*, fem.
 71 ७१ एकसप्ततिः *ekasaptatiḥ*.
 72 ७२ द्वासप्ततिः *dvāsaptatiḥ* or
 द्विसप्ततिः *disaptatiḥ*.
 73 ७३ त्रयःसप्ततिः *trayaḥsaptatiḥ* or
 त्रिसप्ततिः *trisaptatiḥ*.
 74 ७४ चतुःसप्ततिः *chatuḥsaptatiḥ*.
 75 ७५ पंचसप्ततिः *pañchasaptatiḥ*.
 76 ७६ षट्सप्ततिः *ṣaṭsaptatiḥ*.

- 77 ७७ सप्तसप्ततिः *saptasaptatiḥ*.
 78 ७८ अष्टासप्ततिः *aṣṭāsaptatiḥ* or
 अष्टसप्ततिः *aṣṭasaptatiḥ*.
 79 ७९ नवसप्ततिः *navasaptatiḥ*.
 80 ८० अशीतिः *aśītiḥ*.
 81 ८१ एकाशीतिः *ekāśītiḥ*.
 82 ८२ द्वाशीतिः *dvyaśītiḥ*.
 83 ८३ त्र्यशीतिः *tryaśītiḥ*.
 84 ८४ चतुरशीतिः *chaturaśītiḥ*.
 85 ८५ पंचाशीतिः *pañchāśītiḥ*.
 86 ८६ षडशीतिः *ṣaḍāśītiḥ*.
 87 ८७ सप्ताशीतिः *saptāśītiḥ*.
 88 ८८ अष्टाशीतिः *aṣṭāśītiḥ*.
 89 ८९ नवाशीतिः *navāśītiḥ*.
 90 ९० नवतिः *navatiḥ*.
 91 ९१ एकनवतिः *ekānavatiḥ*.
 92 ९२ द्वानवतिः *dvānavatiḥ* or
 द्विनवतिः *dvīnavatiḥ*.
 93 ९३ त्रयोनवतिः *trayōnavatiḥ* or
 त्रिनवतिः *trinavatiḥ* (not त्र०).
 94 ९४ चतुर्नवतिः *chaturnavatiḥ*.
 95 ९५ पंचनवतिः *pañchanavatiḥ*.
 96 ९६ षण्नवतिः *ṣaṇṇavatiḥ*.
 97 ९७ सप्तनवतिः *saptanavatiḥ*.
 98 ९८ अष्टानवतिः *aṣṭānavatiḥ* or
 अष्टनवतिः *aṣṭānavatiḥ*.
 99 ९९ नवनवतिः *navānavatiḥ* or
 जनशतं *janaśatam*.

100 १०० शतं *śatam*, neut. and masc. (Siddh.-Kaum. vol. II. p. 635.)

101 १०१ एकाधिकं शतं *ekādhikam śatam*, hundred exceeded by one; or as-a com-pound, एकाधिकशतं *ekādhika-śatam*, or एकशतं *ekaśatam*, as before.

102 १०२ द्वाधिकं शतं *dvādhikam śatam* or द्विशतं *dviśatam*. (Pāṇ. VI. 3, 49.)

103 १०३ त्र्यधिकं शतं *tryādhikam śatam* or त्रिशतं *triśatam*.

104 १०४ चतुरधिकं शतं *chaturadhikam śatam* or चतुःशतं *chatuḥśatam*.

105 १०५ पंचाधिकं शतं *pañchādhikam śatam* or पंचशतं *pañchaśatam*.

106 १०६ षडधिकं शतं *ṣaḍādhikam śatam* or षट्शतं *ṣaṭśatam*.

107 १०७ सप्ताधिकं शतं *saptādhikam śatam* or सप्तशतं *saptaśatam*.

108 १०८ अष्टाधिकं शतं *aṣṭādhikam śatam* or अष्टशतं *aṣṭaśatam*. (Pāṇ. VI. 3, 49.)

109 १०९ नवाधिकं शतं *navādhikam śatam* or नवशतं *navāśatam*.

- 110 ११० दशाधिकं शतं *daśādhikam śatam* or दशशतं *daśaśatam*.
 111 १११ एकादशाधिकं शतं *ekādaśādhikam śatam* or एकादशशतं *ekādaśaśatam* &c.
 or एकादशं शतं *ekādaśam śatam*, i. e. a hundred having eleven (in excess). Pāṇ. v. 2, 45.
 112 ११२ द्वादशाधिकं शतं *dvādaśādhikam śatam* or द्वादशं शतं *dvādaśam śatam*.
 113 ११३ त्रयोदशाधिकं शतं *trayodaśādhikam śatam* or त्रयोदशं शतं *trayodaśam śatam*.
 114 ११४ चतुर्दशाधिकं शतं *chaturdaśādhikam śatam* or चतुर्दशं शतं *chaturdaśam śatam*.
 115 ११५ पञ्चदशाधिकं शतं *pañcadaśādhikam śatam* or पञ्चदशं शतं *pañcadaśam śatam*.
 116 ११६ षोडशाधिकं शतं *ṣoḍaśādhikam śatam* or षोडशं शतं *ṣoḍaśam śatam*.
 117 ११७ सप्तदशाधिकं शतं *saptadaśādhikam śatam* or सप्तदशं शतं *saptadaśam śatam*.
 118 ११८ अष्टदशाधिकं शतं *aṣṭādaśādhikam śatam* or अष्टदशं शतं *aṣṭādaśam śatam*.
 119 ११९ नवदशाधिकं शतं *navadaśādhikam śatam* or नवदशं शतं *navadaśam śatam*.
 120 १२० विंशत्यधिकं शतं *viṃśatyadhikam śatam* or विंशं शतं *viṃśam śatam* *.
 121 १२१ एकविंशत्यधिकं शतं *ekaviṃśatyadhikam śatam* or एकविंशं शतं *ekaviṃśam śatam* *, &c.
 130 १३० त्रिंशदधिकं शतं *triṃśadadhikam śatam* or त्रिंशं शतं *triṃśam śatam* *.
 140 १४० चत्वारिंशदधिकं शतं *chatvāriṃśadadhikam śatam* or चत्वारिंशं शतं *chatvāriṃśam śatam* *.
 150 १५० पञ्चाशदधिकं शतं *pañchāśadadhikam śatam* or पञ्चाशं शतं *pañchāśam śatam* *
 or सार्धशतं *sārdhaśatam*, $100 + \frac{1}{2}$ (hundred).
 160 १६० षष्ठ्यधिकं शतं *ṣuṣṭhyadhikam śatam* or षष्ठिशतं *ṣaṣṭiśatam*.
 170 १७० सप्तत्यधिकं शतं *saptatyadhikam śatam* or सप्ततिशतं *saptatiśatam*.
 180 १८० अशीत्यधिकं शतं *aṣṭītyadhikam śatam* or अशीतिशतं *aṣṭiśatam*.
 190 १९० नवत्यधिकं शतं *navatyadhikam śatam* or नवतिशतं *navatiśatam*.
 200 २०० द्वे शते *dve śate* or द्विशतं *dviśatam* or द्विशती *dviśatī*.
 300 ३०० त्रीणि शतानि *trīṇi śatāni* or त्रिशतं *triśatam*.
 400 ४०० चत्वारि शतानि *chatvāri śatāni* or चतुःशतं *chatuṣśatam*.
 500 ५०० पञ्च शतानि *pañcha śatāni* or पञ्चशतं *pañchaśatam*.
 600 ६०० षट् शतानि *ṣaṭ śatāni* or षट्शतं *ṣaṭśatam*.
 700 ७०० सप्त शतानि *sapta śatāni* or सप्तशतं *saptaśatam*.
 800 ८०० अष्ट शतानि *aṣṭa śatāni* or अष्टशतं *aṣṭaśatam*.
 900 ९०० नव शतानि *nava śatāni* or नवशतं *navaśatam*.
 1000 १००० दश शतानि *daśa śatāni* or दशशती *daśaśatī*, fem., or सहस्रं *sahasraṇ*
 neut. and masc.†
 2000 २००० द्वे सहस्रे *dve sahasre*.
 3000 ३००० त्रीणि सहस्राणि *trīṇi sahasrāṇi*.
 10,000 १०,००० अयुतं *ayutam*, neut. and masc.†

* Pāṇ. v. 2, 46. The same rules apply to सहस्रं *sahasram*, 1000, so that 1011 might be rendered by एकादशं सहस्रं *ekādaśam sahasram*, 1041 by एकचत्वारिंशं सहस्रं *ekachātvarīṃśa sahasram*, &c.
 † Siddh.-Kaum. vol. II. p. 635.

100,000 १००,००० लक्षं *laksham*, neut. or fem.*, or नियुतं *niyutam*, neut. and masc.†
One million, प्रयुतं *prayutam*, neut. or masc.*

Ten millions, कोटि *koṭi*, fem.‡

A hundred millions, अर्बुद *arbuda*, masc. and neut.

A thousand millions, महाबुद *mahārbuda*, masc. and neut., or पद्म *padma*, neut., i. e. lotus.

Ten thousand millions, खर्व *kharva*, neut., i. e. minute.

A hundred thousand millions, निखर्व *nikharva*, neut.

A billion, महापद्म *mahāpadma*, neut.

Ten billions, शंकु *śaṅku*, masc., i. e. an ant-hill.

A hundred billions, शंख *śaṅkha*, masc. neut., i. e. a conch-shell, or समुद्र *samudra*, masc., i. e. sea.

A thousand billions, महाशंख *mahāśaṅkha*, or अन्त्य *antya*, ultimate.

Ten thousand billions, हाहा *hāhā*, masc., or मध्य *madhya*, middle.

A hundred thousand billions, महाहाहा *mahāhāhā*, or पार्थ *parārdha*, i. e. other half.

One million billions, धुन *dhuna*, neut.

Ten million billions, महाधुन *mahādhuna*.

A hundred million billions, अक्षौहिणी *akshauhiṇī*, fem., i. e. a host.

A thousand million billions, महाक्षौहिणी *mahākshauhiṇī*.

In the same manner as अधिक *adhika*, exceeding, ऊन *ūna*, diminished, may be used to form numerical compounds. पञ्चोनं शतं *pañchonam śatam* or पञ्चोनशतं *pañchonaśatam*, 100 - 5, i. e. 95. If one is to be deducted, ऊन *ūna*, without एक *eka*, suffices. ऊनविंशतिः *ūnavimśatiḥ* or एकोनविंशतिः *ekonavimśatiḥ*, 20 - 1, i. e. 19. Another way of expressing nineteen and similar numbers is by prefixing एकान्न *ekānna*, i. e. by one not; एकान्नविंशतिः *ekānnavimśatiḥ*, by one not twenty, i. e. 19. (Pāṇ. vi. 3, 76.)

Declension of Cardinals.

		एक <i>eka</i> , one.		PLURAL.	
MASC.	FEM.	NEUT.	MASC.	FEM.	NEUT.
N. एकः <i>ékaḥ</i>	एका <i>éka</i>	एकं <i>ékaṁ</i>	एके <i>eke</i>	एकाः <i>ékāḥ</i>	एकानि <i>ékāni</i>
A. एकं <i>ékaṁ</i>	एकां <i>ékām</i>	एकं <i>ékaṁ</i>	एकान् <i>ékān</i>	एकाः <i>ékāḥ</i>	एकानि <i>ékāni</i>
I. एकेन <i>ékēna</i>	एकया <i>ékayā</i>	एकेन <i>ékēna</i>	एकैः <i>ékaiḥ</i>	एकाभिः <i>ékābhiḥ</i>	एकैः <i>ékaiḥ</i>
D. एकस्मै <i>ékasmai</i>	एकयै <i>ékasyai</i>	एकस्मै <i>ékasmai</i>	एकेभ्यः <i>ékebhyaḥ</i>	एकाभ्यः <i>ékābhyaḥ</i>	एकेभ्यः <i>ékebhyaḥ</i>
Ab. एकस्मात् <i>ékasmat</i>	एकस्याः <i>ékasyāḥ</i>	एकस्मात् <i>ékasmat</i>	एकेभ्यः <i>ékebhyaḥ</i>	एकाभ्यः <i>ékābhyaḥ</i>	एकेभ्यः <i>ékebhyaḥ</i>
G. एकस्य <i>ékasya</i>	एकस्याः <i>ékasyāḥ</i>	एकस्य <i>ékasya</i>	एकेषां <i>ékeśāṁ</i>	एकासां <i>ekāsāṁ</i>	एकेषां <i>ékeśāṁ</i>
L. एकस्मिन् <i>ékasmin</i>	एकस्यां <i>ékasyām</i>	एकस्मिन् <i>ékasmin</i>	एकेषु <i>ékeṣhu</i>	एकासु <i>ekāsu</i>	एकेषु <i>ékeṣhu</i>
V. एक <i>éka</i>	एके <i>éke</i>	एक <i>éka</i>	एके <i>eke</i>	एकाः <i>ékāḥ</i>	एकानि <i>ékāni</i>

* Siddh.-Kaum. vol. II. p. 635.

† Amara-Kosha III. 6, 3, 24.

‡ A different string of names is given in the Vājasan.-Sanhitā xvii. 2. See also Woeckle, Mémoire sur la propagation des chiffres indiens (1863), p. 70; Lalita-vistara, ed. Calcutt. p. 168.

§ 254. द्वि *dvi*, two, base द्वा *dva*, like कान्त *kānta* (§ 238).

MASC.	DUAL.	NEUT.
	FEM.	
N. A. V. द्वौ <i>dvau</i>	द्वे <i>dvē</i>	द्वे <i>dvē</i>
I. D. Ab. द्वाभ्यां <i>dvābhyām</i>	द्वाभ्यां <i>dvābhyām</i>	द्वाभ्यां <i>dvābhyām</i>
G. L. द्वयोः <i>dvāyoḥ</i>	द्वयोः <i>dvāyoḥ</i>	द्वयोः <i>dvāyoḥ</i>

§ 255. त्रि *tri*, three, fem. तिसृ *tisri*.

N. V. त्रयः <i>trayaḥ</i>	तिस्रः <i>tisráḥ</i> (Pāṇ. VI. I, 166)	त्रीणि <i>trīṇi</i>
A. त्रीन् <i>trīn</i>	तिस्रः <i>tisráḥ</i> *	त्रीणि <i>trīṇi</i>
I. त्रिभिः <i>tribhiḥ</i>	तिसृभिः <i>tisrībhiḥ</i>	त्रिभिः <i>tribhiḥ</i>
D. Ab. त्रिभ्यः <i>tribhyaḥ</i>	तिसृभ्यः <i>tisrībhyaḥ</i>	त्रिभ्यः <i>tribhyaḥ</i>
G. त्रयाणां <i>trayāṇām</i> (Ved. <i>trīṇām</i>)	तिसृणां <i>tisrīṇām</i> †	त्रयाणां <i>trayāṇām</i>
L. त्रिषु <i>trishu</i>	तिसृषु <i>tisrīshu</i>	त्रिषु <i>trishu</i>

§ 256. चतुर् *chatur*, four, fem. चतसृ *chatsri*.

N. V. चत्वारः <i>chatvāraḥ</i> (Pāṇ. VII. I, 98)	चतस्रः <i>chātsraḥ</i>	चत्वारि <i>chatvāri</i>
A. चतुरः <i>chatúraḥ</i> (Pāṇ. VI. I, 167)	चतस्रः <i>chātsuraḥ</i> *	चत्वारि <i>chatvāri</i>
I. चतुर्भिः <i>chatúrbbhiḥ</i>	चतसृभिः <i>chatsrībhiḥ</i>	चतुर्भिः <i>chatúrbbhiḥ</i>
D. Ab. चतुर्भ्यः <i>chatúrbbhyaḥ</i>	चतसृभ्यः <i>chatsrībbhyaḥ</i>	चतुर्भ्यः <i>chatúrbbhyaḥ</i>
G. चतुर्णां <i>chaturṇām</i>	चतसृणां <i>chatsrīṇām</i> †	चतुर्णां <i>chaturṇām</i>
L. चतुर्षु <i>chatúrshu</i>	चतसृषु <i>chatsrīshu</i>	चतुर्षु <i>chatúrshu</i>

§ 257. पञ्च *pañchan*, five. षष् *shash*, six. अष्टन् *aṣṭan*, eight.

N. A. V. पञ्च <i>pañcha</i>	पद <i>shát</i>	अष्टौ <i>aṣṭáu</i> or अष्ट <i>aṣṭá</i>
I. पञ्चभिः <i>pañchābhiḥ</i> †	षड्भिः <i>ṣaḍbbhiḥ</i>	अष्टाभिः <i>aṣṭābhiḥ</i> or अष्टभिः <i>aṣṭābhiḥ</i> ‖
D. Ab. पञ्चभ्यः <i>pañchābhyaḥ</i>	षड्भ्यः <i>ṣaḍbbhyaḥ</i>	अष्टाभ्यः <i>aṣṭābhyāḥ</i> or अष्टभ्यः <i>aṣṭābhyāḥ</i>
G. पञ्चानां <i>pañchāṇām</i> ¶	षड्णां <i>ṣaḍṇām</i> ¶	अष्टानां <i>aṣṭāṇām</i> ¶
L. पञ्चसु <i>pañchásu</i>	षट्सु <i>ṣaṭsu</i>	अष्टसु <i>aṣṭásu</i> or अष्टसु <i>aṣṭásu</i>

Cardinals with bases ending in न् *n*, such as सप्तन् *saptan*, नवन् *navan*, दशन् *daśan*, एकादशन् *ekādaśan*, &c., follow the declension of पञ्चन् *pañchan*. विंशतिः *viṃśatiḥ* is declined like a feminine in इ *i*; those in त् *t* like feminines in त् *t*; शतं *śatam* like a neut. or masc. in अ *a*.

§ 258. The construction of the cardinals from 1 to 19 requires a few remarks. एका *eka* is naturally used in the singular only, except when it means some; एके वदन्ति *eke vadanti*,

* Not तिसृः *tisrīḥ*, nor चतसृः *chatsrīḥ*. (Accent, Pāṇ. VI. I, 167, vārt.; VII. 2, 99, vārt.)

† Not तिसृणां *tisrīṇām*, nor चतसृणां *chatsrīṇām* (Pāṇ. VI. 4, 4), though these forms occur in the Veda and Epic poetry.

‡ Accent, Pāṇ. VI. I, 180; 181.

‖ Pāṇ. VI. I, 172.

¶ Pāṇ. VII. I, 55.

some people say. द्वि *dvi* is always used as a dual, all the rest from 3 to 19 as plurals. Ex. त्रिभिः पुरुषैः *tribhiḥ puruṣaiḥ*, with three men; एकादश पुरुषान् *ekādaśa puruṣān*, eleven men, acc. The cardinals after four do not distinguish the gender; एकादश नारीः *ekādaśa nārīḥ*, eleven women, acc.

While the numerals from 1 to 19 are treated as adjectives, agreeing with their substantives in gender, if possible, and in number and case, विंशतिः *viṃśatiḥ* and the rest may be treated both as adjectives and as substantives. Hence विंशतिः शत्रूणां *viṃśatiḥ śatrūṇāṃ*, twenty enemies, or विंशतिः शत्रवः *viṃśatiḥ śatravaḥ*; षष्टिः शिशवः *ṣaṣṭiḥ śiśavaḥ*, sixty boys; शतं फलानि *śatam phalāni*, a hundred fruits; त्रिंशता वृद्धैः *triṃśatā vṛddhaiḥ*, by thirty elders; शतं दासीनां *śatam dāsīnām* or शतं दास्यः *śatam dāsyaḥ*, a hundred slaves; सहस्रं पितरः *sahasram pitarah*, a thousand ancestors.

Exceptionally these cardinals may take the plural number: पञ्चाशद्विह्वयैः *pañchāśadbhir hayaiḥ*, with fifty horses.

§ 259.

Ordinals.

प्रथमः, °मा, °मं, <i>prathamāḥ, ḍ, am,</i>	} the first.
अग्रिमः, °मा, °मं, <i>agrīmāḥ, ḍ, am,</i>	
आदिमः, °मा, °मं, <i>ādīmāḥ, ḍ, am,</i>	
द्वितीयः, °या, °यं, <i>dvītiyāḥ, ḍ, am,</i>	the second.
तृतीयः, °या, °यं, <i>trītiyāḥ, ḍ, am,</i>	the third.
चतुर्थः, °थी, °थं, <i>chaturthāḥ, ḷ, am,</i>	} the fourth.
तुरीयः, °या, °यं, <i>turīyāḥ, ḍ, am,</i>	
तुर्थः, °थो, °थं, <i>tūryāḥ, ḍ, am,</i>	
पंचमः, °मी, °मं, <i>pañchamāḥ, ḷ, am,</i>	the fifth.
षष्ठः, °ष्ठी, °ष्ठं, <i>ṣaṣṭhāḥ, ḷ, am,</i>	the sixth.
सप्तमः, °मी, °मं, <i>saptamāḥ, ḷ, am,</i>	the seventh.
अष्टमः, °मी, °मं, <i>aṣṭamāḥ, ḷ, am,</i>	the eighth.
नवमः, °मी, °मं, <i>navamāḥ, ḷ, am,</i>	the ninth.
दशमः, °मी, °मं, <i>daśamāḥ, ḷ, am,</i>	the tenth.
एकादशः, °शी, °शं, <i>ekādaśāḥ, ḷ, am,</i>	the eleventh.
नवदशः, °शी, °शं, <i>navadaśāḥ, ḷ, am,</i>	} the nineteenth.
ऊनविंशः, °शी, °शं, <i>ūnaviṃśāḥ, ḷ, am,</i>	
ऊनविंशतितमः, °मी, °मं, <i>ūnaviṃśatitamāḥ, ḷ, am,</i>	
विंशः, °शी, °शं, <i>viṃśāḥ, ḷ, am</i> (Pāṇ. v. 2, 56),	} the twentieth.
विंशतितमः, °मी, °मं, <i>viṃśatitamāḥ, ḷ, am,</i>	
त्रिंशः, °शी, °शं, <i>triṃśāḥ, ḷ, am,</i>	} the thirtieth.
त्रिंशत्तमः, °मी, °मं, <i>triṃśattamāḥ, ḷ, am,</i>	
चत्वारिंशः, °शी, °शं, <i>chatvāriṃśāḥ, ḷ, am,</i>	} the fortieth.
चत्वारिंशत्तमः, °मी, °मं, <i>chatvāriṃśattamāḥ, ḷ, am,</i>	
पञ्चाशः, °शी, °शं, <i>pañchāśāḥ, ḷ, am,</i>	} the fiftieth.
पञ्चाशत्तमः, °मी, °मं, <i>pañchāśattamāḥ, ḷ, am,</i>	

षष्टितमः *shashṭitamāh*, the sixtieth *.

एकषष्टितमः *ekashashṭitamāh*,
एकषष्टः *ekashashṭāh*, } the sixty-first.

सप्ततितमः *saptatitamāh*, the seventieth.

एकसप्ततितमः *ekasaptatitamāh*,
एकसप्ततः *ekasaptatāh*, } the seventy-first.

अशीतितमः *aśītitamāh*, the eightieth.

एकाशीतितमः *ekāśītitamāh*,
एकाशीतः *ekāśītīh*, } the eighty-first.

नवतितमः, °नी, °मं, *navatitamāh*, *ī*, *am*, the ninetieth.

एकनवतितमः *ekanaavatitamāh*,
एकनवतः *ekanaavatāh*, } the ninety-first.

शततमः, °नी, °मं, *śatitamāh*, *ī*, *am*, the hundredth. (Pāṇ. v. 2, 57.)

एकशततमः *ekāśatitamāh*, the hundred and first.

सहस्रतमः *sahasratamāh*, the thousandth.

§ 260.

Numerical Adverbs and other Derivatives.

सकृत् *sakṛit*, once.

द्विः *dviḥ*, twice.

त्रिः *triḥ*, thrice.

चतुः *chatuḥ*, four times.

पञ्चकृत् *pañchakṛitvaḥ*, five times.

षट्कृत् *ṣaṭkṛitvaḥ*, six times, &c.

एकधा *ekadhā*, in one way.

द्विधा *dvidhā* or द्वेधा *dveddhā*, in two ways.

त्रिधा *tridhā* or त्रेधा *tredhā*, in three ways.

चतुर्धा *chaturdhā*, in four ways.

पञ्चधा *pañchadhā*, in five ways.

षोढा *ṣoḍhā*, in six ways, &c. (or षड्धा?)

एकशः *ekaśaḥ*, one-fold.

द्विशः *dviśaḥ*, two-fold.

त्रिशः *triśaḥ*, three-fold, &c. (Pāṇ. v. 4, 43.)

द्वयं *dvayam* or द्वितयं *dvitayam*, a pair. (Pāṇ. v. 2, 42.)

त्रयं *trayam* or त्रितयं *tritayam* or त्रयी *trayī*, a triad.

चतुष्टयं *chatusṭhayam*, a tetrad.

पञ्चतयं *pañchatayam*, a pentad, &c.

These are also used as adjectives, in the sense of five-fold &c., and may then form their plural as पञ्चतयाः *pañchatayāḥ* or पञ्चतये *pañchataye* (§ 283).

पञ्चत् *pañchat*, a pentad, दशत् *daśat*, a decad (Pāṇ. v. 1, 60), are generally used as feminine; but both words occur likewise as masculine in the commentary to Pāṇ. v. 1, 59, and in the Kāśikā-Vṛitti.

* The ordinals from sixty admit of one form only, that is तमः *tamaḥ*; but if preceded by another numeral, both forms are allowed (Pāṇ. v. 2, 58). शतं *śatam* forms its ordinal as शततमः *śatatamaḥ* only (Pāṇ. v. 2, 57).

CHAPTER VI.

PRONOUNS AND PRONOMINAL ADJECTIVES.

§ 261.

Personal Pronouns.

Base (in composition) मद् *mad* and
अस्मद् *asmad*.

Base (in composition) त्वद् *tvaḍ* and
युष्मद् *yushmad*.

SINGULAR.

N. अहं <i>ahám</i> , I	त्वं <i>tvám</i> , thou
A. मां <i>mám</i> , मा <i>má</i> , me	त्वां <i>tvám</i> , त्वा <i>tvá</i> , thee
I. मया <i>máyá</i> , by me	त्वया <i>tváyá</i> , by thee
D. मह्यं <i>máhyam</i> , मे <i>me</i> , to me	तुभ्यं <i>túbhyam</i> , ते <i>te</i> , to thee
Ab. मत् <i>mát</i> , from me	त्वत् <i>tvát</i> , from thee
G. मम <i>máma</i> , मे <i>me</i> , of me	तव <i>táva</i> , ते <i>te</i> , of thee
L. मयि <i>máyí</i> , in me	त्वयि <i>tváyí</i> , in thee

DUAL.

N. आवां <i>ávám</i> , we two	युवां <i>yuvám</i> , you two
A. आवां <i>ávám</i> , नौ <i>nau</i> , us two	युवां <i>yuvám</i> , वां <i>vám</i> , you two
I. आवाभ्यां <i>ávábhyám</i> , by us two	युवाभ्यां <i>yuvábhyám</i> , by you two
D. आवाभ्यां <i>ávábhyám</i> , नौ <i>nau</i> , to us two	युवाभ्यां <i>yuvábhyám</i> , वां <i>vám</i> , to you two
Ab. आवाभ्यां <i>ávábhyám</i> , from us two	युवाभ्यां <i>yuvábhyám</i> , from you two
G. आवयोः <i>áváyoh</i> , नौ <i>nau</i> , of us two	युवयोः <i>yuváyoh</i> , वां <i>vám</i> , of you two
L. आवयोः <i>áváyoh</i> , in us two	युवयोः <i>yuváyoh</i> , in you two

PLURAL.

N. वयं <i>vayám</i> , we	यूयं <i>yúyám</i> , you
A. अस्मान् <i>asmán</i> , नः <i>naḥ</i> , us	युष्मान् <i>yushmán</i> , वः <i>vaḥ</i> , you
I. अस्माभिः <i>asmábbhiḥ</i> , by us	युष्माभिः <i>yushmábbhiḥ</i> , by you
D. अस्मभ्यं <i>asmábhyaṃ</i> , नः <i>naḥ</i> , to us	युष्मभ्यं <i>yushmábhyaṃ</i> , वः <i>vaḥ</i> , to you
Ab. अस्मात् <i>asmát</i> , from us	युष्मात् <i>yushmát</i> , from you
G. अस्माकं <i>asmákaṃ</i> , नः <i>naḥ</i> , of us	युष्माकं <i>yushmákaṃ</i> , वः <i>vaḥ</i> , of you
L. अस्मासु <i>asmásu</i> , in us	युष्मासु <i>yushmásu</i> , in you

The substitutes in the even cases, मा *má*, मे *me*, नौ *nau*, नः *naḥ*, त्वा *tvá*, ते *te*, वां *vám*, वः *vaḥ*, have no accent and are never used at the beginning of a sentence, nor can they be followed by such particles as च *cha*, and, वा *vá*, or, एव *eva*, indeed, ह *ha*, अह *aha*.

§ 262. Base (in composition) तद् *tad*, he, she, it. (Accent, Pāṇ. VI. 1, 182.)

SINGULAR.			PLURAL.		
MASC.	FEM.	NEUT.	MASC.	FEM.	NEUT.
N. सः <i>sáh</i>	सा <i>sá</i>	तत् <i>tát</i>	ते <i>té</i>	ताः <i>táh</i>	तानि <i>táni</i>
A. तं <i>tám</i>	तां <i>tám</i>	तत् <i>tát</i>	तान् <i>tán</i>	ताः <i>táh</i>	तानि <i>táni</i>
I. तेन <i>téna</i>	तया <i>táyá</i>	तेन <i>téna</i>	तैः <i>taih</i>	ताभिः <i>tábhih</i>	तैः <i>taih</i>
D. तस्मै <i>tásmai</i>	तस्यै <i>tásyai</i>	तस्मै <i>tásmai</i>	तेभ्यः <i>tébhyaḥ</i>	ताभ्यः <i>tábhyaḥ</i>	तेभ्यः <i>tébhyaḥ</i>
Ab. तस्मात् <i>tásmāt</i>	तस्याः <i>tásyāḥ</i>	तस्मात् <i>tásmāt</i>	तेभ्यः <i>tébhyaḥ</i>	ताभ्यः <i>tábhyaḥ</i>	तेभ्यः <i>tébhyaḥ</i>
G. तस्य <i>tásya</i>	तस्याः <i>tásyāḥ</i>	तस्य <i>tásya</i>	तेषां <i>téshām</i>	तासां <i>tásām</i>	तेषां <i>téshām</i>
L. तस्मिन् <i>tásmin</i>	तस्यां <i>tásyām</i>	तस्मिन् <i>tásmin</i>	तेषु <i>téshu</i>	तासु <i>tásu</i>	तेषु <i>téshu</i>

DUAL.		
MASC.	FEM.	NEUT.
N. A. तौ <i>tau</i>	ते <i>té</i>	ते <i>té</i>
I. D. Ab. ताभ्यां <i>tábhyām</i>	ताभ्यां <i>tábhyām</i>	ताभ्यां <i>tábhyām</i>
G. L. तयोः <i>táyoh</i>	तयोः <i>táyoh</i>	तयोः <i>táyoh</i>

§ 263. Base (in composition) तद् *tyad*.

SINGULAR.			PLURAL.		
MASC.	FEM.	NEUT.	MASC.	FEM.	NEUT.
N. स्यः <i>syáh</i>	स्या <i>syá</i>	त्यत् <i>tyát</i>	त्ये <i>tyé</i>	त्याः <i>tyáh</i>	त्यानि <i>tyáni</i>
A. त्वं <i>tyán</i>	त्वां <i>tyám</i>	त्यत् <i>tyát</i>	त्वान् <i>tyán</i>	त्याः <i>tyáh</i>	त्यानि <i>tyáni</i>
I. तेन <i>tyéna</i>	तया <i>tyáyá</i>	तेन <i>tyéna</i>	तैः <i>tyaih</i>	त्याभिः <i>tyábhih</i>	तैः <i>tyaih</i>
D. तस्मै <i>tyásmai</i>	तस्यै <i>tyásyai</i>	तस्मै <i>tyásmai</i>	तेभ्यः <i>tyébhyaḥ</i>	त्याभ्यः <i>tyábhyaḥ</i>	तेभ्यः <i>tyébhyaḥ</i>
Ab. तस्मात् <i>tyásmāt</i>	तस्याः <i>tyásyāḥ</i>	तस्मात् <i>tyásmāt</i>	तेभ्यः <i>tyébhyaḥ</i>	त्याभ्यः <i>tyábhyaḥ</i>	तेभ्यः <i>tyébhyaḥ</i>
G. तस्य <i>tyásya</i>	तस्याः <i>tyásyāḥ</i>	तस्य <i>tyásya</i>	तेषां <i>tyéshām</i>	त्यासां <i>tyásām</i>	तेषां <i>tyéshām</i>
L. तस्मिन् <i>tyásmin</i>	तस्यां <i>tyásyām</i>	तस्मिन् <i>tyásmin</i>	तेषु <i>tyéshu</i>	तासु <i>tyásu</i>	तेषु <i>tyéshu</i>

DUAL.		
MASC.	FEM.	NEUT.
N. A. तौ <i>tyau</i>	त्ये <i>tyé</i>	त्ये <i>tyé</i>
I. D. Ab. ताभ्यां <i>tyábhyām</i>	ताभ्यां <i>tyábhyām</i>	ताभ्यां <i>tyábhyām</i>
G. L. तयोः <i>tyáyoh</i>	तयोः <i>tyáyoh</i>	तयोः <i>tyáyoh</i>

Possessive Pronouns.

§ 264. From the bases of the three personal pronouns, possessive adjectives are formed by means of ईय *īya*.

मदीयः, °या, °यं, *madīyah*, *yá*, *yam*, mine.

त्वदीयः, °या, °यं, *tvadīyah*, *yá*, *yam*, thine.

तदीयः, °या, °यं, *tadīyah*, *yá*, *yam*, his, her, its.

अस्मदीयः, °या, °यं, *asmadīyah*, *yá*, *yam*, our.

युष्मदीयः, °या, °यं, *yushmadīyah*, *yá*, *yam*, your.

तदीयः, °या, °यं, *tadīyah*, *yá*, *yam*, their.

Other derivative possessive pronouns are मामकः* *mámakah*, mine; तवकः *távakah*, thine; आसत्ताकः *ásmakah*, our; यौष्माकः *yaushmákah*, your. Likewise

* Pāṇ. IV. 3, 1-3; IV. 1, 30; VII. 3, 44.

मामकीनः *māmākīnah*, mine ; तावकीनः *tāvākīnah*, thine ; आस्माकीनः *āsmākīnah*, our ; यौष्माकीणः *yaushmākīṇah*, your.

Reflexive Pronouns.

§ 265. स्वयं *svayám*, self, is indeclinable. स्वयं वृत्तवान् *svayam vṛitaván*, I chose it myself, thou chocest it thyself, he chose it himself ; स्वयं वृत्तवती *svayam vṛitavattī*, she chose it herself ; स्वयं वृत्तवन्तः *svayam vṛitavantah*, we, you, they chose it by our, your, themselves.

§ 266. आत्मन् *átmán*, self, is declined like ब्रह्मन् *brahman* (§ 192). Ex. आत्मना पश्य *átmánāṃ átmánā paśya*, see thyself by thyself, *gnosce te ipsum* ; आत्मनो दोषं ज्ञात्वा *átmāno dosham jñātvā*, having known his own fault. It is used in the singular even when referring to two or three persons : आत्मनो देशमागम्य मृताः *átmāno deśam āgamyā mṛitāḥ*, having returned to their country, they died.

§ 267. स्वः, स्वा, स्वं, *sváh, svá, svám*, is a reflexive adjective, corresponding to Latin *suus, sua, suum*. खं पुत्रं दृष्ट्वा *svam putram dṛishṭvā*, having seen his own son. On the declension of स्व *sva*, see § 278.

Demonstrative Pronouns.

§ 268. Base (in composition) एतद् *etad*, this (very near).

SINGULAR.			PLURAL.		
MASC.	FEM.	NEUT.	MASC.	FEM.	NEUT.
N. एषः <i>esháh</i>	एषा <i>eshá</i>	एतत् <i>etút</i>	एते <i>eté</i>	एताः <i>etáh</i>	एतानि <i>etáni</i>
A. एतं <i>etám</i>	एतां <i>etám</i>	एतत् <i>etút</i>	एतान् <i>etán</i>	एताः <i>etáh</i>	एतानि <i>etáni</i>
I. एतेन <i>eténa</i>	एतया <i>etáyā</i>	एतेन <i>eténa</i>	एतैः <i>etáḥ</i>	एताभिः <i>etábhiḥ</i>	एतैः <i>etáḥ</i>
D. एतस्मै <i>etásmai</i>	एतस्यै <i>etásyai</i>	एतस्मै <i>etásmai</i>	एतेभ्यः <i>etébhyah</i>	एताभ्यः <i>etábhyah</i>	एतेभ्यः <i>etébhyah</i>
Ab. एतस्मात् <i>etásmát</i>	एतस्याः <i>etásyāḥ</i>	एतस्मात् <i>etásmát</i>	एतेभ्यः <i>etébhyah</i>	एताभ्यः <i>etábhyah</i>	एतेभ्यः <i>etébhyah</i>
G. एतस्य <i>etásya</i>	एतस्याः <i>etásyāḥ</i>	एतस्य <i>etásya</i>	एतेषां <i>etéshām</i>	एतासां <i>etásām</i>	एतेषां <i>etéshām</i>
L. एतस्मिन् <i>etásmin</i>	एतस्यां <i>etásyām</i>	एतस्मिन् <i>etásmin</i>	एतेषु <i>etéshu</i>	एतासु <i>etásu</i>	एतेषु <i>etés'ru</i>

DUAL.		
MASC.	FEM.	NEUT.
N. A. एतौ <i>etaú</i>	एते <i>eté</i>	एते <i>eté</i>
I. D. Ab. एताभ्यां <i>etábhyām</i>	एताभ्यां <i>etábhyām</i>	एताभ्यां <i>etábhyām</i>
G. L. एतयोः <i>etáyoh</i>	एतयोः <i>etáyoh</i>	एतयोः <i>etáyoh</i>

§ 269. Base (in composition) इदं *idam*, this (indefinitely). (Accent, Pāṇ.

VI. I, 171.)

SINGULAR.			PLURAL.		
MASC.	FEM.	NEUT.	MASC.	FEM.	NEUT.
N. अयं <i>ayám</i>	इयं <i>iyám</i>	इदं <i>idám</i>	इमे <i>imé</i>	इमाः <i>imáh</i>	इमानि <i>imáni</i>
A. इमं <i>imám</i>	इमां <i>imám</i>	इदं <i>idám</i>	इमान् <i>imán</i>	इमाः <i>imáh</i>	इमानि <i>imáni</i>
I. अनेन <i>anéna</i>	अनया <i>anáyā</i>	अनेन <i>anéna</i>	एभिः <i>ebhiḥ</i>	आभिः <i>ābhiḥ</i>	एभिः <i>ebhiḥ</i>
D. अस्मै <i>asmaí</i>	अस्यै <i>asyái</i>	अस्मै <i>asmaí</i>	एभ्यः <i>ebhyáh</i>	आभ्यः <i>ābhyáh</i>	एभ्यः <i>ebhyáh</i>
Ab. अस्मात् <i>asmát</i>	अस्याः <i>asyāḥ</i>	अस्मात् <i>asmát</i>	एभ्यः <i>ebhyáh</i>	आभ्यः <i>ābhyáh</i>	एभ्यः <i>ebhyáh</i>
G. अस्य <i>asyá</i>	अस्याः <i>asyāḥ</i>	अस्य <i>asyá</i>	एषां <i>eshám</i>	आसां <i>āsām</i>	एषां <i>eshám</i>
L. अस्मिन् <i>asmín</i>	अस्यां <i>asyām</i>	अस्मिन् <i>asmín</i>	एषु <i>eshú</i>	आसु <i>ásu</i>	एषु <i>eshú</i>

	DUAL.	
	MASC.	FEM.
N.A.V. इमौ <i>imau</i>	इमे <i>ime</i>	इमे <i>ime</i>
I.D.Ab. आभ्यां <i>ābhyām</i>	आभ्यां <i>ābhyām</i>	आभ्यां <i>ābhyām</i>
G.L. अनयोः <i>anāyoḥ</i>	अनयोः <i>anāyoḥ</i>	अनयोः <i>anāyoḥ</i>

§ 270. एतद् *etad* and इदं *idam*, when repeated in a second sentence with reference to a preceding एतद् *etad* and इदं *idam*, vary in the following cases, by substituting एन *ena*, which has no accent.

	SINGULAR.		PLURAL.	
	MASC.	FEM.	NEUT.	MASC.
A. एनं <i>enam</i>	एनां <i>enām</i>	एनत् <i>enat</i>	A. एनान् <i>enān</i>	एनाः <i>enāḥ</i>
I. एनेन <i>enena</i>	एनया <i>enayā</i>	एनेन <i>enena</i>	एनानि <i>enāni</i>	

	DUAL.	
	MASC.	FEM.
A. एनौ <i>enau</i>	एने <i>ene</i>	एने <i>ene</i>
G.L. एनयोः <i>enāyoḥ</i>	एनयोः <i>enāyoḥ</i>	एनयोः <i>enāyoḥ</i>

Ex. एनेन व्याकरणधीतं एनं छंदोऽध्यापय *anena vyākaraṇam adhītam, enam chhando 'dhyāpayā*, the grammar has been studied by this person, teach him prosody.

अनयोः पवित्रं कुलं एनयोः प्रभूतं खं *anāyoḥ pavitram kulam, enāyoḥ prabhūtam svam*, the family of these two persons is decent, and their wealth vast.

§ 271. Base (in composition) अदस् *adas*, that (mediate).

	SINGULAR.	
	MASC.	FEM.
N. असौ <i>asau</i>	असौ <i>asau</i>	अदः <i>addḥ</i>
A. अमुं <i>amūm</i>	अमूम् <i>amūm</i>	अदः <i>addḥ</i>
I. अमुना <i>amūnā</i>	अमुया <i>amuyā</i> (Rv. 1. 29, 5)	अमुना <i>amūnā</i>
D. अमुस्मै <i>amúshmai</i>	अमुयै <i>amúshyai</i>	अमुस्मै <i>amúshmai</i>
Ab. अमुस्मात् <i>amúshmāt</i>	अमुष्याः <i>amúshyāḥ</i>	अमुस्मात् <i>amúshmāt</i>
G. अमुष्य <i>amúshya</i>	अमुष्याः <i>amúshyāḥ</i>	अमुष्य <i>amúshya</i>
L. अमुष्मिन् <i>amúshmin</i>	अमुष्यां <i>amúshyām</i>	अमुष्मिन् <i>amúshmin</i>

	PLURAL.	
	MASC.	FEM.
N. अस्मी <i>amī</i>	अमूः <i>amūḥ</i>	अमूनि <i>amūni</i>
A. अमून् <i>amūn</i>	अमूः <i>amūḥ</i>	अमूनि <i>amūni</i>
I. अमीभिः <i>amībhiḥ</i>	अमूभिः <i>amūbhiḥ</i>	अमीभिः <i>amībhiḥ</i>
D.Ab. अमीभ्यः <i>amībhyaḥ</i>	अमूभ्यः <i>amūbhyaḥ</i>	अमीभ्यः <i>amībhyaḥ</i>
G. अमीषां <i>amīśhām</i>	अमूषां <i>amūśhām</i>	अमीषां <i>amīśhām</i>
L. अमीषु <i>amīshu</i>	अमूषु <i>amūshu</i>	अमीषु <i>amīshu</i>

	DUAL.	
	MASC. FEM. NEUT.	
N.A.V. अमू <i>amū</i>	I.D.Ab. अमूभ्यां <i>amūbhyām</i>	G.L. अमूयोः <i>amūyoḥ</i>

Relative Pronoun.§ 272. Base (in composition) यद् *yád*, who or which.

SINGULAR.			PLURAL.		
MASC.	FEM.	NEUT.	MASC.	FEM.	NEUT.
N. यः <i>yáh</i>	या <i>yá</i>	यत् <i>yát</i>	ये <i>yé</i>	याः <i>yáh</i>	यानि <i>yáni</i>
A. यं <i>yám</i>	यां <i>yám</i>	यत् <i>yát</i>	यान् <i>yán</i>	याः <i>yáh</i>	यानि <i>yáni</i>
I. येन <i>yéna</i>	यया <i>yáyá</i>	येन <i>yéna</i>	यैः <i>yáih</i>	याभिः <i>yábhih</i>	यैः <i>yáih</i>
D. यस्मै <i>yásmai</i>	यस्यै <i>yásyai</i>	यस्मै <i>yásmai</i>	येभ्यः <i>yébhyaḥ</i>	याभ्यः <i>yábhyaḥ</i>	येभ्यः <i>yébhyaḥ</i>
Ab. यस्मात् <i>yásmát</i>	यस्याः <i>yásyáḥ</i>	यस्मात् <i>yásmát</i>	येभ्यः <i>yébhyaḥ</i>	याभ्यः <i>yábhyaḥ</i>	येभ्यः <i>yébhyaḥ</i>
G. यस्य <i>yásya</i>	यस्याः <i>yásyáḥ</i>	यस्य <i>yásya</i>	येषां <i>yéshám</i>	यासां <i>yásám</i>	येषां <i>yéshám</i>
L. यस्मिन् <i>yásmín</i>	यस्यां <i>yásyám</i>	यस्मिन् <i>yásmín</i>	येषु <i>yéshu</i>	यासु <i>yásu</i>	येषु <i>yéshu</i>

DUAL.		
MASC.	FEM.	NEUT.
N. A. V. यौ <i>yáu</i>	ये <i>yé</i>	ये <i>yé</i>
I. D. Ab. याभ्यां <i>yábhyám</i>	याभ्यां <i>yábhyám</i>	याभ्यां <i>yábhyám</i>
G. L. ययोः <i>yáyoh</i>	ययोः <i>yáyoh</i>	ययोः <i>yáyoh</i>

Interrogative Pronouns.§ 273. Base (in composition) किं *kím*, Who or which ?

SINGULAR.			PLURAL.		
MASC.	FEM.	NEUT.	MASC.	FEM.	NEUT.
N. कः <i>káh</i>	का <i>ká</i>	किं <i>kím</i>	के <i>ké</i>	काः <i>káh</i>	कानि <i>káni</i>
A. कं <i>kám</i>	कां <i>kám</i>	किं <i>kím</i>	कान् <i>kán</i>	काः <i>káh</i>	कानि <i>káni</i>
I. केन <i>kéna</i>	कया <i>káyá</i>	केन <i>kéna</i>	कैः <i>kaih</i>	काभिः <i>kábhih</i>	कैः <i>kaih</i>
D. कस्मै <i>kásmai</i>	कस्यै <i>kásyai</i>	कस्मै <i>kásmai</i>	केभ्यः <i>kébhyaḥ</i>	काभ्यः <i>kábhyaḥ</i>	केभ्यः <i>kébhyaḥ</i>
Ab. कस्मात् <i>kásmát</i>	कस्याः <i>kásyáḥ</i>	कस्मात् <i>kásmát</i>	केभ्यः <i>kébhyaḥ</i>	काभ्यः <i>kábhyaḥ</i>	केभ्यः <i>kébhyaḥ</i>
G. कस्य <i>kásya</i>	कस्याः <i>kásyáḥ</i>	कस्य <i>kásya</i>	केषां <i>késhám</i>	कासां <i>kásám</i>	केषां <i>késhám</i>
L. कस्मिन् <i>kásmín</i>	कस्यां <i>kásyám</i>	कस्मिन् <i>kásmín</i>	केषु <i>késhu</i>	कासु <i>kásu</i>	केषु <i>késhu</i>

DUAL.		
MASC.	FEM.	NEUT.
N. A. कौ <i>kaú</i>	के <i>ké</i>	के <i>ké</i>
I. D. Ab. काभ्यां <i>kábhyám</i>	काभ्यां <i>kábhyám</i>	काभ्यां <i>kábhyám</i>
G. L. कयोः <i>káyoh</i>	कयोः <i>káyoh</i>	कयोः <i>káyoh</i>

§ 274. Pronouns admit the interposition of अक् *ak* before their last vowel or syllable, to denote contempt or dubious relation (Pāṇ. v. 3, 71). त्वयका *tvayaká*, By thee! instead of त्वया *tvayá*. युवकयोः *yuvakayoh*, Of you two! अस्मकाभिः *asmakábhiḥ*, With us! अयकं *ayakam*. असको *asakau*, &c. (See Siddh.-Kaum. vol. I. p. 706.)

Compound Pronouns.

§ 275. By adding दृश् *drīś*, दृश *drīśa*, or दृक्ष *driksha*, to certain pronominal bases, the following compound pronouns have been formed :

तादृश् *tādriś*, तादृश *tādrīśa*, तादृक्ष *tādrīksha*, such like.

एतादृश् *etādriś*, एतादृश *etādrīśa*, एतादृक्ष *etādrīksha*, this like.

यादृश् *yādriś*, यादृश *yādrīśa*, यादृक्ष *yādrīksha*, what like.

इदृश् *īdriś*, इदृश *īdrīśa*, इदृक्ष *īdriśa*, this like.

कीदृश् *kīdriś*, कीदृश *kīdrīśa*, कीदृक्ष *kīdrīksha*, What like?

These are declined in three genders, forming the feminine in ई *ī*. तादृक् *tādrīk*, m. n.; तादृशी *tādrīśī*, f.; or तादृशः, °शी, °शं, *tādrīśah, ī, am*. Similarly formed are मादृश *mādrīśa*, त्वदृश *tvādrīśa*, like me, like thee, &c.

§ 276. By adding वत् *vat* and यत् *yat* to certain pronominal bases, the following compound pronouns, implying quantity, have been formed :

तावत् <i>tāvat</i> , so much,	} declined like nouns in वत् <i>vat</i> (§ 187).
एतावत् <i>etāvat</i> , so much,	
यावत् <i>yāvat</i> , as much,	
इयत् <i>īyat</i> , so much,	} इयान् <i>īyān</i> , इयती <i>īyatī</i> , इयत् <i>īyat</i> .
कियत् <i>kīyat</i> , How much?	

Note—On the declension of कति *kāti*, How many? तति *tāti*, so many, and यति *yāti*, as many, see § 231.

§ 277. By adding चित् *chit*, चन *chana*, or अपि *api*, to the interrogative pronoun किं *kim*, it is changed into an indefinite pronoun.

कश्चित् *kaśchit*, काचित् *kāchit*, किञ्चित् *kinchit*, some one; also कश्चित् *kaśchit*, anything.

कश्चन *kaśchana*, काचन *kāchana*, किञ्चन *kinchana*, some one.

कोऽपि *ko 'pi*, कापि *kāpi*, किमपि *kimapi*, some one.

In the same manner indefinite adverbs are formed: कदा *kadā*, When? कदाचित् *kadāchit*, कदाचन *kadāchana*, once; क्व *kva*, Where? न क्वापि *na kvāpi*, not anywhere.

Sometimes the relative pronoun is prefixed to the interrogative, to render it indefinite: यः कः *yah kah*, whosoever; यस्य कस्य *yasya kasya*, whosoever. Likewise यः कश्चित् *yah kaśchit*, whosoever, or यः कश्च *yah kaścha*, or यः कश्चन *yah kaśchana*.

The relative pronoun, if doubled, assumes an indefinite or rather distributive meaning: यो यः, या या, यद्यद्, *yo yah, yā yā, yad yad*, whosoever. Occasionally the relative and demonstrative pronouns are combined for the same purpose: यत्तद् *yattad*, whatsoever.

Pronominal Adjectives.

§ 278. Under the name of *Sarvañdman*, which has been freely translated by Pronoun, but which really means a class of words beginning with *sarva*, native grammarians have included, besides the real pronouns mentioned before, the following words which share in common with the real pronouns certain peculiarities of declension. They may be called Pronominal Adjectives, and it is to be remembered that they are affected by these peculiarities of declension only if they are used in certain senses.

1. सर्व *sarva*, all; 2. विश्व *viśva*, all; 3. उभ *ubha*, two; 4. उभय *ubhaya*, both; 5. अन्य *anya*, other; 6. अन्यतर *anyatara*, either; 7. इतर *itara*, other; 8. त्व *tva*, other (some add त्वत् *tvat*, other); 9. words formed by the suffixes इतर *tara* and इतम *tama*, such as 9. कतर *katara*, Which of two? 10. कतम *katama*, Which of many? 10. सम *sama*, all; 11. सिम *simā*, whole; 12. नेम *nema*, half; 13. एक *eka*, one; 14. पूर्व *pūrva*, east or prior; 15. पर *para*, subsequent; 16. अवर *avara*, west or posterior; 17. दक्षिण *dakṣiṇa*, south or right; 18. उत्तर *uttara*, north or subsequent; 19. अपर *apara*, other or inferior; 20. अधर *adhara*, west or inferior; 21. स्व *sva*, own; 22. अंतर *antara*, outer, (except अंतरा पृ: *antarā pūh*, suburb,) or lower (scil. garment).

If सम *sama* means equal or even, it is not a pronominal adjective; nor दक्षिण *dakṣiṇa*, if it means clever; nor स्व *sva*, if it means kinsman or wealth; nor अंतर *antara*, if it means interval, &c.; nor any of the seven from पूर्व *pūrva* to अधर *adhara*, unless they imply a relation in time or space. Hence दक्षिणा गायकाः *dakṣiṇā gāthakāḥ*, clever minstrels; उत्तराः कुरवः *uttarāḥ kuravaḥ*, the northern Kurus, (a proper name); प्रभूताः स्वाः *prabhūtāḥ svāḥ*, great treasures (Kās. I. 1, 35); ग्रामयोःतरे वसति *grāmayor antare vasati*, he lives between the two villages.

MASCULINE.		
SINGULAR.	DUAL.	PLURAL.
N. सर्वः <i>sārvaḥ</i> *	सर्वौ <i>sārvau</i>	सर्वे <i>sārve</i>
A. सर्वं <i>sārvam</i>	सर्वौ <i>sārvau</i>	सर्वान् <i>sārvān</i>
I. सर्वेण <i>sārveṇa</i>	सर्वोभ्यां <i>sārvābhyām</i>	सर्वैः <i>sārvaiḥ</i>
D. सर्वस्मै <i>sārvasmai</i>	सर्वोभ्यां <i>sārvābhyām</i>	सर्वेभ्यः <i>sārvēbhyāḥ</i>
Ab. सर्वस्मात् <i>sārvasmāt</i>	सर्वोभ्यां <i>sārvābhyām</i>	सर्वेभ्यः <i>sārvēbhyāḥ</i>
G. सर्वस्य <i>sārvasya</i>	सर्वयोः <i>sārvayoh</i>	सर्वेषां <i>sārvēśhām</i>
L. सर्वस्मिन् <i>sārvasmin</i>	सर्वयोः <i>sārvayoh</i>	सर्वेषु <i>sārvēshu</i>
V. सर्वं <i>sārva</i>	सर्वौ <i>sārvau</i>	सर्वे <i>sārve</i>
FEMININE.		
SINGULAR.	DUAL.	PLURAL.
N. सर्वा <i>sārvā</i>	सर्वे <i>sārve</i>	सर्वाः <i>sārvāḥ</i>
A. सर्वाम् <i>sārvām</i>	सर्वे <i>sārve</i>	सर्वाः <i>sārvāḥ</i>

* Accent, Pāṇ. VI. 1, 191.

I. सर्वया <i>sárvayā</i>	सर्वाभ्यां <i>sárvābhyām</i>	सर्वाभिः <i>sárvābhiḥ</i>
D. सर्वस्यै <i>sárvasyai</i>	सर्वाभ्यां <i>sárvābhyām</i>	सर्वाभ्यः <i>sárvābhyāḥ</i>
Ab. सर्वस्याः <i>sárvasyāḥ</i>	सर्वाभ्यां <i>sárvābhyām</i>	सर्वाभ्यः <i>sárvābhyāḥ</i>
G. सर्वस्याः <i>sárvasyāḥ</i>	सर्वयोः <i>sárvayoh</i>	सर्वासां <i>sárvāsām</i>
L. सर्वस्यां <i>sárvasyām</i>	सर्वयोः <i>sárvayoh</i>	सर्वासु <i>sárvāsu</i>

NEUTER.

SINGULAR.

DUAL.

PLURAL.

N. A. V. सर्वे *sárvam*सर्वे *sárve*सर्वाणि *sárvāṇi*

The rest like the masculine.

§ 279. अन्य *anya*, अन्यतर *anyatara*, इतर *itara*, कतर *katara*, कतम *katama*, take त् *t* in the Nom. Acc. Voc. Sing. of the neuter :

Nom. Sing. अन्यः *anyah*, masc. ; अन्या *anyā*, fem. ; अन्यत् *anyat*, neut.

§ 280. उभ *ubha* is used in the Dual only :

Masc. N. A. V. उभौ *ubhau*, I. D. Ab. उभाभ्यां *ubhābhyām*, G. L. उभयोः *ubhayoh* ;

उभे *ubhe*, N. A. V. fem. and neut.

§ 281. उभयः *ubhayah*, °यौ *-yā*, °यं *-yam*, is never used in the Dual, but only in the Sing. and Plur. Haradatta admits the Dual.

MASCULINE.

SINGULAR.

PLURAL.

N. उभयः *ubhayah*

—

उभये *ubhaye*A. उभयं *ubhayam*उभयान् *ubhayān*I. उभयेन *ubhayena*उभयैः *ubhayaiḥ*D. उभयस्मै *ubhayasmai*, &c.उभयेभ्यः *ubhayebhyaḥ*, &c.

§ 282. The nine words from पूर्व *pūrva* to अंतर *antara* (14 to 22), though used in their pronominal senses, may take in the Nom. Plur. इ *i* or अः *aḥ* ; in the Abl. Sing. स्मात् *smāt* or अत् *at* ; in the Loc. Sing. स्मिन् *smiṇ* or इ *i*.

SINGULAR.

DUAL.

PLURAL.

N. पूर्वे *pūrve*पूर्वौ *pūrvau*पूर्वे *pūrve* or पूर्वैः *pūrvaiḥ*A. पूर्वं *pūrvam*पूर्वौ *pūrvau*पूर्वान् *pūrvān*I. पूर्वेण *pūrveṇa*पूर्वाभ्यां *pūrvābhyām*पूर्वैः *pūrvaiḥ*D. पूर्वस्मै *pūrvasmai*पूर्वाभ्यां *pūrvābhyām*पूर्वेभ्यः *pūrvēbhyāḥ*Ab. पूर्वस्मात् *pūrvasmāt* or पूर्वात् *pūrvāt*पूर्वाभ्यां *pūrvābhyām*पूर्वेभ्यः *pūrvēbhyāḥ*G. पूर्वस्य *pūrvasya*पूर्वयोः *pūrvayoh*पूर्वेषां *pūrvēshām*L. पूर्वस्मिन् *pūrvasmin* or पूर्वे *pūrve*पूर्वयोः *pūrvayoh*पूर्वेषु *pūrvēshu*

§ 283. The following words may likewise take अः *aḥ* or इ *i* in the Nom. Plur. masc. (Pāṇ. I. 1, 33-)

प्रथमः *prathamah*, first, प्रथमौ *prathamau*, प्रथमे *prathame* or प्रथमाः *prathamāḥ*; fem. प्रथमा *prathamā*.

चरमः *charamah*, last, चरमौ *charamau*, चरमे *charamē* or चरमाः *charamāḥ*.

द्वितयः *dvitayah*, two-fold, fem. द्वितयी *dvitayī*, and similar words in त्रय *taya*; त्रितयः *tritayah*, three-fold; त्रितये *tritaye* or त्रितयाः *tritayāḥ*.

द्वयः *dvayaḥ*, two-fold, fem. द्वयी *dvayī*, and similar words in यया; त्रयः *trayaḥ*.

अल्पः *alpah*, few, अल्पे *alpe* or अल्पाः *alpāḥ*.

अर्धः *ardhaḥ*, half, अर्धे *ardhe* or अर्धाः *ardhāḥ*.

कतिपयः *katipayah*, some, कतिपये *katipaye* or कतिपयाः *katipayāḥ*.

नेमः *nemaḥ*, half, नेमे *neme* or नेमाः *nemāḥ*.

In all other cases these words are regular, like कान्तः *kāntaḥ*.

§ 284. द्वितीयः *dvitīyaḥ* and other words in तीय *tīya* are declined like कान्त *kānta*, but in the Dat. Abl. and Loc. Sing. they may follow सर्व *sarva*.

SINGULAR.	MASCULINE.	
	DUAL.	PLURAL.
N. द्वितीयः <i>dvitīyaḥ</i>	द्वितीयौ <i>dvitīyau</i>	द्वितीयाः <i>dvitīyāḥ</i>
A. द्वितीयं <i>dvitīyam</i>	द्वितीयौ <i>dvitīyau</i>	द्वितीयान् <i>dvitīyān</i>
I. द्वितीयेन <i>dvitīyena</i>	द्वितीयाभ्यां <i>dvitīyābhyām</i>	द्वितीयेः <i>dvitīyaiḥ</i>
D. द्वितीयाय <i>dvitīyāya</i> or द्वितीयस्मै <i>dvitīyasmāi</i>	द्वितीयाभ्यां <i>dvitīyābhyām</i>	द्वितीयेभ्यः <i>dvitīyebhyaḥ</i>
Ab. द्वितीयात् <i>dvitīyāt</i> or द्वितीयस्मात् <i>dvitīyasmāt</i>	द्वितीयाभ्यां <i>dvitīyābhyām</i>	द्वितीयेभ्यः <i>dvitīyebhyaḥ</i>
G. द्वितीयस्य <i>dvitīyasya</i>	द्वितीययोः <i>dvitīyayoḥ</i>	द्वितीयानां <i>dvitīyānām</i>
L. द्वितीये <i>dvitīye</i> or द्वितीयस्मिन् <i>dvitīyasmin</i>	द्वितीययोः <i>dvitīyayoḥ</i>	द्वितीयेषु <i>dvitīyeshu</i>

At the end of Bahuvrīhi compounds the Sarvanāmans are treated like ordinary words : Dat. Sing. प्रियोभयाय *priyobhayāya*, to him to whom both are dear (Pāṇ. 1. 1, 29). The same at the end of compounds such as मासपूर्वः *māsapūrvah*, a month earlier; Dat. मासपूर्वाय *māsapūrvāya* (Pāṇ. 1. 1, 30). Likewise in Dvandvas; पूर्वोपराणां *pūrvoparāṇām*, of former and later persons (Pāṇ. 1. 1, 31), though in the Nom. Plur. these Dvandvas may take इः; पूर्वोपरे *pūrvopare* or पूर्वोपराः *pūrvoparāḥ*. Only in compounds expressive of points of the compass, such as उत्तरपूर्वे *uttara-pūrva*, north-east, the last element may throughout take the pronominal terminations (Pāṇ. 1. 1, 28).

Adverbial Declension.

§ 285. In addition to the regular case-terminations by which the declension of nouns is effected, the Sanskrit language possesses other suffixes which differ from the ordinary terminations chiefly by being restricted in their use to certain words, and particularly to pronominal bases. The ordinary case-terminations, too, are frequently used in an adverbial sense. Thus

Acc. चिरं *chiram*, a long time.

Instr. चिरेण *chireṇa*, in a long time.

Dat. चिराय *chirāya*, for a long time.

Abl. चिरात् *chirāt*, long ago.

Gen. चिरस्य *chirasya*, a long time.

Loc. चिरे *chire*, long.

Other adverbial terminations are,

1. तः *taḥ*, with an ablative meaning, becoming generally local.

2. त्र *tra*, with a locative meaning.

3. दा *dā*, with a temporal meaning; also raised to दानि *dāni*.

4. तात् *tāt*, with a locative meaning.

5. या *thā*, with a meaning of modality; likewise थं *tham* and था *tha*.
6. सात् *sāt*, expressive of effect.
7. आ *ā* and आहि *āhi*, local.
8. हि *rhi*, temporal and causal.
9. तर् *tar*, local.
10. ह *ha*, local.

See also the terminations for forming numeral adverbs (§ 260).

1. तः *tah*, with an ablative meaning.

ततः *tatah*, thence. यतः *yatah*, whence. इतः *itah*, hence; (cf. इति *iti*, thus, इव *iva*, as.) अतः *atah*, hence. कुतः *kutah*, Whence? अमुतः *amutah*, thence. मत्तः *mattah*, from me. अस्मत्तः *asmattah*, from us. भवत्तः *bhavattah*, from your Honour. पूर्वतः *pūrvatah*, before (in a general local or temporal sense). सर्वतः *sarvatah*, always. अग्रतः *agratah*, before, like अग्रे *agre*. अभितः *abhitah*, around, near. उभयतः *ubhayatah*, on both sides. परितः *paritah*, all round. ग्रामतः *grāmatah*, from the village. अज्ञानतः *ajñānatah*, from ignorance.

2. त्र *tra*, locative; originally त्रा *trā*, as in पुरुषत्रा *purushatrā*, amongst men.

तत्र *tatra*, there. यत्र *yatra*, where. कुत्र *kutra*, Where? अत्र *atra*, here. अमुत्र *amutra*, there, in the next world. एकत्र *ekatra*, at one place, together. सत्रा *satrā*, with, and सत्वं *satram*, with (see सह *saha*).

3. दा *dā*, temporal.

तदा *tadā*, then, and तदानि *tadānim*. यदा *yadā*, when. कदा *kadā*, When? अन्यदा *anyadā*, another time. सर्वदा *sarvadā*, always, at all times. एकदा *ekadā*, at one time. सदा *sadā*, always. इदा *idā*, in the Veda, later इदानीं *idānim*, now.

4. तात् *tāt*, local.

प्राक्तात् *prāktāt*, in front.

Frequently after a base in स् *s*:

पुरस्तात् *purastāt*, before. अधस्तात् *adharastāt*, below. परस्तात् *parastāt*, afterwards. अधस्तात् *adhastāt*, below. उपरिष्ठात् *uparishṭāt*, above.

5. या *thā*, modal.

तथा *tathā*, thus. यथा *yathā*, as. सर्वथा *sarvathā*, in every way. उभयथा *ubhayathā*, in both ways. अन्यथा *anyathā*, in another way. अन्यतरथा *anyatarathā*, in one of two ways. इतरथा *itarathā*, in the other way. वृथा *vrithā*, vainly (?). Or थं *tham*, in कथं *katham*, How? इत्थं *ittham*, thus. Or था *tha*, in अथ *atha*, thus.

6. सात् *sāt*, effective.

राजसात् *rājasāt*, (राज्ञोऽधीनं *rājño 'dhīnam*, dependent on the king.) भस्मसात् *bhasmasāt*, reduced to ashes. अग्निसात् *agnisāt*, reduced to fire.

7. आ *ā* and आहि *āhi*, local.

दक्षिणाहि *dakṣiṇāhi*, in the South, or दक्षिणा *dakṣiṇā*. उत्तराहि *uttarāhi*, in the North, or उत्तरा *uttarā*. अंतरा *antarā* (or रे *-ram*, or रे *-re*, or रेण *-reṇa*), between. पुरा *purā*, in the East, in front, formerly, (or पुरः *purah* and पुरस्तात् *purastāt*, before.) पश्चा *paśchā*, behind, (or पश्चात् *paśchāt*.)

Adverbs such as मुधा *mudhā*, in vain, मृथा *mṛishā*, falsely, are instrumental cases of obsolete nouns ending in consonants.

8. हि *rhi*, temporal and causal.

एतर्हि *etarhi*, at this time, (Wilson.) कर्हि *karhi*, At what time? यर्हि *yarhi*, wherefore.

तर्हि *tarhi*, therefore, at that time, (Wilson.)

9. तर् *tar*, local.

प्रातर् *pratar*, early, in the morning. सनुतर् *sanutar*, in concealment.

10. ह *ha*, locative.

कुह *kuha*, Where? इह *iha*, here. सह *saha*, with.

CHAPTER VII.

CONJUGATION.

§ 286. Sanskrit verbs are conjugated in the Active and the Passive.

Ex. बोधति *bódhati*, he knows; बुध्यते *budhyáte*, he is known.

§ 287. The Active has two forms:

1. The *Parasmai-pada*, i.e. transitive, (from परस्मै *parasmai*, Dat. Sing. of पर *para*, another, i.e. a verb the action of which refers to another.)

Ex. ददाति *daddti*, he gives.

2. The *Ātmane-pada*, i.e. intransitive, (from आत्मने *ātmane*, Dat. Sing. of आत्मन् *ātman*, self, i.e. a verb the action of which refers to the agent.)

Ex. आदत्ते *ādatte*, he takes.

Note—The distinction between the Parasmaipada and Ātmanepada is fixed by usage rather than by rule. Certain verbs in Sanskrit are used in the Parasmaipada only, others in the Ātmanepada only; others in both voices. Those which are used in the Parasmaipada only, are verbs the action of which was originally conceived as transitive; e.g. भूमिं मंथति *bhūmim manthati*, he shakes the earth; मांसं खादति *māṁsam khādati*, he eats meat; ग्राममतीति *grāmam atati*, he goes to or approaches the village. Those which are used in the Ātmanepada only, were originally verbs expressive of states rather than of actions; e.g. एधते *edhate*, he grows; स्पन्दते *spandate*, he trembles; मोदते *modate*, he rejoices; शेते *śete*, he lies down. Such roots are marked in the Dhātupāṭha as *ñ-it* or *anuddāta-it* (Pāṇ. 1. 3, 12).

In the language of the best authors, however, many verbs which we should consider intransitive, are conjugated in the Parasmaipada, while others which govern an accusative, are always conjugated in the Ātmanepada. हसति *hasati*, he laughs, is always Parasmaipadin, whether used as transitive or neuter (Colebr. p. 297): it is so even when reciprocity of action is indicated, in which case verbs in Sanskrit mostly take the Ātmanepada; e.g. व्यतिहसन्ति *vyatihāsanti*, they laugh at each other (Pāṇ. 1. 3, 15, vārt. 1, 2). But स्मयते *smayate*, he smiles, is restricted by grammarians to the Ātmanepada; and verbs like द्रायते *trāyate*, he protects, are Ātmanepadin (i.e. used in the Ātmanepada), though they govern an accusative; e.g. द्रायस्व मां *trāyasva mām*, Protect me! These correspond to the Latin deponents.

Verbs which are used both in the Parasmaipada and Ātmanepada, take the one or the other form according as the action of the verb is conceived to be either transitive or reflective;

e.g. पचति *pachati*, he cooks; पचते *pachate*, he cooks for himself; यजति *yajati*, he sacrifices; यजते *yajate*, he sacrifices for himself. The same applies to Causals (Pāṇ. 1. 3, 74).

These distinctions, however, rest in many cases, in Sanskrit as well as in Greek, on peculiar conceptions which it is difficult to analyse or to realize; and in Sanskrit as well as in Greek, the right use of the active and middle voices is best learnt by practice. Thus नी नः, to lead, is used as Parasmaipada in such expressions as गंडं विनयति *gaṇḍam vinayati**, he carries off a swelling; but as Âtmanepada, in क्रोधं विनयते *krodham vinayate*, he turns away or dismisses wrath; a subtle distinction which it is possible to appreciate when stated, but difficult to bring under any general rules.

Again, in Sanskrit as well as in Greek, some verbs are middle in certain tenses only, but active or middle in others; e.g. Âtm. वर्धते *vardhate*, he grows, never वर्धति *vardhati*; but Aor. अवृधत् *avṛidhat*, Par., or अवर्धिष्ट *avardhishṭa*, Âtm. he grew. (Pāṇ. 1. 3, 91.)

Others take the Parasmaipada or Âtmanepada according as they are compounded with certain prepositions; e.g. विशति *viśati*, he enters; but निविशते *ni-viśate*, he enters in. (Pāṇ. 1. 3, 17.)

§ 288. Causal verbs are conjugated both in the Parasmaipada and Âtmanepada. Desideratives generally follow the Pada of the simple root (Pāṇ. 1. 3, 62). Denominatives ending in ञाय *āya* have both forms (Pāṇ. 1. 3, 90). The intensives have two forms: one in य *ya*, which is always Âtmanepada; the other without य *ya*, which is always Parasmaipada.

§ 289. The passive takes the terminations of the Âtmanepada, and prefixes य *yá* to them in the four special or modified tenses. In the other tenses the forms of the passive are, with a few exceptions, the same as those of the Âtmanepada.

§ 290. There are in Sanskrit thirteen different forms, corresponding to the tenses and moods of Greek and Latin.

I. Formed from the Special or Modified Base.

	PARASMAIPADA.	ÂTMANEPADA.
The Present (Lat)	भवामि <i>bhāvāmi</i>	भवे <i>bhāve</i>
The Imperfect (Lan)	अभव <i>ābhavam</i>	अभवे <i>ābhave</i>
The Optative (Lin)	भवेयं <i>bhāveyam</i>	भवेय <i>bhāveya</i>
The Imperative (Lot)	भवानि <i>bhāvāni</i>	भवे <i>bhāvai</i>

II. Formed from the General or Unmodified Base.

	PARASMAIPADA.	ÂTMANEPADA.
The Reduplicated Perfect (Lit)	बभूव <i>babhūva</i>	बभूवे <i>babhūvé</i>
The Periphrastic Perfect (Lit)	चोरयां बभूव <i>chorayām babhūva</i>	चोरयां चक्रे <i>chorayām chakre</i>
The First Aorist (Lun)	अबोधिषं <i>ābodhisham</i>	अभविषि <i>ābhavishi</i>
The Second Aorist (Lun)	अभूचं <i>ābhūvam</i>	असिचे <i>āsiche</i>
The Future (Lrit)	भविष्यामि <i>bhavishyāmi</i>	भविष्ये <i>bhavishyē</i>

* Cf. Siddhānta-Kaumudī, ed. Tārānātha, vol. II. p. 250. Colebrooke, Grammar, p. 337.

10. The Conditional (Lṛin)	अभविष्य <i>ābhaviṣhyam</i>	अभविष्ये <i>ābhaviṣhye</i>
11. The Periphrastic Future (Luṭ)	भवितास्मि <i>bhavitāsmi</i>	भविताहे <i>bhavitāhe</i>
12. The Benedictive (Āśir liṅ)	भूयासं <i>bhūyāsam</i>	भविषीय <i>bhaviṣīyā</i>
13. The Subjunctive (Leṭ) occurs in the Veda only.		

Signification of the Tenses and Moods.

§ 291. 1. 2. The Present and Imperfect require no explanation. The Imperfect takes the Augment (§ 300), which has always the accent.

3. The principal senses of the Optative are,

- Command ; e. g. त्वं ग्रामं गच्छे: *tvam grāmam gachchheḥ*, thou mayest go, i. e. go thou to the village.
 - Wish ; e. g. भवानिहासीत *bhavān ihāsīta*, Let your honour sit here!
 - Inquiring ; e. g. वेदमधीयीय उत तर्कमधीयीय *vedam adhīyīya, uta tarkam adhīyīya*, Shall I study the Veda or shall I study logic?
 - Supposition (*sambhāvana*) ; e. g. भवेदसौ वेदपारगो ब्राह्मणत्वात् *bhaved asau vedapārago brāhmaṇatvāt*, he probably is a student of the Veda, because he is a Brāhman.
 - Condition ; e. g. दंडश्चेन्न भवेत्लोके विनश्येयुरिमाः प्रजाः *daṇḍaś chen na bhavel loke vinaśyeyur imāḥ prajāḥ*, if there were not punishment in the world, the people would perish. यः पठेत् स स्याप्नुयात् *yaḥ paṭhet sa āpnuyāt*, he who studies, will obtain. यद्यद्रोचेत विप्रेभ्यस्तद्वद्दद्यादमत्सरः *yad yad rocheta viprebhyas tat tad dadyād amatsarah*, whatever pleases the Brāhmans let one give that to them not niggardly.
 - It is used in relative dependent sentences ; e. g. यच्च त्वमेवं कुर्या न अहमे *yach cha tvam evam kuryā na śraddadhe*, I believed not that thou couldst act thus. यन्नादृशाः कृष्णं निन्देरन्नाश्चर्यं *yat tādṛśāḥ kṛṣṇam ninderann āścharyam*, that such persons should revile Kṛishṇa, is wonderful.
4. The Imperative requires no explanation, as far as the second person is concerned ; e. g. तूद *tuda*, Strike! The first and third persons are used in many cases in place of the Optative ; e. g. इच्छामि भवान्भुङ्क्तां *ichchhāmi bhavān bhukṭām*, I wish your honour may eat.
5. The Reduplicated Perfect denotes something absolutely past.
6. Certain verbs which are not allowed to form the reduplicated perfect, form their perfect periphrastically, i. e. by means of an auxiliary verb.
7. 8. The First and Second Aorists refer generally to time past, and are the common historical tenses in narration. They take the Augment (§ 300).
9. The Future, also called the Indefinite Future ; e. g. देवश्चेद्वर्षिष्यति धान्यं वप्स्यामः *devaś ched varshishyati dhānyam vapsyāmaḥ*, if it rain, we shall sow rice. यावज्जीवमन्नं दास्यति *yāvaj-jīvam annam dāsyati*, as long as life

lasts, he will give food. Under certain circumstances this Future may be used optionally with the Periphrastic Future; e. g. कदा भोक्ता *kadā bhoktā* or भोक्ष्यते *bhokshyate*, When will he eat?

10. The Conditional is used, instead of the Optative, if things are spoken of that might have, but have not happened (Pāṇ. III. 3, 139); e. g. सुवृष्टिश्चेदभविष्यत्तदा सुभिक्षमभविष्यत् *svvṛishṭiś ched abhavishyat tadd subhiksham abhavishyat*, if there had been abundant rain, there would have been plenty. The Conditional takes the Augment (§ 300).
11. The Periphrastic or Definite Future; e. g. अयोध्यां च्चः प्रयातसि *ayodhyāṁ śvaḥ prayātasi*, thou wilt to-morrow proceed to Ayodhyā.
12. The Benedictive is used for expressing not only a blessing, but also a wish in general; e. g. श्रीमान्भूयात् *śrīmān bhūyāt*, May he be happy! चिरं जीव्यात् *chiram jīvyāt*, May he live long!
13. The Subjunctive occurs in the Veda only.

§ 292. The Sanskrit verb has in each tense and mood three numbers, Singular, Dual, and Plural, with three persons in each.

CHAPTER VIII.

SPECIAL AND GENERAL TENSES AND THE TEN CLASSES OF VERBS.

§ 293. Sanskrit grammarians have divided all verbs into ten classes, according to certain modifications which their roots undergo before the terminations of the Present, the Imperfect, the Optative, and Imperative. This division is very useful, and will be retained with some slight alterations. One and the same root may belong to different classes. Thus भ्राश् *bhrāś*, भ्राश् *bhlāś*, भ्रम् *bhram*, क्रम् *kram*, क्लम् *klam*, तस् *tras*, तृद् *truḍ*, लष् *lash* belong to the Bhû and Div classes; भ्राशते *bhrāśate* or भ्राश्यते *bhrāśyate*, &c. (Pāṇ. III. 1, 70). Again, स्कु *sku*, स्तम् *stambh*, स्तुम् *stumbh*, स्कम् *skambh*, स्कुम् *skumbh* belong to the Su and Krî classes; स्कुनोति *skunoti* or स्कुनाति *skunāti* (Pāṇ. III. 1, 82).

§ 294. The four tenses and moods which require this modification of the root will be called the *Special or Modified Tenses*; the rest the *General or Unmodified Tenses*. Thus the root चि *chi* is changed in the Present, Imperfect, Optative, and Imperative into चिनु *chi-nu*. Hence चिनुमः *chi-nu-māḥ*, we search; अचिनुम *āchi-nu-ma*, we searched. But the Past Participle चितः *chitāḥ*, searched, or the Reduplicated Perfect चिच्युः *chichy-ūḥ*, they have searched, without the नु *nu*. We call चि *chi*, the root, चिनु *chinu*, the base of the special tenses.

§ 295. Verbal bases are first divided into two divisions :

I. Bases which in the modified tenses end in **अ** *a*.

II. Bases which in the modified tenses end in any letter but **अ** *a*.

This second division is subdivided into,

II *a*. Bases which insert **नु** *nu*, **उ** *u*, or **नी** *nī*, between the root and the terminations.

II *b*. Bases which take the terminations without any intermediate element.

I. First Division.

§ 296. The first division comprises four classes :

1. The Bhû class (the first with native grammarians, and called by them **भ्रादि** *bhṛādi*, because the first verb in their lists is **भू** *bhū*, to be).

a. **अ** *a* is added to the last letter of the root.

b. The vowel of the root takes Guṇa, where possible (i.e. long or short *i*, *u*, *ri*, if final ; short *i*, *u*, *ri*, *li*, if followed by one consonant).

Ex. **बुध्** *budh*, to know ; **बोधति** *bódh-a-ti*, he knows. **भू** *bhū*, to be ; **भवति** *bhāv-a-ti*, he is.

Note—The accent in verbs of the Bhû class (as we know from the ancient Vedic language) rests on the radical vowel, except where it is drawn on the augment.

Many derivative verbs,—such as causatives, **भावयति** *bhāváyati*, he causes to be ; desideratives, **बुभूषति** *búbhūshati*, he wishes to be, from **भू** *bhū* ; intensives in the Âtmanepada, **बेभिद्यते** *bebhidyáte*, he cuts much ; and denominatives, **नमस्यति** *namasyáti*, he worships, **लोहितायति** *lohítáyáti*, he grows red,—follow this class.

2. The Tud class (the sixth with native grammarians, and called by them **तुदादि** *tudádi*, because the first root in their lists is **तुद्** *tud*, to strike).

a. **अ** *a* is added to the last letter of the root.

b. Before this **अ** *a*, final **इ** *i* and **ई** *ī* are changed to **इय** *iy*.

उ *u* and **ऊ** *ū* to **उव** *uv*.

रि *ri* to **रिय** *riy*.

रि *ri* to **इर** *ir* (§ 110).

Ex. **तुद्** *tud*, to strike ; **तुदति** *tud-á-ti*. **रि** *ri*, to go ; **रियति** *riy-á-ti*. **नू** *nū*, to praise ; **नुवति** *nuv-á-ti*. **मृ** *mṛi*, to die ; **म्रियते** *mriy-á-te*. **कृ** *krī*, to scatter ; **किरति** *kir-á-ti*.

Note—The accent in verbs of the Tud class rests on the intermediate **अ** *a* ; hence never Guṇa of the radical vowel.

3. The Div class (the fourth with native grammarians, and called by them **दिवादि** *divádi*, because the first root in their lists is **दिद्** *div*, to play).

a. **य** *ya* is added to the last letter of the root.

Ex. **नह्** *nah*, to bind ; **नसति** *náh-ya-ti*. **बुध्** *budh*, to awake ; **बुध्यते** *búdh-ya-te*.

Note—The accent in verbs of the Div class rests on the radical vowel ; though there are traces to show that some verbs of this class had the accent originally on **य** *ya*.

4. The Chur class (the tenth with native grammarians, and called by them चुरादि *churādi*, because the first root in their lists is चुर *chur*, to steal).

a. अय *aya* is added to the last letter of the root.

b. If the root ends in a simple consonant, preceded by अ *a*, अ *a* is lengthened to आ *ā*.

Ex. दल् *dal*, to cut; दालयति *dāl-āya-ti*, (many exceptions.)

c. If the root ends in a simple consonant, preceded by इ *i*, उ *u*, चुरि *ri*, ल *li*, these vowels take Guṇa, while चुरि becomes ईर *īr*.

Ex. श्लिष् *ślish*, to embrace; श्लेषयति *ślesh-āya-ti*. चुर *chur*, to steal; चोरयति *chor-āya-ti*. मृष् *mṛish*, to endure; मर्षयते *marsh-āya-te*. कृत् *kṛt*, to praise; कीर्तयति *kīrt-āya-ti*.

d. Final इ *i*, ई *ī*, उ *u*, ऊ *ū*, चुरि *ri*, and चुरि, take Vṛiddhi.

Ex. ज्रि *jri*, to grow old; ज्राययति *jṛāy-āya-ti*. मी *mī*, to walk; माययति *māy-āya-ti*. धृ *dhri*, to hold; धारयति *dhār-āya-ti*. पू *pū*, to fill; पारयति *pār-āya-ti*.

Note—Many, if not all roots arranged under this class by native grammarians, are secondary roots, and identical in form with causatives, denominatives, &c. This class differs from other classes, inasmuch as verbs belonging to it, keep their modificatory syllable अय *aya* throughout, in the unmodified as well as in the modified tenses, except in the Benedictive Par. and the Reduplicated Aorist. The accent rests on the first अ *a* of अय *aya*.

II. Second Division.

§ 297. The second division comprises all verbs which do not, in the special tenses, end in अ *a* before the terminations.

It is a distinguishing feature of this second division that, before certain terminations, all verbs belonging to it require strengthening of their radical vowel, or if they take नु *nu*, उ *u*, नी *nī*, strengthening of the vowels of these syllables. This strengthening generally takes place by means of Guṇa, but नी *nī* is raised to ना *nā* in the Krī, and न् *n* to न *na* in the Rudh class.

We shall call the terminations which require strengthening of the inflective base, the weak terminations, and the base before them, the strong base; and *vice versa*, the terminations which do not require strengthening of the base, the strong terminations, and the base before them, the weak base.

As a rule, the accent falls on the first vowel of strong terminations, or, if the terminations are weak, on the strong base, thus establishing throughout an equilibrium between base and termination.

II a. Bases which take नु *nu*, उ *u*, नी *nî*.

§ 298. This first subdivision comprises three classes :

1. The Su class (the fifth class with native grammarians, and called by them स्वादि *svādi*, because the first root in their lists is सु *su*).

नु *nu* is added to the last letter of the root, before strong terminations,
नो *no* before weak terminations.

Ex. सु *su*, to squeeze out ; सुनुमः *su-nu-máh*, 1st pers. plur. Pres.

सुनोमि *su-no-mi*, 1st pers. sing. Pres.

2. The Tan class (the eighth class with native grammarians, and called by them तनादि *tanādi*, because the first root in their lists is तन् *tan*).

उ *u* is added to the last letter of the root, before strong terminations,
ओ *o* before weak terminations.

Ex. तन् *tan*, to stretch ; तनुमः *tan-u-máh*, 1st pers. plur. Pres.

तनोमि *tan-o-mi*, 1st pers. sing. Pres.

Note—All verbs belonging to this class end in न् *n*, except one, कृ *kri*, करोमि *karomi*, I do.

3. The Krî class (the ninth with native grammarians, and called by them क्रादि *kryādi*, because the first root in their lists is क्री *kri*).

नी *nî* is added to the last letter of the root, before strong terminations,
ना *nā* before weak terminations,

न् *n* before strong terminations beginning with vowels.

Ex. क्री *kri*, to buy ; क्रीणोमः *kri-nî-máh*, 1st pers. plur. Pres.

क्रीणामि *kri-ñd-mi*, 1st pers. sing. Pres.

क्रीणन्ति *kri-ñ-ānti*, 3rd pers. plur. Pres.

II b. Bases to which the terminations are joined immediately.

§ 299. The second division comprises three classes :

1. The Ad class (the second class with native grammarians, and called by them अदादि *adādi*, because the first root in their lists is अद् *ad*, to eat).

- a. The terminations are added immediately to the last letter of the base ; and in the contact of vowels with vowels, vowels with consonants, consonants with vowels, and consonants with consonants, the phonetic rules explained above (§ 107-145) must be carefully observed.

- b. The strong base before the weak terminations takes Guṇa where possible (§ 296, 1. b).

Ex. लिह् *lih*, to lick : लिहः *lih-máh*, we lick ; लेहि *léh-mi*, I lick ; लेशि *lék-shi*, thou lickest (§ 127) ; लीढ *līḍhá*, you lick (§ 128) ; अलेद् *áleṭ*, thou lickedst (§ 128).

The accent is on the first vowel of the terminations, except in case of weak terminations, when the accent falls on the radical vowel.

2. The Hu class (the third class with native grammarians, and called by them जुहोत्यादि *juhotyādi*, because the first root in their lists is हु *hu*, जुहोति *juhóti*).

a. The terminations are added as in the Ad class.

b. The strong base before the weak terminations takes Guṇa, where possible.

c. The root takes reduplication. (Rules of Reduplication, § 302.)

Ex. हु *hu*, to sacrifice: जुहुमः *ju-hu-máh*, we sacrifice; जुहोमि *ju-hó-mi*, I sacrifice. (Pāṇ. VI. 1, 192.)

The intensive verbs, conjugated in the Parasmaipada, follow this class.

The accent is on the first syllable of the verb, if the terminations are weak, likewise if the terminations are strong, but begin with a vowel. Ex. दधाति *dádhati*; दधति *dádhati* (Pāṇ. VI. 1, 189-190). Whether this rule extends to the Optative Átmanepada is doubtful. We find in the Rig-veda both *dádhta* and *dadhta*. Prof. Benfey, who at first accentuated *dadhta*, now places the accent on the first syllable, like Boehtlingk and Bopp. The Ágama śīyut is, no doubt, avidyamānavat svaravidhau (Pāṇ. III. 1, 3, vārt. 2); but the question is whether *ta* is to be treated as ajādi, beginning with a vowel, or whether the termination is *ta* with Ágama *t*. I adopt the former view, and see it confirmed by the Pratyudāharapa given in VI. 1, 189. For if *yāt* of *dad-yāt* is no longer ajādi, then *ta* in *dad-ta* must be ajādi on the same ground. The reduplicated verbs *bht*, *hrt*, *bhṛi*, *hu*, *mad*, *jan*, *dhan*, *daridrā*, *jāgrī* have the Udātta on the syllable preceding the terminations, if the terminations are weak. Ex. बिभर्ति *bibhārti*, but बिभ्रति *bibhrati* (Pāṇ. VI. 1, 192).

3. The Rudh class (the seventh class with native grammarians, and called by them रुधादि *rudhādi*, because the first root in their lists is रु *rudh*, रुणद्धि *ruṇāddhi*, to obstruct).

a. The terminations are added as in the Ad class.

b. Between the radical vowel and the final consonant *ṛ* *n* is inserted, which in the strong base before weak terminations is raised to *ṛ na*.

Ex. युज् *yuj*, to join: युञ्जः *yu-ñ-j-máh*, we join; युनज्मि *yu-ná-j-mi*, I join.

The accent falls on *ṛ na*, wherever it appears, unless it is attracted by the augment.

First Division.

Bhû class, with native grammarians, Bhvādi, I class.		
Tud class,	—	Tudādi, VI class.
Div class,	—	Divādi, IV class.
Chur class,	—	Churādi, X class.

Second Division.

Su class, with native grammarians, Svādi, V class.		
Tan class,	—	Tanādi, VIII class.
Krī class,	—	Kryādi, IX class.
Ad class,	—	Adādi, II class.
Hu class,	—	Juhotyādi, III class.
Rudh class,	—	Rudhādi, VII class.

CHAPTER IX.

AUGMENT, REDUPLICATION, AND TERMINATIONS.

§ 300. Before we can leave the subject which occupies us at present, viz. the preparation of the root previous to its assuming the terminations, we have to consider two processes, the Augment and the Reduplication, modifications of the root with which we are familiar in Greek, and which in Sanskrit as well as in Greek form the distinguishing features of certain tenses (Imperfect, Aorist, Conditional, and Perfect) in every verb.

§ 301. Roots beginning with consonants take short अ *a* as their initial augment. This अ *a* has the accent. Thus from बुध् *budh*, Present बोधामि *bódhāmi*; Imperfect अबोधं *ábodham*.

Roots beginning with vowels always take Vṛddhi, the irregular result of the combination of the augment with the initial vowels. (Pāṇ. vi. 1, 90.)

अ *a* with अ *a*, or आ *ā*, = आ *ā*.

अ *a* with इ *i*, ई *ī*, ए *e*, or ऐ *ai*, = ऐ *ai*.

अ *a* with उ *u*, ऊ *ū*, ओ *o*, or औ *au*, = औ *au*.

अ *a* with अरि *ri*, or अरि *ri*, = आर् *ár*.

From अर्च *arch*, अर्चति *archati*, he praises, आर्चत् *árchat*, he praised.

From ईक्ष *īksh*, ईक्षते *īkshate*, he sees, ऐक्षत् *aikshata*, he saw.

From उन्द् *und*, उनत्ति *unatti*, he wets, औनत् *áunat*, he wetted.

From अरि *ri*, अरिचति *richchhati*, he goes, आर्चत् *árchchhat*, he went.

In the more ancient Sanskrit, as in the more ancient Greek, the augment is frequently absent. In the later Sanskrit, too, it has to be dropt after the negative particle मा *mā* (Pāṇ. vi. 4, 74). मा भवान् कार्षीत् *mā bhavān kārshīt*, Let not your Honour do this! or मा स्म करोत् *mā sma karot*, May he not do it!

Reduplication.

§ 302. Reduplication takes place in Sanskrit not only in the reduplicated perfect, but likewise in all verbs of the Hu class. Most of the rules of reduplication are the same in forming the base of the perfect of all verbs, and in forming the special base of the verbs of the Hu class. These will be stated first; afterwards those that are peculiar either to the reduplication of the perfect or to that of the verbs of the Hu class.

The reduplication in intensive and desiderative verbs and in one form of the aorist will have to be treated separately.

General Rules of Reduplication.

§ 303. The first syllable of a root (i. e. that portion of it which ends with a vowel) is repeated.

बुध् *budh* = बुबुध् *bubudh*. भू *bhū* is exceptional in forming बभू *babhū*. (Pân. VII. 4, 73.)

§ 304. Aspirated letters are represented in reduplication by their corresponding unaspirated letters.

भिद् *bhid*, to cut, = बिभिद् *bibhid*.

धू *dhū*, to shake, = दुधू *dudhū*.

§ 305. Gutturals are represented in reduplication by their corresponding palatals; ह *h* by ज् *j*. (Pân. VII. 4, 62.)

कुट् *kuṭ*, to sever, = चुकुट् *chukut*.

खन् *khan*, to dig, = चखन् *chakhan*.

गम् *gam*, to go, = जगम् *jagam*.

हस् *has*, to laugh, = जहस् *jahas*.

§ 306. If a root begins with more than one consonant, the first only is reduplicated.

क्रुञ् *krus*, to shout, = चुक्रुञ् *chukrus*.

क्षिप् *kship*, to throw, = चिक्षिप् *chikship*.

§ 307. If a root begins with a sibilant followed by a tenuis or aspirated tenuis, the tenuis only is reduplicated.

स्तु *stu*, to praise, = तुस्तु *tushtu* (§ 103, 1).

स्तन् *stan*, to sound, = तस्तन् *tastan*.

स्पर्थे *spardh*, to strive, = पस्पर्थे *paspardh*.

स्था *sthā*, to stand, = तस्था *tasthā*.

क्ष्युत् *śchyut*, to drop, = चुक्ष्युत् *chuschyut*.

But स्मृ *smṛi*, to pine, = सस्मृ *sasmṛi*.

§ 308. If the radical vowel, whether final or medial, is long, it is shortened in the reduplicative syllable.

गाह् *gāh*, to enter, = जगाह् *jagāh*.

क्री *kṛi*, to buy, = चिक्री *chikṛi*.

सूद् *sūḍ*, to strike, = सुषूद् *sushūḍ*.

§ 309. If the radical (not final) vowel is ए *e* or ऐ *ai*, it becomes इ *i*; if it is ओ *o* or औ *au*, it becomes उ *u*.

सेव् *sev*, to worship, = सिषेव् *sishev*.

दौक् *ḍhauk*, to approach, = दुदौक् *ḍudhauk*.

§ 310. Roots with final ए *e*, ऐ *ai*, ओ *o*, are treated like roots ending in आ *ā*, taking अ *a* in the reduplicative syllable.

धे *dhe*, to feed, = दधौ *dadhau*.

गै *gai*, to sing, = जगौ *jagau*.

शौ *śo*, to sharpen, = शशौ *śaśau*.

§ 311. The following roots are slightly irregular on account of the semivowels which they contain, and which are liable to be changed into vowels. (This change is called *Samprasāraṇa*.) Pāṇ. VI. I, 17.

ROOT.	FIRST PERS. SING. REDUPL. PERF.	WEAK FORM*.	WEAKEST FORM†.
यज् <i>yaj</i> = इयाज् <i>iyāja</i> , to sacrifice, (for ययाज् <i>yayāja</i> .)	ईज् <i>īj</i> .	(इज् <i>ij</i> .)	
वच् <i>vach</i> = उवाच <i>uvācha</i> , to speak.	उच् <i>ūch</i> .	(उच् <i>uch</i> .)	
वद् <i>vad</i> = उवाद <i>uvāda</i> , to say.	उद् <i>ūd</i> .	(उद् <i>ud</i> .)	
वप् <i>vap</i> = उवाप <i>uvāpa</i> , to sow.	उप् <i>ūp</i> .	(उप् <i>up</i> .)	
वञ् <i>vaś</i> = उवाञ् <i>uvāśa</i> , to wish.	उञ् <i>ūs</i> .	(उञ् <i>uś</i> .)	
वस् <i>vas</i> = उवास <i>uvāsa</i> , to dwell.	उस् <i>ūs</i> .	(उस् <i>us</i> .)	
वह् <i>vah</i> = उवाह <i>uvāha</i> , to carry.	उह् <i>ūh</i> .	(उह् <i>uh</i> .)	
वय् <i>vay</i> † = उवाय <i>uvāya</i> , to weave.	उय् <i>ūy</i> or उव् <i>ūv</i>||.	(उ <i>u</i> .)	
व्यच् <i>vyach</i> = विव्याच <i>vivyācha</i> , to surround.	विविच् <i>vivich</i> .	(विच् <i>vich</i> .)	
व्यध् <i>vyadh</i> = विव्याध <i>vivyādha</i> , to strike.	विविध् <i>vividh</i> .	(विध् <i>vidh</i> .)	
व्यथ् <i>vyath</i> = विव्यथे <i>vivyathé</i> (Pāṇ. VII. 4, 68).	विव्यथ् <i>vivyath</i> .	(व्यथ् <i>vyath</i> .)	
स्वप् <i>svap</i> = सुष्याप <i>sushvāpa</i> , to sleep.	सुषुप् <i>sushup</i> .	(सुप् <i>sup</i> .)	
स्वि <i>svi</i> = शुश्राव <i>śuśāva</i> , to swell¶.	शुश्रू <i>śuśū</i> .	(श्रू <i>śū</i> .)	
व्ये <i>vye</i> = विव्याय <i>vivyāya</i> , to cover.	विवी <i>vivī</i> .	(वी <i>vī</i> .)	
ज्या <i>jyā</i> = निज्यौ <i>jijyaú</i> , to grow old.	निजी <i>jijī</i> .	(जी <i>jī</i> .)	
ह्वे <i>hve</i> = जुहाव <i>juhāva</i> , to call (Pāṇ. VI. I, 33).	जुहू <i>juhū</i> .	(हू <i>hū</i> .)	
प्याय् <i>pyāy</i> = पिप्ये <i>pipyé</i> , to grow fat (Pāṇ. VI. I, 29).	पिपी <i>pipī</i> .	(पी <i>pī</i> .)	
ग्रह् <i>grah</i> = जग्राह <i>jagrāha</i> , to take.	जगृह् <i>jagrīh</i> .	(गृह् <i>grih</i> .)	
व्रश्च् <i>vraśch</i> = वव्रश्च् <i>vavraścha</i> , to cut (Pāṇ. VI. I, 17).	ववृश्च् <i>vavriśch</i> .	(वृश्च् <i>vriśch</i> .)	
प्रच्छ् <i>prachh</i> = पप्रच्छ <i>paprāchchha</i> , to ask.	पप्रच्छ् <i>paprachchh</i> .	(पृच्छ् <i>prichchh</i> .)	
भ्रज्ज् <i>bhrajj</i> = बभ्रज्ज् <i>babhrājja</i> , to fry.	बभ्रज्ज् <i>babhrājja</i> .	(भृज्ज् <i>bhrijj</i> .)	

In the last three verbs the weak form in the reduplicated perfect is protected against *Samprasāraṇa* by the final double consonant. (Pāṇ. I. 2, 5.)

Roots beginning with *व* *va*, but ending in double consonants, do not change *व* *va* to *उ* *u*. Ex. ववृते *vavrité*; ववृधे *vavridhé*.

§ 312. Roots beginning with short *अ* *a*, and ending in a single consonant, contract *अ* *a* + *अ* *a* into *आ* *ā*.

अद् *ad*, to eat, = आद् *ād*.

* The weak forms appear in all persons of the reduplicated perfect where neither *Vṛiddhi* nor *Guṇa* is required.

† The weakest forms of these verbs do not belong to the reduplicated perfect, but have been added as useful hereafter for the formation of the past participle, the benedictive, the passive, &c.

‡ वय् *vay* is a substitute for वे *ve*, in the reduplicated perfect (Pāṇ. II. 4, 41). If that substitution does not take place, then वे *ve* forms ववौ *vavau*, ववुः *vavuh* (Pāṇ. VI. I, 40).

|| Pāṇ. VI. I, 38, 39.

¶ Or शिश्राय *śiśvāya* (Pāṇ. VI. I, 30).

§ 313. Roots beginning with short अ *a*, and ending with more than one consonant, prefix आन् *án*. (Pân. VII. 4, 71.)

अर्च *arch* = आनर्च *ánarch*. (Also अर्च *ás* (Su), आनर्चो *dnáse*.) Pân. VII. 4, 72.

§ 314. The root चृ *ri* forms the base of the reduplicated perfect as चार् *dr*. Other roots beginning with चृ *ri* prefix आन् *án*. (Pân. VII. 4, 71.)

चृज् *rij*, to obtain, = आनृज् *án-rij*. चृध् *ridh*, to thrive, = आनृध् *ánridh*.

These roots are treated in fact as if they were अर्च *arch*, अर्ध *ardh*, &c.

§ 315. Roots beginning with इ *i* or उ *u* (not prosodially long), contract इ + इ *i + i* and उ + उ *u + u* into ई *ī* and ऊ *ū*; but if the radical इ *i* or उ *u* take Guṇa or Vriddhi, य *y* and व *v* are inserted between the reduplicative syllable and the base. (Pân. VI. 4, 78.)

इष् *ish* = ईषतुः *ish-átuh*, they two have gone.

= इयेष *iy-ésh-a* (Guṇa), I have gone.

उक्ख *ukh* = ऊक्खतुः *úkh-átuh*, they two have withered.

= उवोक्ख *uv-ókh-a* (Guṇa), I have withered.

As to roots which cannot be reduplicated or are otherwise irregular, see the rules given for the formation of the Reduplicated and Periphrastic Perfect.

Special Rules of Reduplication.

§ 316. So far the process of reduplication would be the same, whether applied to the bases of the Reduplicated Perfect or to those of the Hu class. But there are some points on which these two classes of reduplicated bases differ; viz.

1. In the Reduplicated Perfect, radical चृ *ri*, चृ *rī*, whether final or medial, are represented in reduplication by अ *a*.
2. In the bases of the Hu class, final चृ *ri* and चृ *rī* (they do not occur as medial) are represented in reduplication by इ *i*.

REDUPLICATED PERFECT.

भृ *bhri*, to bear, = बभार *babhāra*.

सृ *sri*, to go, = ससार *sasāra*.

हृ *hri*, to take, = जहार *jahāra*.

HU CLASS. PRESENT, &c.

भृ *bhri* = बिभर्ति *bibhārti*.

सृ *sri* = सिसर्ति *sísarti*.

हृ *hri* = जिहर्ति *jiharti*.

The root चृ *ri*, to go, forms इयति *iy-arti*; पू *pri*, to fill, पिपति *píparti*.

§ 317. The three verbs निज् *nij*, विज् *vij*, and विष् *vish* of the Hu class take Guṇa in the reduplicated syllable. (Pân. VII. 4, 75.)

निज् *nij*, to wash, नेनेक्ति *nénekti*, नेनिक्ते *nenikte*; विज् *vij*, to separate, वेवेक्ति *vévekti*;

विष् *vish*, to pervade, वेवेष्टि *véveshti*.

§ 318. The two verbs मा *mā*, to measure, and हा *hā*, to go, of the Hu class take इ *i* in the reduplicative syllable. (Pân. VII. 4, 76.)

मा *mā*, मिमीते *mimítē*; हा *hā*, जिहीते *jihítē*.

§ 319. Certain roots change their initial consonant if they are reduplicated.

हन् *han*, to kill, जघान् *jaghāna*. Likewise in the desiderative जिघांसति *jíghānsati*, and the intensive जंघन्यते *jaṅghanyáte*. (Pân. VII. 3, 55.)

हे *hi*, to send (Su), जिघास *jíghāsa*. Likewise in the desiderative जिघीषति *jíghīshati*, and the intensive जेघीष्यते *jeghīsyáte*. (Pân. VII. 3, 56.)

जि *ji*, to conquer, जिगाय *jigāya*. Likewise in the desiderative जिगीषति *jigīshati*; but not in the intensive, which is always जेजीयते *jejīyāte*. (Pāṇ. VII. 3, 57.)

चि *chi*, to gather, has optionally चिचाय *chichāya* or चिकाय *chikāya*. The same option applies to the desiderative, but in the intensive we have चेचीयते *chechīyāte* only. (Pāṇ. VII. 3, 58.)

Terminations.

§ 320. After having explained how the verbal roots are modified in ten different ways before they receive the terminations of the four special tenses, the Present, Imperfect, Optative, and Imperative, we give a table of the terminations for these so-called special or modified tenses and moods.

§ 321. The terminations for the modified tenses, though on the whole the same for all verbs, are subject to certain variations, according as the verbal bases take अ *a* (First Division), or नु *nu*, उ *u*, नी *nī* (Second Division, A.), or nothing (Second Division, B.) between themselves and the terminations. Instead of giving the table of terminations according to the system of native grammarians, or according to that of comparative philologists, and explaining the real or fanciful changes which they are supposed to have undergone in the different classes of verbs, it will be more useful to give them in that form in which they may mechanically be attached to each verbal base. The beginner should commit to memory the actual paradigms rather than the different sets of terminations. Instead of taking आथे *āthe* as the termination of the 2nd pers. dual Âtm., and learning that the आ *ā* of आथे *āthe* is changed to इ *i* after bases in अ *a* (Pāṇ. VII. 2, 81), it is simpler to take इथे *ithe* as the termination in the First Division; but still simpler to commit to memory such forms as बोधेथे *bodhethe*, द्विषाथे *dvishāthe*, मिमाथे *mimāthe*, without asking at first any questions as to how they came to be what they are.

FIRST DIVISION.

Bhū, Tud, Div, and Chur Classes.

PARASMAIPADA.				ÂTMANEPAIDA.			
Present.	Imperf.	Optative.	Imperat.	Present.	Imperfect.	Optative.	Imperative.
1. अमि <i>ami</i>	म् <i>m</i>	इयं <i>iyam</i>	अनि <i>ani</i>	इ <i>i</i>	इ <i>i</i>	इय <i>iya</i>	ए <i>e</i>
2. सि <i>si</i>	ः <i>ḥ</i>	इः <i>iḥ</i>	— *	से <i>se</i>	थाः <i>thāḥ</i>	इथाः <i>ithāḥ</i>	स्व <i>svā</i>
3. ति <i>ti</i>	त् <i>t</i>	इत् <i>it</i>	तु <i>tu</i> *	ते <i>te</i>	त <i>ta</i>	इत <i>ita</i>	तां <i>tām</i>
1. अवः <i>avaḥ</i>	अव <i>ava</i>	इव <i>iva</i>	अव <i>ava</i>	अवहे <i>avahe</i>	अवहि <i>avahi</i>	इवहि <i>ivahi</i>	अवहे <i>avahai</i>
2. यः <i>thāḥ</i>	तं <i>tam</i>	इतं <i>itam</i>	तं <i>tam</i>	इथे <i>ithe</i>	इथां <i>ithām</i>	इयाथां <i>iyāthām</i>	इथां <i>ithām</i>
3. तः <i>taḥ</i>	तां <i>tām</i>	इतां <i>itām</i>	तां <i>tām</i>	इते <i>ite</i>	इतां <i>itām</i>	इयातां <i>iyātām</i>	इतां <i>itām</i>
1. अमः <i>amaḥ</i>	अम <i>ama</i>	इम <i>ima</i>	अम <i>ama</i>	अमहे <i>amahe</i>	अमहि <i>amahi</i>	इमहि <i>imahi</i>	अमहे <i>amahai</i>
2. थ <i>tha</i>	त <i>ta</i>	इत <i>ita</i>	त <i>ta</i>	ध्वे <i>dhve</i>	ध्वं <i>dhvam</i>	इध्वं <i>idhvam</i>	ध्वं <i>dhvam</i>
3. न्ति <i>nti</i>	न् <i>n</i>	इयुः <i>iyuḥ</i>	नुन्तु <i>ntu</i>	न्ते <i>nte</i>	न्त <i>nta</i>	इरन् <i>iran</i>	न्तां <i>ntām</i>

* In the second and third persons तान् *tāt* may be used as termination after all verbs, if the sense is benedictive.

SECOND DIVISION.

Su, Tan, Kṛī, Ad, Hu, and Rudh Classes.

PARASMAIPADA.				ÂTMANEPADA.			
Present.	Imperfect.	Optative.	Imperative.	Present.	Imperfect.	Optative.	Imperative.
1. मि <i>mi</i>	सम् <i>am</i>	या <i>yām</i>	आनि <i>āni</i>	ए <i>e</i>	इ <i>i</i>	ईय <i>īya</i>	हे <i>ai</i>
2. सि <i>si</i>	: <i>h</i>	या: <i>yāḥ</i>	हि <i>hi</i> ¹	से <i>se</i>	था: <i>thāḥ</i>	ईया: <i>īthāḥ</i>	स्व <i>sva</i>
3. ति <i>ti</i>	त् <i>t</i>	यात् <i>yāt</i>	तु <i>tu</i>	ते <i>te</i>	त <i>ta</i>	ईत <i>īta</i>	तां <i>tām</i>
1. व: <i>vaḥ</i>	व <i>va</i>	याव <i>yāva</i>	आव <i>āva</i>	वहे <i>vahe</i>	वहि <i>vahi</i>	इवहि <i>ivahi</i>	आवहे <i>āvahai</i>
2. थ: <i>thāḥ</i>	तं <i>taṁ</i>	यातं <i>yātām</i>	तं <i>taṁ</i>	आपे <i>āthe</i>	आपां <i>āthām</i>	ईयापां <i>īyāthām</i>	आपां <i>āthām</i>
3. त: <i>taḥ</i>	तां <i>tām</i>	यातां <i>yātām</i>	तां <i>tām</i>	आते <i>āte</i>	आतां <i>ātām</i>	ईयातां <i>īyātām</i>	आतां <i>ātām</i>
1. म: <i>maḥ</i>	म <i>ma</i>	याम <i>yāma</i>	आम <i>āma</i>	महे <i>mahe</i>	महि <i>mahi</i>	इमहि <i>imahi</i>	आमहे <i>āmahai</i>
2. थ <i>tha</i>	त <i>ta</i>	यात <i>yāta</i>	त <i>ta</i>	ध्वे <i>dhve</i>	ध्वं <i>dhvam</i>	ईध्वं <i>idhvam</i>	ध्वं <i>dhvam</i>
3. संति <i>anti</i> ²	अन् <i>an</i> ³	यु: <i>yuh</i>	अन्तु <i>antu</i> ²	अते <i>ate</i>	अत <i>ata</i>	ईरन् <i>īran</i>	अतां <i>ātām</i>

The terminations enclosed in squares are the weak, i. e. unaccented terminations which require strengthening of the base.

Note 1—When हि *hi* is added immediately to the final consonant of a root (in the Ad, Rudh, or Hu classes), it is changed to धि *dhi* (Pāṇ. VI. 4, 101. See No. 162). The verb हु *hu*, though ending in a vowel, takes धि *dhi* instead of हि *hi*, for the sake of euphony. (Pāṇ. VI. 4, 101.)

Kṛī verbs ending in consonants form the 2nd pers. sing. imp. in आनि *āni*. (See No. 155. Pāṇ. III. 1, 83.)

In the 2nd pers. sing. imp. Parasm. verbs of the Su and Tan classes take no termination, except when उ *u* is preceded by a conjunct consonant. (See No. 177.)

Note 2—In the 3rd pers. plur. pres. and imper. Parasm. verbs of the Hu class and अभ्यस्त *abhyasta*, i. e. reduplicated bases, take अति *ati* and अतु *atu*.

Note 3—In the 3rd pers. plur. imp. Parasm. verbs of the Hu class, reduplicated bases, and विद् *vid*, to know, take उ: *uḥ*, before which, verbs ending in a vowel, require Guṇa. उ: *uḥ* is used optionally after verbs in आ *ā*, and after द्विष् *dvish*, to hate. (Pāṇ. III. 4, 109–112.)

§ 322. By means of these terminations the student is able to form the Present, Imperfect, Optative, and Imperative in the Parasmaipada and Âtmanepada of all regular verbs in Sanskrit; and any one who has clearly understood how the verbal bases are prepared in ten different ways for receiving their terminations, and who will attach to these verbal bases the terminations as given above, according to the rules of Sandhi, will have no difficulty in writing out for himself the paradigms of any Sanskrit verb in four of the most important tenses and moods, both in the Parasmaipada and Âtmanepada. Some verbs, however, are irregular in the formation of their base; these must be learnt from the Dhātupāṭha.

PARASMAIPADA.
Present.

Root.	VERBAL BASE.	अमि <i>ami</i>	सि <i>si</i>	ति <i>ti</i>	अवः <i>avaḥ</i>	यः <i>thaḥ</i>	तः <i>taḥ</i>	अमः <i>amaḥ</i>	य <i>tha</i>	ति <i>nti</i>
भू <i>bhū</i>	भव <i>bhava</i>	भवामि <i>bhāvāmi</i>	भवसि <i>bhāvasi</i>	भवति <i>bhāvati</i>	भवामः <i>bhāvāmaḥ</i>	भवथः <i>bhāvathah</i>	भवतः <i>bhāvataḥ</i>	भवामः <i>bhāvāmaḥ</i>	भवथ <i>bhāvatha</i>	भवन्ति <i>bhāvanti</i>
तुद् <i>tud</i>	तुद <i>tuda</i>	तुदामि <i>tudāmi</i>	तुदसि <i>tudāsi</i>	तुदति <i>tudāti</i>	तुदामः <i>tudāmaḥ</i>	तुदथः <i>tudāthah</i>	तुदतः <i>tudātaḥ</i>	तुदामः <i>tudāmaḥ</i>	तुदथ <i>tudātha</i>	तुदन्ति <i>tudānti</i>
दिव् <i>dīva</i>	दीव्य <i>dīvya</i>	दीव्यामि <i>dīvyāmi</i>	दीव्यसि <i>dīvyasi</i>	दीव्यति <i>dīvyati</i>	दीव्यामः <i>dīvyāmaḥ</i>	दीव्यथः <i>dīvyathah</i>	दीव्यतः <i>dīvyataḥ</i>	दीव्यामः <i>dīvyāmaḥ</i>	दीव्यथ <i>dīvyatha</i>	दीव्यन्ति <i>dīvyanti</i>
चुर <i>chur</i>	चोरय <i>choraya</i>	चोरयामि <i>chorāyāmi</i>	चोरयसि <i>chorāyasi</i>	चोरयति <i>chorāyati</i>	चोरयामः <i>chorāyāmaḥ</i>	चोरयथः <i>chorāyathah</i>	चोरयतः <i>chorāyataḥ</i>	चोरयामः <i>chorāyāmaḥ</i>	चोरयथ <i>chorāyatha</i>	चोरयन्ति <i>chorāyanti</i>
	Second Division.	मि <i>mī</i>	सि <i>si</i>	ति <i>ti</i>	वः <i>vaḥ</i>	यः <i>thaḥ</i>	तः <i>taḥ</i>	मः <i>maḥ</i>	य <i>tha</i>	अन्ति <i>anti</i>
सु <i>su</i>	सुनु सुनो <i>sunu suno</i>	सुनोमि <i>sunōmi</i>	सुनोसि <i>sunōsi</i>	सुनोति <i>sunōti</i>	सुनुवः ¹ <i>sunuvāḥ</i>	सुनुथः <i>sunuthāḥ</i>	सुनुतः <i>sunutāḥ</i>	सुनुमः ² <i>sunumāḥ</i>	सुनुथ <i>sunuthā</i>	सुनुवन्ति <i>sunuvānti</i>
तन् <i>tan</i>	तनु तनो <i>tanu tano</i>	तनोमि <i>tanōmi</i>	तनोसि <i>tanōsi</i>	तनोति <i>tanōti</i>	तनुवः ³ <i>tanuvāḥ</i>	तनुथः <i>tanuthāḥ</i>	तनुतः <i>tanutāḥ</i>	तनुमः ⁴ <i>tanumāḥ</i>	तनुथ <i>tanuthā</i>	तनुवन्ति <i>tanuvānti</i>
क्री <i>krī</i>	क्रीणी क्रीण क्रीण <i>krīṇī krīṇā krīṇ</i>	क्रीणामि <i>krīṇāmi</i>	क्रीणसि <i>krīṇāsi</i>	क्रीणति <i>krīṇāti</i>	क्रीणवः <i>krīṇvāḥ</i>	क्रीणीथः <i>krīṇīthah</i>	क्रीणीतः <i>krīṇītaḥ</i>	क्रीणीमः <i>krīṇīmāḥ</i>	क्रीणीथ <i>krīṇītha</i>	क्रीणीन्ति <i>krīṇānti</i>
खद् <i>ad</i>	खद् खद् <i>ad ad</i>	खमि <i>ādmi</i>	खसि <i>ātsi</i>	खति <i>ātti</i>	खद् <i>advāḥ</i>	खद् <i>atthāḥ</i>	खत् <i>attāḥ</i>	खमः <i>admaḥ</i>	खद् <i>atthā</i>	खदन्ति <i>adānti</i>
हु <i>hu</i>	जुहु जुहो <i>juhu juho</i>	जुहोमि <i>juhōmi</i>	जुहोसि <i>juhōsi</i>	जुहोति <i>juhōti</i>	जुहुवः <i>juhuvāḥ</i>	जुहुथः <i>juhuthāḥ</i>	जुहुतः <i>juhutāḥ</i>	जुहुमः <i>juhumāḥ</i>	जुहुथ <i>juhuthā</i>	जुहुवन्ति ⁵ <i>juhuvānti</i>
रुध् <i>rudh</i>	रुध् रुध् <i>rudh rudh</i>	रुधमि <i>rudhāmi</i>	रुधसि <i>rudhāsi</i>	रुधति <i>rudhāti</i>	रुध्वः <i>rudhvāḥ</i>	रुध्वथः <i>rudhvathah</i>	रुध्वतः <i>rudhvataḥ</i>	रुध्वमः <i>rudhvāmaḥ</i>	रुध्वथ <i>rudhvatha</i>	रुध्वन्ति <i>rudhvānti</i>

¹ Or सुनुवः *sunuvāḥ*. See No. 139. ² Or सुनुमः *sunumāḥ*. ³ Or तनुवः *tanuvāḥ*. ⁴ Or तनुमः *tanumāḥ*. ⁵ See § 321, note 2.

PAKASMAIPADA.
Imperfect.

Root.	VERBAL BASE.	१ m	: h	त t	अव ava	तं tam	तां tām	अम ama	ता ta	न n
भृ <i>bhū</i>	भव <i>bhava</i>	अभव <i>ābhavam</i>	अभवः <i>ābhavaḥ</i>	अभवत् <i>ābhavat</i>	अभवाव <i>ābhavāva</i>	अभवतं <i>ābhavatam</i>	अभवतां <i>ābhavatām</i>	अभवाम <i>ābhavāma</i>	अभवत <i>ābhavata</i>	अभवन् <i>ābhavan</i>
तृद <i>tūd</i>	तृद <i>tūda</i>	अतृदं <i>ātūdām</i>	अतृदः <i>ātūdaḥ</i>	अतृदत् <i>ātūdāt</i>	अतृदाव <i>ātūdāva</i>	अतृदतं <i>ātūdātam</i>	अतृदतां <i>ātūdāām</i>	अतृदाम <i>ātūdāma</i>	अतृदत <i>ātūdāta</i>	अतृदन् <i>ātūdān</i>
दिव <i>dīv</i>	दीव <i>dīva</i>	अदीवं <i>ādīvyām</i>	अदीवः <i>ādīvaḥ</i>	अदीवत् <i>ādīvyat</i>	अदीवाव <i>ādīvyāva</i>	अदीवतं <i>ādīvyatam</i>	अदीवतां <i>ādīvyatām</i>	अदीवाम <i>ādīvyāma</i>	अदीवत <i>ādīvyata</i>	अदीवन् <i>ādīvyan</i>
चुर <i>chur</i>	चोरय <i>choraya</i>	अचोरयं <i>āchorayām</i>	अचोरयः <i>āchorayaḥ</i>	अचोरयत् <i>āchorayat</i>	अचोरयाव <i>āchorayāva</i>	अचोरयतं <i>āchorayatam</i>	अचोरयतां <i>āchorayatām</i>	अचोरयाम <i>āchorayāma</i>	अचोरयत <i>āchorayata</i>	अचोरयन् <i>āchorayan</i>
	Second Division.	अं am	: h	त t	व va	तं tam	तां tām	म ma	ता ta	अन् an
सु <i>su</i>	सुनु सुनो <i>sunu suno</i>	असुनवं <i>āsunaavam</i>	असुनोः <i>āsunoḥ</i>	असुनोत् <i>āsunot</i>	असुनुव ^१ <i>āsunuva</i>	असुनुतं <i>āsunutam</i>	असुनुतां <i>āsunutām</i>	असुनुम ^२ <i>āsunuma</i>	असुनुत <i>āsunuta</i>	असुनुन् <i>āsunvan</i>
तन् <i>tan</i>	तनु तनो <i>tanu tano</i>	अतनवं <i>ātanavam</i>	अतनोः <i>ātanoḥ</i>	अतनोत् <i>ātanot</i>	अतनुव ^३ <i>ātanuva</i>	अतनुतं <i>ātanutam</i>	अतनुतां <i>ātanutām</i>	अतनुम ^४ <i>ātanuma</i>	अतनुत <i>ātanuta</i>	अतनुन् <i>ātanvan</i>
क्री <i>kṛī</i>	क्रीणी क्रीणा क्रीण <i>kṛīṇī kṛīṇā kṛīṇ</i>	अक्रीणां <i>ākṛīṇām</i>	अक्रीणाः <i>ākṛīṇāḥ</i>	अक्रीणात् <i>ākṛīṇāt</i>	अक्रीणीव <i>ākṛīṇīva</i>	अक्रीणीतं <i>ākṛīṇītam</i>	अक्रीणीतां <i>ākṛīṇītām</i>	अक्रीणीम <i>ākṛīṇīma</i>	अक्रीणीत <i>ākṛīṇīta</i>	अक्रीणीन् <i>ākṛīṇan</i>
अद <i>ad</i>	अद अद <i>ad ad</i>	आदं ^६ <i>ādām</i>	आदः <i>ādaḥ</i>	आदत् <i>ādat</i>	आद <i>āda</i>	आदतं <i>ādātam</i>	आदां <i>ādām</i>	आदम <i>ādāma</i>	आदत <i>ādāta</i>	आदन् <i>ādān</i>
हु <i>hu</i>	हुहु हुहो <i>juhū juho</i>	अहुहवं <i>ājuhavam</i>	अहुहोः <i>ājuhoh</i>	अहुहोत् <i>ājuhōt</i>	अहुहुव <i>ājuhūva</i>	अहुहुतं <i>ājuhutam</i>	अहुहुतां <i>ājuhutām</i>	अहुहुम <i>ājuhuma</i>	अहुहुत <i>ājuhuta</i>	अहुहुन् ^७ <i>ājuhvan</i>
रुध <i>rudh</i>	रुध रुणध <i>rundh ruṇadh</i>	अरुणधं <i>ārūṇadhām</i>	अरुणधः <i>ārūṇadhāḥ</i>	अरुणधत् <i>ārūṇadhat</i>	अरुणधव <i>ārūṇadhva</i>	अरुणधतं <i>ārūṇadham</i>	अरुणधतां <i>ārūṇadhdām</i>	अरुणधम <i>ārūṇadhma</i>	अरुणधत <i>ārūṇaddha</i>	अरुणधन् <i>ārūṇadhan</i>

ROOT.	VERBAL BASE.	PARASMAIPADA.									
		Optative.									
		इयं iyam	इः iḥ	इत् it	इव iva	इतं itam	इतां itām	इम ima	इत ita	इयुः iyuh	
भू bhū तुद् tud दिव् div चुर chur	भवेयं bhāveyam	भवेयं bhāveyam	भवेः bhāveḥ	भवेत् bhāvet	भवेव bhāveva	भवेतं bhāvetam	भवेतां bhāvetām	भवेम bhāvema	भवेत bhāveta	भवेयुः bhāveyuh	
	तुदेयं tudēyam	तुदेयं tudēyam	तुदेः tudēḥ	तुदेत् tudēt	तुदेव tudēva	तुदेतं tudētam	तुदेतां tudētām	तुदेम tudēma	तुदेत tudēta	तुदेयुः tudēyuh	
	दीव्येयं dīvyeyam	दीव्येयं dīvyeyam	दीव्येः dīvyēḥ	दीव्येत् dīvyet	दीव्येव dīvyeva	दीव्येतं dīvyetam	दीव्येतां dīvyetām	दीव्येम dīvyema	दीव्येत dīvyeta	दीव्येयुः dīvyeyuh	
	चोरयेयं chorāyeyam	चोरयेयं chorāyeyam	चोरयेः chorāyēḥ	चोरयेत् chorāyet	चोरयेव chorāyeva	चोरयेतं chorāyetam	चोरयेतां chorāyetām	चोरयेम chorāyema	चोरयेत chorāyeta	चोरयेयुः chorāyeyuh	
	यां yām	यां yām	याः yāḥ	यात् yāt	याव yāva	यातं yātam	यातां yātām	याम yāma	यात yāta	युः yuh	
सु su तन् tan क्री krī अद् ad हु hu रुध् rudh	सुनुयं sunuyām	सुनुयं sunuyām	सुनुयाः sunuyāḥ	सुनुयात् sunuyāt	सुनुयाव sunuyāva	सुनुयातं sunuyātam	सुनुयातां sunuyātām	सुनुयाम sunuyāma	सुनुयात sunuyāta	सुनुयुः sunuyuh	
	तनुयं tanuyām	तनुयं tanuyām	तनुयाः tanuyāḥ	तनुयात् tanuyāt	तनुयाव tanuyāva	तनुयातं tanuyātam	तनुयातां tanuyātām	तनुयाम tanuyāma	तनुयात tanuyāta	तनुयुः tanuyuh	
	क्रीणीयां krīṇīyām	क्रीणीयां krīṇīyām	क्रीणीयाः krīṇīyāḥ	क्रीणीयात् krīṇīyāt	क्रीणीयाव krīṇīyāva	क्रीणीयातं krīṇīyātam	क्रीणीयातां krīṇīyātām	क्रीणीयाम krīṇīyāma	क्रीणीयात krīṇīyāta	क्रीणीयुः krīṇīyuh	
	अद्यां adyām	अद्यां adyām	अद्याः adyāḥ	अद्यात् adyāt	अद्याव adyāva	अद्यातं adyātam	अद्यातां adyātām	अद्याम adyāma	अद्यात adyāta	अद्युः adyuh	
	जुहुयं juhuyām	जुहुयं juhuyām	जुहुयाः juhuyāḥ	जुहुयात् juhuyāt	जुहुयाव juhuyāva	जुहुयातं juhuyātam	जुहुयातां juhuyātām	जुहुयाम juhuyāma	जुहुयात juhuyāta	जुहुयुः juhuyuh	
	रुध्यां rudhyām	रुध्यां rudhyām	रुध्याः rudhyāḥ	रुध्यात् rudhyāt	रुध्याव rudhyāva	रुध्यातं rudhyātam	रुध्यातां rudhyātām	रुध्याम rudhyāma	रुध्यात rudhyāta	रुधुः rudhuh	

Root.	VERBAL BASE.	PARASMAIPADA. Imperative.									
First Division.		आनि āni	—	तु tu	अव ava	तं tam	तां tām	अमा ama	त ता	तु ntu	
भृ bhā	भव bhava	भवानि bhāvāni	भव bhāva	भवतु bhāvatu	भवाव bhāvāva	भवतं bhāvataṁ	भवतां bhāvātām	भवाम bhāvāma	भवत bhāvata	भवन्तु bhāvāntu	
तृ tud	तृदा tūda	तृदानि tūdāni	तृद tudā	तृदतु tūdātu	तृदाव tūdāva	तृदतं tūdātām	तृदतां tūdātām	तृदाम tūdāma	तृदत tūdāta	तृदन्तु tūdāntu	
दिव् div	दीव्य dīvya	दीव्यानि dīvyāni	दीव्य dīvya	दीव्यतु dīvyatu	दीव्याव dīvyāva	दीव्यतं dīvyatām	दीव्यतां dīvyātām	दीव्याम dīvyāma	दीव्यत dīvyata	दीव्यन्तु dīvyāntu	
चुर् chur	चोरय choraya	चोरयाणि chorāyāni	चोरय chorāya	चोरयतु chorāyatū	चोरयाव chorāyāva	चोरयतं chorāyatām	चोरयतां chorāyātām	चोरयाम chorāyāma	चोरयत chorāyata	चोरयन्तु chorāyāntu	
Second Division.		आनि āni	हि hi	तु tu	आव āva	तं tam	तां tām	आम āma	त ता	अन्तु antu	
सु su	सुनो suno	सुनानि sunāni	सुनु ¹ sunū	सुनोतु sunōtu	सुनवाव sunāvāva	सुनुतं sunutām	सुनुतां sunūtām	सुनवाम sunāvāma	सुनुत sunutā	सुनुन्तु sunūtū	
तन् tan	तनो tano	तनानि tanāni	तनु tanū	तनोतु tanōtu	तनवाव tanāvāva	तनुतं tanutām	तनुतां tanūtām	तनवाम tanāvāma	तनुत tanutā	तनुन्तु tanūtū	
क्रो kri	क्रोशी क्रोशा क्रोष् क्रोशं क्रोशान् क्रोशान्	क्रोशानि kṛōśāni	क्रोशीहि ² kṛōśīhi	क्रोशतु kṛōśātu	क्रोशाव kṛōśāva	क्रोशीतं kṛōśītām	क्रोशीतां kṛōśītām	क्रोशाम kṛōśāma	क्रोशीत kṛōśitā	क्रोशन्तु kṛōśāntu	
अद् ad	अद् ad	अदानि ādāni	अद्धि ³ addhi	अद्तु addtu	अदाव ādāva	अत्तं attām	अत्तां attām	अदाम ādāma	अत्त attā	अदन्तु addtu	
हु hu	हुहो huhu	हुहवानि huhāvāni	हुहधि ⁴ huhadhi	हुहोतु huhōtu	हुहवाव huhāvāva	हुहुतं huhutām	हुहुतां huhūtām	हुहवाम huhāvāma	हुहुत huhutā	हुहुन्तु huhūtū	
रुध् rudi	रुध् रुध्	रुध्पानि rūdhāni	रुद्धि ⁵ rūddhi	रुध्दु rūddtu	रुध्पाव rūdhāvāva	रुद्धं rūddhām	रुद्धतां rūddhātām	रुध्पाम rūdhāma	रुद्ध रुddhā	रुद्धन्तु rūddhāntu	

1. From चाय अप, चायुहि āpmahi, § 321, note 1.

2. From अज् अद्, अजान् अद्धान्, अज् अद्धान्.

3. From अद् अद्, अद् अद्, अद् अद्.

4. From हुहो हुहो, हुहो हुहो, हुहो हुहो.

5. From रुध् रुध्, रुध् रुध्, रुध् रुध्.

¹ From आप् āp, आमुहि āpmuhi. § 321, note 1.

² From अज् aj, अजोहि ajohi. § 321, note 1.

ROOT.	VERBAL BASE.		ÂTMA NEPADA. Present.									
First Division.			इ i	से se	ते te	अवहे avāhe	इये ithe	इते ite	अमहे amāhe	अधे dhve	ने nte	
भृ	bhā	भव	bhāve	भवसे	भवते	भवावहे	भववेथे	भवते	भवामहे	भवध्वे	भवते	
तृ	tud	तुद	tudē	तुदसे	तुदते	तुदावहे	तुदेथे	तुदते	तुदामहे	तुदध्वे	तुदते	
दिव्	div	दीव्य	dīvyē	दीव्यसे	दीव्यते	दीव्यावहे	दीव्येथे	दीव्यते	दीव्यामहे	दीव्यध्वे	दीव्यते	
चुर	chur	चोरय	chorāyē	चोरयसे	चोरयते	चोरयावहे	चोरयेथे	चोरयते	चोरयामहे	चोरयध्वे	चोरयते	
Second Division.			र e	से se	ते te	वहे vāhe	आये āthe	आते āte	महे māhe	अधे dhve	अते ate	
सु	su	सुनु	sunv	सुनुये	सुनुते	सुनुवहे ¹	सुनुवधे	सुनुते	सुनुमहे ²	सुनुध्वे	सुनुते	
तन्	tan	तनु	tanv	तनुये	तनुते	तनुवहे ³	तनुवधे	तनुते	तनुमहे ⁴	तनुध्वे	तनुते	
क्री	krī	क्रीणी	krīnē	क्रीणीये	क्रीणीते	क्रीणीवहे	क्रीणीधे	क्रीणीते	क्रीणीमहे	क्रीणीध्वे	क्रीणीते	
अद्	ad	अद	adv	अत्से	अत्ते	अद्वहे	अदधे	अदते	अमहे	अध्वे	अदते	
जु	hu	जुहु	juhv	जुहुये	जुहुते	जुहुवहे	जुहुवधे	जुहुते	जुहुमहे	जुहुध्वे	जुहुते	
रुन्ध	rundh	रुन्ध	rundh	रुन्धे	रुन्धते	रुन्धवहे	रुन्धधे	रुन्धते	रुन्धमहे	रुन्धध्वे	रुन्धते	

¹ Or सुवहे sunvāhe. ² Or सुमहे sunmāhe. ³ Or तवहे tanvāhe. ⁴ Or तमहे tanmāhe.

VĒRBAL BASE.		Â T M A N E P A D A. Imperfect.								
First Division.		इ i	या: thāh	त ta	अवहि avahi	इयां ithām	इतां itām	अमहि amahi ध्वं dhvam	न nta	
भव bhava	अभवे ābhave	अभवेयाः ābhavathāh	अभवत ābhavata	अभवेयां ābhavethām	अभवेतां ābhavetām	अभवेतां ābhavetām	अभवेतां ābhavetām	अभवेतां ābhavadhvam	अभवंत ābhavanta	
	बुद tuda	अबुदेयाः ātudathāh	अबुदत ātudata	अबुदेयां ātudethām	अबुदेतां ātudetām	अबुदेतां ātudetām	अबुदेतां ātudetām	अबुदेतां ātudadhvam	अबुदंत ātudanta	
	दीव्य divya	अदीव्येयाः ādivyathāh	अदीव्यत ādivyata	अदीव्येयां ādivyethām	अदीव्येतां ādivyetām	अदीव्येतां ādivyetām	अदीव्येतां ādivyetām	अदीव्येतां ādivyadhvam	अदीव्यंत ādivyanta	
	चोर्य chorya	अचोर्येयाः āchorayathāh	अचोर्यत āchorayata	अचोर्येयां āchorayethām	अचोर्येतां āchorayetām	अचोर्येतां āchorayetām	अचोर्येतां āchorayetām	अचोर्येतां āchorayadhvam	अचोर्यंत āchorayanta	
	Second Division.		इ i	या: thāh	त ta	वहि vahi	आयां āthām	आतां ātām	महि mahi ध्वं dhvam	जत ata
सुनु sunu	असुनि āsunvi	असुनुयाः āsunuthāh	असुनुत āsunuta	असुनुयां āsunvāthām	असुनुवहि ¹ āsunuvahi	असुनुवातां āsunvātām	असुनुवातां āsunvātām	असुनुवहि ² āsunumahi	असुनुत āsunvata	
	तनु tanu	अतनुयाः ātanuthāh	अतनुत ātanuta	अतनुयां ātanvāthām	अतनुवहि ³ ātanuvahi	अतनुवातां ātanvātām	अतनुवातां ātanvātām	अतनुवहि ⁴ ātanumahi	अतनुत ātanvata	
	क्रोणी क्रोण krīṇā krīṇ	अक्रोणीयाः ākrīṇithāh	अक्रोणीत ākrīṇita	अक्रोणीयां ākrīṇvāthām	अक्रोणीवहि ākrīṇvahi	अक्रोणीवातां ākrīṇvātām	अक्रोणीवातां ākrīṇvātām	अक्रोणीवहि ākrīṇmahī	अक्रोणीत ākrīṇata	
	अद ad	आद्याः ādithāh	आदत ādita	आद्यां ādvāthām	आदवहि ādvahi	आदातां ādvātām	आदातां ādvātām	आदवहि ādmahi	आदत ādata	
	जुहु juhu	अजुहुयाः ājuhuthāh	अजुहुत ājuhuta	अजुहुयां ājuhuvāthām	अजुहुवहि ājuhuvahi	अजुहुवातां ājuhuvātām	अजुहुवातां ājuhuvātām	अजुहुवहि ājuhumahi	अजुहुत ājuhvata	
रुन्ध rundh	अरुन्धि ārundhi	अरुन्ध्याः ārundhithāh	अरुन्धत ārundhta	अरुन्ध्यां ārundhvāthām	अरुन्धवहि ārundhvahi	अरुन्धवातां ārundhvātām	अरुन्धवातां ārundhvātām	अरुन्धवहि ārundhmahi	अरुन्धत ārundhata	

Root.	VERBAL BASE.		Â T M A N E P A D A.									
	First Division.		Imperative.									
भू <i>bhū</i>	भव <i>bhava</i>	भवे <i>bhāvai</i>	स <i>sva</i>	तां ताम् <i>tām</i>	अवहै <i>avahai</i>	इषां ईधम् <i>iṣhām</i>	इतां इतम् <i>itām</i>	अमहै <i>amahai</i>	धम् धवम् <i>dham</i>	नां नतम् <i>ntām</i>		
तुद् <i>tud</i>	तुद <i>tuda</i>	तुदै <i>tudai</i>	तुदस् <i>tudāsva</i>	तुदां तुदाम् <i>tudām</i>	तुदावहै <i>tudāvahai</i>	तुदेयां तुदेलधम् <i>tudelāham</i>	तुदेतां तुदेलतम् <i>tudelātām</i>	तुदामहै <i>tudāmahai</i>	तुदधम् <i>tudādham</i>	तुदेतां तुदेलतम् <i>tudelātām</i>		
दिव <i>dīv</i>	दीव्य <i>dīvya</i>	दीव्यै <i>dīvyai</i>	दीव्यस् <i>dīvyasva</i>	दीव्यतां दीव्यतम् <i>dīvyatām</i>	दीव्यावहै <i>dīvyāvahai</i>	दीव्येयां दीव्येधम् <i>dīvyeṭhām</i>	दीव्येतां दीव्येतम् <i>dīvyeṭātām</i>	दीव्यामहै <i>dīvyāmahai</i>	दीव्यधम् <i>dīvyādham</i>	दीव्येतां दीव्येतम् <i>dīvyeṭātām</i>		
चुर <i>chur</i>	चोर्य <i>choraya</i>	चोर्यै <i>choryai</i>	चोर्यस् <i>choryasva</i>	चोर्यतां चोर्यतम् <i>choryatām</i>	चोर्यावहै <i>choryāvahai</i>	चोर्येयां चोर्येधम् <i>choryeṭhām</i>	चोर्येतां चोर्येतम् <i>choryeṭātām</i>	चोर्यामहै <i>choryāmahai</i>	चोर्यधम् <i>choryādham</i>	चोर्येतां चोर्येतम् <i>choryeṭātām</i>		
			रे <i>ai</i>	स <i>sva</i>	जावहै <i>javahai</i>	जायां जाधम् <i>jādhām</i>	जातां जातम् <i>jātām</i>	जामहै <i>jāmahai</i>	धम् धवम् <i>dham</i>	सातां सातम् <i>sātām</i>		
सु <i>su</i>	सुनु <i>sunu</i>	सुनवै <i>sunāvai</i>	सुनुष्य <i>sunuṣhvā</i>	सुनुतां सुनुतम् <i>sunutām</i>	सुनुवावहै <i>sunāvāvahai</i>	सुनुवायां सुनुवधम् <i>sunuvādhām</i>	सुनुवातां सुनुवतम् <i>sunuvātām</i>	सुनुवामहै <i>sunāvāmahai</i>	सुनुधम् <i>sunudham</i>	सुनुवातां सुनुवतम् <i>sunuvātām</i>		
तनु <i>tanu</i>	तनु तनो <i>tanu tano</i>	तनवै <i>tanāvai</i>	तनुष्य <i>tanuṣhvā</i>	तनुतां तनुतम् <i>tanutām</i>	तनुवावहै <i>tanāvāvahai</i>	तनुवायां तनुवधम् <i>tanuvādhām</i>	तनुवातां तनुवतम् <i>tanuvātām</i>	तनुवामहै <i>tanāvāmahai</i>	तनुधम् <i>tanudham</i>	तनुवातां तनुवतम् <i>tanuvātām</i>		
क्री <i>krī</i>	क्रीणी क्रीणा क्रीण <i>krīṇī krīṇā krīṇ</i>	क्रीणै <i>krīṇai</i>	क्रीणीष्य <i>krīṇiṣhvā</i>	क्रीणीतां क्रीणीतम् <i>krīṇītām</i>	क्रीणावहै <i>krīṇāvahai</i>	क्रीणायां क्रीणधम् <i>krīṇādhām</i>	क्रीणातां क्रीणतम् <i>krīṇātām</i>	क्रीणामहै <i>krīṇāmahai</i>	क्रीणीधम् <i>krīṇīdhām</i>	क्रीणातां क्रीणतम् <i>krīṇātām</i>		
अद् <i>ad</i>	अद् अद् <i>ad ad</i>	अदै <i>ādai</i>	अत्स <i>atsvā</i>	अत्तां अत्तम् <i>attām</i>	अदावहै <i>ādāvahai</i>	अदायां अदधम् <i>ādādhām</i>	अदातां अदतम् <i>ādātām</i>	अदामहै <i>ādāmahai</i>	अद्धम् <i>addham</i>	अदातां अदतम् <i>ādātām</i>		
हु <i>hu</i>	हुहो <i>juhō</i>	हुहवै <i>juhavai</i>	हुहुष्य <i>juhushvā</i>	हुहुतां हुहुतम् <i>juhutām</i>	हुहुवावहै <i>juhāvāvahai</i>	हुहुवायां हुहुवधम् <i>juhuvādhām</i>	हुहुवातां हुहुवतम् <i>juhuvātām</i>	हुहुवामहै <i>juhāvāmahai</i>	हुहुधम् <i>juhudham</i>	हुहुवातां हुहुवतम् <i>juhuvātām</i>		
रुध <i>rudh</i>	रुध रुण्य <i>rudh ruṇyā</i>	रुणवै <i>ruṇvai</i>	रुन्त्य <i>runṭsvā</i>	रुन्धतां रुन्धतम् <i>rundhātām</i>	रुणवावहै <i>ruṇāvāvahai</i>	रुणवायां रुणवधम् <i>ruṇvādhām</i>	रुणवातां रुणवतम् <i>ruṇvātām</i>	रुणवामहै <i>ruṇvāmahai</i>	रुण्धम् <i>ruṇḍham</i>	रुणवातां रुणवतम् <i>ruṇvātām</i>		

CHAPTER X.

GENERAL OR UNMODIFIED TENSES.

§ 323. In the tenses which remain, the Reduplicated Perfect, the Periphrastic Perfect, the First and Second Aorist, the Future, the Conditional, the Periphrastic Future, and Benedictive, the distinction of the ten classes vanishes. All verbs are treated alike, to whatever class they belong in the modified tenses; and the distinguishing features, the inserted नु *nu*, उ *u*, नी *nī*, &c., are removed again from the roots to which they had been attached in the Present, the Imperfect, the Optative, and Imperative. Only the verbs of the Chur class preserve their अय *áya* throughout, except in the Aorist and Benedictive.

Reduplicated Perfect.

§ 324. The root in its primitive state is reduplicated. The rules of reduplication have been given above. (§ 302-319.)

§ 325. The Reduplicated Perfect can be formed of all verbs, except

1. Monosyllabic roots which begin with any vowel prosodially long but
अ *a* or आ *á*: such as ईड् *īḍ*, to praise; एध् *edh*, to grow; इण् *indh*, to light;
उण् *und*, to wet.
2. Polysyllabic roots, such as चकास् *chakás*, to be bright.
3. Verbs of the Chur class and derivative verbs, such as Causatives, Desideratives, Intensives, Denominatives.

§ 326. Verbs which cannot form the Perfect by reduplication, form the Periphrastic Perfect by means of composition. (§ 340.)

So do likewise दय *day*, to pity, &c., अय *ay*, to go, आस *ás*, to sit down (Pân. III. 1, 37), कास् *kás*, to cough (Pân. III. 1, 35); also काश *káš*, to shine (Sâr.); optionally उष *ush*, to burn, (ओषां *oshám*), विद् *vid*, to know, (विदां *vidám*), जागृ *jāgri*, to wake, (जागरां *jāgarám*, Pân. III. 1, 38); and, after taking reduplication, भो *bhī* (विभयां *bibhayám*), ह्री *hrī* (जिह्वां *jihrayám*), भृ *bhri* (बिभ्रां *bibharám*), and हु *hu* (जुह्वां *juhavám*, Pân. III. 1, 39).

The verb ऊर्णु *úrnu*, to cover, although polysyllabic, allows only of ऊर्णुनाव *úrnunáva* as its Perfect.

चुह् *richh*, to fail, although its base in the Perfect ends in two consonants, forms only आनर्च्छे *ánarchchha*. It is treated, in fact, as if अर्च्छे *archchh*. (§ 313.)

Terminations of the Reduplicated Perfect.

SINGULAR.

1.	अ <i>a</i>	ए <i>e</i>
2.	इष <i>itha</i>	इषे <i>ishe</i>
3.	अ <i>a</i>	ए <i>e</i>

DUAL.		
1. इव <i>iva</i>		इवहे <i>ivahe</i>
2. अथुः <i>athuh</i>		आथे <i>âthe</i>
3. अतुः <i>atuh</i>		आते <i>âte</i>
PLURAL.		
1. इम <i>ima</i>		इमहे <i>imahe</i>
2. अ <i>a</i>		इध्वे <i>idhve</i> or इद्वे <i>idhve</i>
3. उः <i>uh</i>		इरे <i>ire</i>

These terminations are here given, without any regard to the systems of native or comparative grammarians, in that form in which they may be mechanically added to the reduplicated roots. The rules on the omission of the initial इ *i* of certain terminations will be given below.

§ 327. The accent falls on the terminations in the Parasmaipada and Âtmanepada, except in the *three persons singular Parasmaipada*. In these the accent falls on the root, which therefore is strengthened according to the following rules :

1. Vowels capable of Guṇa, take Guṇa throughout the singular, if followed by one consonant.

भिद् *bhid*, बिभेद् *bibhéd-a*, बिभेदिथ *bibhéd-itha*, बिभेद् *bibhéd-a*.

बुप् *budh*, बुबोध *bubódh-a*, बुबोधिथ *bubódh-itha*, बुबोध *bubódh-a*.

But जीव् *jiv*, a long medial vowel not being liable to Guṇa, forms जिजीव *jijív-a*, जिजीविथ *jijív-itha*, जिजीव *jijív-a*.

2. Final vowels take Vṛiddhi or Guṇa in the first, Guṇa in the second, Vṛiddhi only in the third person singular.

नी *ní*, निनाथ *nináy-a* or निनथ *nináy-a*, निनेथ *ninétha* or निनयिथ *nináy-itha*, निनाथ *nináy-a*.

3. अ *a* if followed by a single consonant, takes Vṛiddhi or Guṇa in the first, Guṇa in the second, Vṛiddhi only in the third person singular.

हन् *han*, जघान् *jaghán-a* or जघन *jaghán-a*, जघनिथ *jaghán-itha*, जघान् *jaghán-a*.

Note—If the second person singular Parasmaipada is formed by अथ् *tha*, the accent falls on the root; if with इथ् *itha*, the accent may fall on any syllable, but generally it is on the termination. In this case the radical vowel may, in certain verbs, be without Guṇa, विज् *vij*, विवेज् *vivéja*, but विविजिथ *vivijitha*. (Pāṇ. I. 2, 2; 3.)

§ 328. As there is a tendency to strengthen the base in the three persons singular Parasmaipada, so there is a tendency to weaken the base, under certain circumstances, before the other terminations of the Perfect, Parasmai and Âtmanepada. Here the following rules must be observed :

1. Roots like पत् *pat*, i. e. roots in which अ *a* is preceded and followed by a single consonant, and which in their reduplicated syllable repeat the initial consonant without any change (this excludes roots beginning with aspirates and with gutturals; roots beginning with च् *ch*, and

शस् *śas** and दद् *dad* are likewise excepted), contract such forms as पपत् *papat* into पेट् *pet*, before the accented terminations, (including इथ् *itha*, Pāṇ. VI. 4, 120, 121.)

पच् *pach*, पपक्य *papáktha*, but पेषिथ् *pechithá*, पेषिम *pechimá*, पेषुः *pechúh*.
तन् *tan*, तेनिथ् *tenithá*, तेनिम *tenimá*, तेनुः *tenúh*.

2. Roots mentioned in § 311 take their weak form.

वह् *vah*, उवाह् *uváha*, ऊहिम् *úhimá*. वच् *vach*, उवाच *uvácha*, ऊचुः *úchúh*.

Note—The roots तृ *tṛ*, फल् *phal*, भज् *bhaj*, त्रप् *trap*, श्रप् *śrath* (Pāṇ. VI. 4, 122), and राष् *rádh*, in the sense of 'killing' (123), form their Reduplicated Perfect like पत् *pat*. The roots जृ *jṛ*, भ्रम् *bhram*, and त्रस् *tras* (124) may do so optionally; and likewise फण् *phañ*, राज् *rāj*, भ्राज् *bhrāj*, भ्राश् *bhrás*, भ्राञ् *bhlás*, स्यम् *syam*, खन् *svan*.

3. The roots गम् *gam*, हन् *han*, जन् *jan*, खन् *khan*, घस् *ghas* drop their radical vowel. (Pāṇ. VI. 4, 98.)

गम् *gam*, जग्मतुः *jagmátuh*. हन् *han*, जघ्नतुः *jaghnátuh*. खन् *khan*, चक्षुतुः *chakh-nátuh*. घस् *ghas*, जक्षतुः *jakshátuh*.

4. Roots ending in more than one consonant, particularly in consonants preceded by a nasal (Pāṇ. I. 2, 5), such as मंश् *manth*, संस् *srañs*, &c., do not drop their nasal in the weakening forms. Ex. 3rd pers. dual: बभ्रज्जतुः *babhrajjátuh*; ममंश्तुः *mamanthátuh*; ससंसे *sasrañsé*.

5. The verbs श्रंश् *śranth*, ग्रंश् *granth*, दंभ् *dambh*, and खंज् *svañj*, however, may be weakened, and form श्रेथतुः *śrethátuh*, ग्रेथतुः *grethátuh*, देभतुः *debhátuh*, सस्वजे *sasvajé* (loss of nasal and *e*, cf. Pāṇ. I. 2, 6, vārt.). But according to some grammarians the forms शश्रंथतुः *śasranthátuh* &c. are more correct.

§ 329. Roots ending in आ *á*, and many roots ending in diphthongs, drop their final vowel before all terminations beginning with a vowel (Pāṇ. VI. 4, 64). In the general tenses, verbs ending in diphthongs are treated like verbs ending in आ *á*.

The same roots take औ *au* for the termination of the first and third persons singular Parasmaipada.

दा *dá*, ददौ *dad-áu*, ददिव *dad-ivá*, ददयुः *dad-áthuh*, ददिरे *dad-iré*.

म्लै *mlai*, मम्लौ *maml-áu*, मम्लिव *maml-ivá*, मम्लयुः *maml-áthuh*, मम्लिरे *maml-iré*.

Except व्ये *vye*, ह्ये *hve*, &c.; see § 311.

§ 330. Roots ending in इ *i*, ई *í*, ऊ *ú*, if preceded by one consonant, change their vowels, before terminations beginning with vowels, into य् *y*, र् *r*.

If preceded by more than one consonant, they change their vowels into इय् *iy*, अर् *ar*†. (§ 221.)

* शसु हिंसायामिति केचित् शश भुतगताविति । Prasāda, p. 13 a. In a later passage the Prasāda (p. 17 b) decides for both, शस् *śas* and शश *śas*.

† ऊ *ú* forms the perf. आर् *ára*, 3rd pers. dual आरतुः *árátuh*. ऊ *ú* forms आनर्च्ये *ánarchhya*, 3rd pers. dual आनर्च्यतुः *ánarchchátuh*. (Pāṇ. VII. 4, 11.)

Roots ending in उ ^u, अ ^a, change these vowels always into उव ^{uv}.

Most roots ending in चृ ^{ri}, change the vowel to अर ^{ar} (Pāṇ. VII. 4, 11).
गृ ^{grī}, जगरतुः ^{jagarātuḥ} *.

नी ^{nī}, निन्यिव ^{niny-ivá}, we two have led. श्री ^{śrī}, शिश्रियिव ^{śísriy-ivá}, we two have gone. कृ ^{kṛi}, चक्रयुः ^{chakr-áthuh}, you two have done. स्तृ ^{strī}, तस्तारयुः ^{tastar-áthuh}, you two have spread. यु ^{yu}, युयुवयुः ^{yuyuv-áthuh}, you two have joined. स्तु ^{stu}, तुष्टुवयुः ^{tushṭuv-áthuh}, you two have praised. कृ ^{kṛi}, चकारयुः ^{chakar-áthuh}, you two have scattered.

CHAPTER XI.

THE INTERMEDIATE इ i.

§ 331. Before we can proceed to form the paradigms of the Reduplicated Perfect by means of joining the terminations with the root, it is necessary to consider the intermediate इ i, which in the Reduplicated Perfect and in the other unmodified tenses has to be inserted between the verbal base and the terminations, originally beginning with consonants. The rules which require, allow, or prohibit the insertion of this इ i form one of the most difficult chapters of Sanskrit grammar, and it is the object of the following paragraphs to simplify these rules as much as possible.

The general tendency, and, so far, the general rule, is that the terminations of the unmodified or general tenses, originally beginning with consonants, insert the vowel इ i between base and termination; and from an historical point of view it would no doubt be more correct to speak of the rules which require the addition of an intermediate इ i than (as has been done in § 326) to represent the इ i as an integral part of the terminations, and to give the rules which require its omission. But as the intermediate इ i has prevailed in the vast majority of verbs, it will be easier, for practical purposes, to state the exceptions, i. e. the cases in which the इ i is not employed, instead of defining the cases in which it *must* or *may* be inserted.

One termination only, that of the 3rd pers. plur. Perf. Âtm., इरे ^{ire}, keeps the intermediate इ i under all circumstances. In the Veda, however, this इ i, too, has not yet become fixed, and is occasionally omitted; e.g. दुदुहे ^{duduh-ré}.

* In गृ ^{grī}, दृ ^{drī}, and पू ^{pṛī} a further shortening may take place; शशरतुः ^{śaśarātuḥ} being shortened to शश्रतुः ^{śaśrátuh}, &c. (Pāṇ. VII. 4, 12.)

Let it be remembered then, that there are three points to be considered:

1. When is it *necessary* to omit the इि?
2. When is it *optional* to insert or to omit the इि?
3. When is it *necessary* to insert the इि?

For the purposes of reading Sanskrit, all that a student is obliged to know is, When it is *necessary* to omit the इि. Even for writing Sanskrit this knowledge would be sufficient, for in all cases except those in which the omission is necessary, the इि may safely be inserted, although, according to views of native grammarians, it may be equally right to omit it. A student therefore, and particularly a beginner, is safe if he only knows the cases in which इि is necessarily omitted, nor will anything but extensive reading enable him to know the verbs in which the insertion is either optional or necessary. Native grammarians have indeed laid down a number of rules, but both before and after Pāṇini the language of India has changed, and even native grammarians are obliged to admit that on the optional insertion of इि authorities differ; that is to say, that the literary language of India differed so much in different parts of that enormous country, and at different periods of its long history, that no rules, however minute, would suffice to register all its freaks and fancies.

§ 332. Taking as the starting-point the general axiom (Pāṇ. VII. 2, 35) that every termination beginning originally with a consonant (except य् y) takes the इि, which we represent as a portion of the termination, we proceed to state the exceptions, i. e. the cases in which the इि must on no account be inserted, or, as we should say, must be cut off from the beginning of the termination.

The following verbs, which have been carefully collected by native grammarians (Pāṇ. VII. 2, 10), are not allowed to take the intermediate इि in the so-called general or unmodified tenses, before terminations or affixes beginning originally with a consonant (except य् y). (Note—The reduplicated perfect and its participle in वस् vas are not affected by these rules; see § 334.)

1. All monosyllabic roots ending in आ á.
2. All monosyllabic roots ending in इि, except अस् sri, to attend (21, 31)*; अस् sri, to grow (23, 41). (Note—स्मि smi, to laugh, must take इि in the Desiderative. Pāṇ. VII. 2, 74.)
3. All monosyllabic roots ending in ई ई, except डी dī, to fly (22, 72; 26, 26. *anudātta*), and शी śī, to rest (24, 22).
4. All monosyllabic roots ending in उ u, except यु yu, to mix (24, 23; not 31, 9); रु ru, to sound (24, 24); नु nu, to praise (24, 26; 28, 104?); क्षु kshu, to sound (24, 27); क्षु kshṇu, to sharpen (24, 28). सु snu, to flow (24, 29), takes इि in Parasmaipada (Pāṇ. VII. 2, 36). (Note—स्तु stu, to praise, and सु su, to pour, take इि in the First Aorist Parasmaipada. Pāṇ. VII. 2, 72.)

* These figures refer to the Dhātupāṭha in Westergaard's *Radices Linguae Sanscritae*, 1841.

5. All monosyllabic roots ending in चृ *ri*, except वृ *ri*, to choose (31, 38).

Important exception : in the Fut. and Cond. in स्य *syā*, all verbs in चृ *ri* take इ *i* (Pān. VII. 2, 70).

सृ *svri*, to sound, may take इ *i* (Pān. VII. 2, 44). भृ *bhri*, to carry, may take इ *i* in the Desider. (Pān. VII. 2, 49). दृ *dri*, to regard, धृ *dhri*, to hold, and चृ *ri*, to go, take इ *i* in the Desider. (Pān. VII. 2, 74, 75).

In the Benedictive and First Aorist Ātmanepada verbs ending in चृ *ri* and beginning with a conjunct consonant may take इ *i* (Pān. VII. 2, 43).

6. All monosyllabic roots ending in ऐ *e*, ऐ *ai*, ओ *o*.

Therefore, with few exceptions, as mentioned above, all monosyllabic roots ending in vowels, except the vowels ऊ *ū* and औ *au*, must not take इ *i*.

7. Of roots ending in क् *k*, शक् *śak*, to be able (26, 78; 27, 15).
8. Of roots ending in च् *ch*, पच् *pach*, to cook (23, 27); वच् *vach*, to speak (24, 55); मुच् *much*, to loose (28, 136); सिच् *sich*, to sprinkle (28, 140); रिच् *rich*, to leave (29, 4); विच् *vich*, to separate (29, 5).
9. Of roots ending in छ् *chh*, प्रच्छ् *prachh*, to ask (28, 120). It must take इ *i* in the Desider. (Pān. VII. 2, 75).
10. Of roots ending in ज् *j*, संज् *sañj*, to embrace (23, 7); त्यज् *tyaj*, to leave (23, 17); संज् *sañj*, to adhere (23, 18); भज् *bhaj*, to worship (23, 29); रज् *rañj*, to colour (23, 30; 26, 58); यज् *yaj*, to sacrifice (23, 33); निज् *nij*, to clean (25, 11); विज् *vij*, to separate (25, 12; not 28, 9, or 29, 23); [Kāś. मृज् *mrij*]; युज् *yuj*, to meditate (26, 68), to join (29, 7); मृज् *mrij*, to let off (26, 69; 28, 121); भज्ज् *bhrajji*, to bake (28, 4, except Desider.); मज्ज् *majj*, to dip (28, 122); रुज् *ruj*, to break (28, 123); भुज् *bhuj*, to bend (28, 124), to protect (29, 17); भञ्ज् *bhañj*, to break (29, 16).
11. Of roots ending in ह् *h*, हृद् *had*, to evacuate (23, 8); स्कन्द् *skand*, to step (23, 10); अद् *ad*, to eat (24, 1); पद् *pad*, to go (26, 60); सिद् *khid*, to be distressed, &c. (26, 61; 28, 142; 29, 12); विद् *vid*, to be (26, 62); सिद् *svid*, to sweat (26, 79); तुद् *tud*, to strike (28, 1); नुद् *nud*, to push (28, 2; 28, 132); सद् *sad*, to droop (28, 133); शद् *śad*, to perish (28, 134); विद् *vid*, to find (28, 138; 29, 13; not 24, 56); भिद् *bhid*, to cut (29, 2); छिद् *chhid*, to divide (29, 3); क्षुद् *kshud*, to pound (29, 6).
12. Of roots ending in ध् *dh*, बुध् *budh*, to know (26, 63); युध् *yudh*, to fight (26, 64); रुध् *rudh*, with अनु *anu*, to love (26, 65), to keep off (29, 1); राध् *rād*, to grow (26, 71; 27, 16); व्यध् *vyadh*, to strike (26, 72); क्रुध् *krudh*, to be angry (26, 80); क्षुध् *kshudh*, to be hungry (26, 81), except Part. क्षुधित *kshudhita* and Ger. क्षुधित्वा *kshudhitvā* (Pān. VII. 2, 52); शुध् *śudh*, to clean (26, 82); सिध् *sidh*, to succeed (26, 83); साध् *sādh*, to achieve (27, 16); बध् *bandh*, to bind (31, 37).
13. Of roots ending in न् *n*, हन् *han*, to kill (24, 2), except the Fut. and Cond. (Pān. VII. 2, 70); likewise its substitute बध् *badh*; मन् *man*, to think (26, 67).
14. Of roots ending in प् *p*, तिप् *tip*, to pour (10, 1?); सृप् *srip*, to go (23, 14); तप् *tap*, to heat (23, 16; 26, 50); शप् *śap*, to swear (23, 31; 26, 59); वप् *vap*, to sow (23, 34); स्वप् *svap*, to sleep (24, 60); आप् *āp*, to reach (27, 14); क्षिप् *kship*, to throw (28, 5); लुप् *lup*, to cut (28, 137); लिप् *lip*, to anoint (28, 139); छुप् *chhup*, to touch (28, 125). (Note—तृप् *trip* and दृप् *drip*, which are generally included, may take इ *i*, according to Pān. VII. 2, 45.)
15. Of roots ending in भ् *bh*, रभ् *rabh*, to desire (23, 5); लभ् *labh*, to take (23, 6); यभ् *yabh*, coire (23, 11).

16. Of roots ending in **म्** *m*, **रम्** *ram*, to play (20, 23); **नम्** *nam*, to incline (23, 12); **यम्** *yam*, to cease (23, 15). But these three take इ i in Aor. Par. (Pāṇ. VII. 2, 73). **गम्** *gam*, to go (23, 13), but it takes इ i before स् *s* of Fut., Cond., and Desider. Par. (Pāṇ. VII. 2, 58). Also **क्रम** *kram*, to step (13, 31), in Âtm. (Pāṇ. VII. 2, 36).
17. Of roots ending in **ञ्** *ś*, **क्रुञ्** *kruś*, to shout (20, 26); **दृञ्** *dṛś*, to see (23, 19); **दंञ्** *dañś*, to bite (23, 20); **लिञ्** *liś*, to be small (26, 70; 28, 127); **दिञ्** *diś*, to show (28, 3); **रुञ्** *ruś*, to hurt (28, 126); **रिञ्** *riś*, to hurt (28, 126); **स्पर्शञ्** *spriś*, to touch (28, 128); **विञ्** *viś*, to enter (28, 130); **मृञ्** *mṛś*, to rub (28, 131).
18. Of roots ending in **श्** *ś*, **कृप्** *krish*, to draw (23, 21; 28, 6); **त्विप्** *tvish*, to shine (23, 32); **द्विप्** *dvish*, to hate (24, 3); **विप्** *vish*, to pervade (25, 13), to separate (31, 54; not 17, 47); **पुष्** *push*, to nourish (26, 73; not 17, 50); **शुष्** *śush*, to dry (26, 74); **तुष्** *tush*, to please (26, 75); **दुष्** *dush*, to spoil (26, 76); **स्निष्** *ślish*, to embrace (26, 77); **शिष्** *śish*, to distinguish (29, 14); **पिप्** *pish*, to pound (29, 15).
19. Of roots ending in **स्** *s*, **वस्** *vas*, to dwell (23, 36), except Part. **उषितः** *ushitah* and Ger. **उषित्वा** *ushitvā* (Pāṇ. VII. 2, 52); **घस्** *ghas*, to eat (17, 65, as substitute for **अद्** *ad*).
20. Of roots ending in **ह्** *h*, **रुह्** *ruh*, to grow (20, 29); **दह्** *dah*, to burn (23, 22); **मिह्** *mih*, to sprinkle (23, 23); **वह्** *vah*, to carry (23, 35); **दुह्** *duh*, to milk (24, 4; not 17, 87); **दिह्** *dih*, to smear (24, 5); **लिह्** *lih*, to lick (24, 6); **नह्** *nah*, to bind (26, 57).

§ 333. Other roots there are, which must not take इ i in certain only of the general tenses.

- A. In the future (formed by **ता** *tā*), the future and conditional (formed by **स्य** *syā*), the desiderative, and the participle in **त** *ta* (Pāṇ. VII. 2, 15; 44), the verb **क्लृप्** *klīp* must not take इ i, if used in the Parasmaipada. (Pāṇ. VII. 2, 60.)

क्लृप् *klīp*, to shape, Fut. **कल्प्ता** *kalptā*, Fut. **कल्स्यति** *kalpsyati*, Cond. **अकल्स्यत्** *akalpsyat*; Desid. **चिक्लृप्सति** *chiklīpsati*; Part. **क्लृप्तः** *klīptah*.

- B. In the future and conditional (formed by **स्य** *syā*), the desiderative base, and the participle in **त** *ta*, the following four verbs must not take इ i, if used in the Parasmaipada. (Pāṇ. VII. 2, 59.)

वृत् *vṛt*, to exist, Fut. **वर्त्स्यति** *vartsyati*, Cond. **अवर्त्स्यत्** *avartsyat*; Desid. **विवृत्सति** *vivṛtsati*; Part. **वृत्तः** *vṛttah*. (Pāṇ. VII. 2, 15; 56.)

वृध् *vṛdh*, to grow, Fut. **वर्त्स्यति** *vartsyati*, Cond. **अवर्त्स्यत्** *avartsyat*; Desid. **विवृत्सति** *vivṛtsati*; Part. **वृद्धः** *vṛddhah*.

स्यन्द् *syand*, to drop, Fut. **स्यन्स्यति** *syantsyati*, Cond. **अस्यन्स्यत्** *asyantsyat*; Desid. **सिस्यन्सति** *sisyantsati*; Part. **स्यन्नः** *syannah*.

शृध् *śṛdh*, to hurt, Fut. **शर्त्स्यति** *śartsyati*, Cond. **अशर्त्स्यत्** *aśartsyat*; Desid. **शिशृत्सति** *śiśṛtsati*; Part. **शृद्धः** *śṛddhah*.

- C. In the desiderative bases, and in the participle in **त** *ta*, monosyllabic roots ending in **उ** *u*, **अ** *a*, **चृ** *ri*, **रृ** *ṛi*, and **ग्रह्** *grah*, to take, and **गुह्** *guh*, to hide, do not take इ i. (Pāṇ. VII. 2, 12.)

भू *bhū*, to be, **बुभूषति** *bubhūshati*; Part. **भूतः** *bhūtah*.

ग्रह् *grah*, **जिघृक्षति** *jighṛkshati*; Part. **गृहीतः** *grīhītah* (long ī by special rule, cf. Pāṇ. VII. 2, 37).

गुह् *guh*, **जुघुक्षति** *jughukshati*; Part. **गूढः** *gūḍah* (cf. Pāṇ. VII. 2, 44).

(Verbs ending in **चृ** *ri* and **वृ** *vṛi* are liable to exceptions. See § 337. Pāṇ. VII. 2, 38-41.)

- D. Participial formations.

1. Roots which may be without the इ i in any one of the general tenses, must be without it in the participle in **त** *ta*.

(Remark that the participle in त ta is most opposed, as the reduplicated perfect is most disposed to the admission of इ i.)

Monosyllabic roots ending in उ u, अ a, अ ri, अ ri, do not take इ i before the participle in त ta, nor before other terminations which tend to weaken a verbal base. (Pāṇ. VII. 2, 11.)

यु yu, to join, युतः yu-taḥ, युतवान् yu-tavān, युत्वा yu-tvā. (Pāṇ. VII. 2, 11.)

लृ लृ, to cut, लूनः lū-naḥ, लूनवान् lū-navān, लूत्वा lū-tvā. (Except पू pū, § 335, II. 6.)

वृ vri, to cover, वृतः vri-taḥ, वृतवान् vri-tavān, वृत्वा vri-tvā.

गाह् gāh, to enter, may form (Pāṇ. VII. 2, 44) the future as गाहिता gāh-i-tā or गाढा gāḍhā; hence its participle गाढः gāḍhaḥ only.

गुप् gup, to protect, may form (Pāṇ. VII. 2, 44) the future गोपिता gop-i-tā or गोप्ता gop-tā; hence its participle गुप्तः guptaḥ only.

2. Roots which by native grammarians are marked with technical आ a or ई i do not take इ i in the participle in त ta. (Pāṇ. VII. 2, 14, 16.) *

खिद् svid, to sweat (marked as निष्विदा nishvidā); खिन्नः svinnaḥ.

लज् laj, to be ashamed (marked as ओलजी olajī); लग्नः lagnaḥ.

List of Participles in त ta or न na which for special reasons and in special senses do not take इ i.

अग्री श्री, to go; अग्रितः śritaḥ, अग्रित्वा śritvā. (Pāṇ. VII. 2, 11.) See § 332, 2.

अग्नी स्वी, to swell; अग्नूः śūnaḥ. (Pāṇ. VII. 2, 14.) See § 332, 2.

क्षुम् kshubh, to shake; क्षुम्भः kshubdhaḥ, if it means the churning-stick. (Pāṇ. VII. 2, 18.)

See § 332, 15.

स्वन् svan, to sound; स्वांतः svāntaḥ, if it means the mind.

ध्वन् dhvan, to sound; ध्वांतः dhvāntaḥ, if it means darkness.

लग् lag, to be near; लग्नः lagnaḥ, if it means attached.

म्लेच्छ mlecch, to speak indistinctly; म्लिशः mlishṭaḥ, if it means indistinct.

विरम् virebh, to sound; विरिभः viribdhaḥ, if it refers to a note.

फण् phañ, to prepare; फांटः phāṇṭaḥ, if it means without an effort.

वाह् vāh, to labour; वाढः vāḍhaḥ, if it means excessive.

धृष् dhriṣh, to be confident; धृष्टः dhriṣṭaḥ, if it means bold. (Pāṇ. VII. 2, 19.)

विशस् visās, to praise; विशस्तः viśastaḥ, if it means arrogant.

दृह् drih, to grow; दृढः dṛidhaḥ, if it means strong. (Pāṇ. VII. 2, 20.)

परिवृह् parivrih, to grow; परिवृढः parivṛidhaḥ, if it means lord. (Pāṇ. VII. 2, 21.)

कश् kash, to try; कष्टः kashṭaḥ, if it means difficult or impervious. (Pāṇ. VII. 2, 22.)

घुष् ghush, to manifest; घुष्टः ghushṭaḥ, if it does not mean proclaimed. (Pāṇ. VII. 2, 23.)

अर्द्द arḍ, with the prepos. सं sam, नि ni, वि vi, अर्धः arṇaḥ; समर्धः samarṇaḥ, plagued. (Pāṇ. VII. 2, 24.)

अर्द्द arḍ, with the prepos. अभि abhi, अभ्यर्धः abhyarṇaḥ, if it means near. (Pāṇ. VII. 2, 25.)

वृत् vrit (as causative), वृत्तः vṛittaḥ, if it means read.

* मिद् mid, to be soft, though having a technical आ a, may, in certain senses, form its participle as मेदितः meditaḥ or मिनः minnaḥ (Pāṇ. VII. 2, 17). The same applies to all verbs marked by technical आ a.

Intermediate इ i in the Reduplicated Perfect.

§ 334. The preceding rules, prohibiting in a number of roots the इ i for all or most general tenses, do not affect the reduplicated perfect. Most of the verbs just enumerated which must omit इ i in all other general tenses, do not omit it in the perfect. So general, in fact, has the use of the इ i become in the perfect, that eight roots only are absolutely prohibited from taking it. These are (Pāṇ. VII. 2, 13),

1. कृ *kṛi*, to do, (unless it is changed to स्कृ *skṛi*), 1st pers. dual चकृव *chakṛi-va*; but संचस्करिव *saṃchaskariva*; 2nd pers. sing. संचस्करिष *saṃchaskarīṣa*.
2. गृ *gṛi*, to go, ससृव *sasṛi-va*.
3. भृ *bhṛi*, to hear, बभृव *babhṛi-va*.
4. वृ *vṛi* (वृष् *vṛiṣ* and वृह् *vṛiḥ**), to choose, Par. ववृव *vavṛi-va* †, Âtm. ववृवहे *vavṛi-vahe*, ववृषे *vavṛi-she*.
5. स्तु *stu*, to praise, तुष्टुव *tushṭu-va*. तुष्टोष *tushṭo-tha*.
6. द्रु *dru*, to run, दुद्रुव *dudru-va*. दुद्रोष *dudro-tha*.
7. स्रु *sru*, to flow, सुसृव *susru-va*. सुस्रोष *susro-tha*.
8. श्रु *śru*, to hear, शुश्रुव *śuśru-va*. शुश्रोष *śuśro-tha*.

§ 335. In the second person singular of the reduplicated perfect Par. the इ i before *ṣtha* must necessarily be left out,

1. In the eight roots, enumerated before. (The form ववर्षे *vavar-ṣtha*, however, being restricted to the Veda, ववरिष *vavarīṣa* is considered the right form. See No. 142, in the Dhātupāṭha.)
2. In roots ending in vowels, which are necessarily without इ i in the future (ता *tā*), Pāṇ. VII. 2, 61. See § 332, where these roots are given.
या *yā*, to go; Fut. याता *yātā*; ययाप *yayāp*.
चि *chi*, to gather; Fut. चेता *chetā*; चिचेय *chiche-tha*.
3. In roots ending in consonants and having an अ *a* for their radical vowel, which are necessarily without इ i in the future (ता *tā*), Pāṇ. VII. 2, 62. See § 332, where these roots are given.
पक् *pach*, to cook; Fut. पक्ता *paktā*; पपक्य *papak-tha*.

But कृषति *kṛishati*, he drags; Fut. कर्षी *karshī*; चकर्षिष *chakarsh-i-tha*.

(Bharadvāja requires the omission of इ i after roots with चृ *ṛi* only, which are necessarily without इ i in the periphrastic future (Pāṇ. VII. 2, 63), except root चृ *ṛi* itself. Hence he allows पेचिष *pechīṣa*, besides पपक्य *papaktha*; इयजिष *iyajīṣa*, besides इयष्ट *iyashṭha*; also ययिष *yayīṣa*, चिचयिष *chichayīṣa*, &c.)

4. All other verbs ending in consonants with any other radical vowel but अ *a*, require इ i, and so do all verbs with which इ i is either optional or indispensable in the future (ता *tā*).

* वृष् *vṛiṣ*, (27, 8) वरणे *varāṇe*, Su. वृष् *vṛiṣ*, (34, 8) आवरणे *āvarāṇe*, Chur. वृह् *vṛiḥ*, (31, 38) संभक्तौ *sambhaktau*, Kṛi.

† The form ववरिव *vavariva*, which Westergaard mentions, may be derived from another root वृ *ṛi*, the rule of Pāṇini being restricted by the commentator to वृष् *vṛiṣ* and वृह् *vṛiḥ*.

Exceptions :

1. In सृज् *srij* and दृज् *dris*, the omission is optional.
सृज् *srij*, सस्रश् *sasrashtha*, or समृजिष *sasrijitha*.
2. The verbs अस्ति *atti*, अस्ति *arti*, व्यपति *vyayati* must take इ i. § 338, 7.
अद् *ad*, आदिष *ād-i-tha*, (exception to No. 3.)
सृ *ri*, आरिष *ār-i-tha*, (exception to No. 2.)
व्ये *vye*, विव्ययिष *vivyay-i-tha*, (exception to No. 2.)

Tables showing the cases in which the intermediate इ i must be omitted between the Unmodified Root and the Terminations of the so-called General Tenses, originally beginning with a Consonant, except य y.

§ 336. In these tables त *ta* stands for the Past Participle; सन् *san* stands for the Desiderative; स्य *syā* for the Future and Conditional; ता *tā* for the Periphrastic Future; सिक् *sich* for the First Aorist; लिङ् *liṅ* for the Benedictive.

I. For all General Tenses, except the Reduplicated Perfect,

Omit इ i,

1. Before त *ta*, सन् *san*, स्य *syā*, ता *tā*, सिक् *sich*, लिङ् *liṅ* :
In the verbs enumerated § 332.
2. Before त *ta*, सन् *san*, स्य *syā*, ता *tā* :
In क्लिप् *kṛip*, if Parasmaipada. § 333, A.
3. Before त *ta*, सन् *san*, स्य *syā* :
In वृत् *vrit*, वृध् *vridh*, स्यद् *syand*, शृध् *śridh*, if Parasmaipada. § 333, B.
4. Before त *ta*, सन् *san* :
In monosyllabic verbs ending in उ, ऊ, ऋ, ॠ, ग्रह् *grah*, and गुह् *guh*. § 333, C.
5. Before त *ta* :
a. All verbs which by native grammarians are marked with आद्, ईद्, or ऊद्*.
b. The verb श्री *śri* and others enumerated in a general list, § 333, D.

II. For the Reduplicated Perfect,

Omit इ i,

1. Before all terminations, except इरे *ire* :
In eight verbs, mentioned § 334.
2. Before यथा *ya*, 2nd pers. sing. :
All verbs of § 332 ending in vowels } if without इ i in the
All verbs of § 332 ending in consonants with अ *a* as radical vowel } periphrastic future.

Optional insertion of इ i.

§ 337. For practical purposes, as was stated before, it is sufficient to know when it would be wrong to use the intermediate इ i; for in all other cases, whatever the views of different grammarians, or the usage of different writers, it is safe to insert the इ i.

As native grammarians, however, have been at much pains to collect the cases in which इ i must or may be inserted, a short abstract of their rules may here follow, which the early student may safely pass by.

* The technical ऊद् shows that in the other general tenses the इ i is optional. § 337, I. 2.

इ i may or may not be inserted :

I. Before any *ārdhadhātuka* (i. e. an affix of the general tenses not requiring the modified verbal base) beginning with consonants, except य y.

1. In the verbs स्वरि *svri*; Per. Fut. स्वरिता *sva-i-tā*, or स्वता *svartā*, &c. (Pāṇ. VII. 2, 44.)
(Except future in स्य *syā*, स्वरिष्यति *svarishyati* only. Pāṇ. VII. 2, 70.)

सू *sū* (as *Ād* and *Div*, not as *Tud*), सविता *sav-i-tā*, or सोता *sotā*, &c.

धू *dhū* (not as *Tud*), धविता *dhav-i-tā*, or धोता *dhotā*, &c. (Except aorist *Parasmaipada*, which must take इ i. Pāṇ. VII. 2, 72.)

2. In all verbs having a technical ऊँ (Pāṇ. VII. 2, 44). गाह् *gāh*, Per. Fut. गाहिता *gāh-i-tā*, or गाढा *gāḍhā*. (See § 333, D. 1.)

But अञ् *añj* (though marked अञ् *añjā*) must take इ i in the first aorist. (Pāṇ. VII. 2, 71.)
अञ्जिमुः *añjishuḥ*.

3. In the eight verbs beginning with रप् *radh*. (Pāṇ. VII. 2, 45.)

(26, 84) रप् *radh*, to perish, रधिता *radh-i-tā*, or रद्धा *raddhā*.

(26, 85) नश् *naś*, to vanish, नशिता *naś-i-tā*, or नष्टा *naishṭā*.

(26, 86) तृप् *trip*, to delight, तर्पिता *tarp-i-tā*, or तर्प्ता *tarptā*, or त्रप्ता *trapṭā*.

(26, 87) दृप् *drīp*, to be proud, दर्पिता *darp-i-tā*, or दर्प्ता *darptā*, or द्रप्ता *draptā*.

(26, 88) द्रुह् *druh*, to hate, द्रोहिता *droh-i-tā*, or द्रोग्धा *drogdhā*, or द्रोढा *droḍhā*.

(26, 89) मुह् *muh*, to be bewildered, मोहिता *moh-i-tā*, or मोग्धा *mogdhā*, or मोढा *moḍhā*.

(26, 90) स्नुह् *snuh*, to vomit, स्नोहिता *snoh-i-tā*, or स्नोग्धा *snogdhā*, or स्नोढा *сноḍhā*.

(26, 91) स्निह् *snih*, to love, स्नेहिता *sneh-i-tā*, or स्नेग्धा *snegdhā*, or स्नेढा *sneḍhā*.

According to some this option extends to the reduplicated perfect; but this is properly denied by others.

4. In the verb कुष् *kush* (*Chur* class), preceded by निर् *nir*; but here इ i is necessary in the participle with त *ta*. (Pāṇ. VII. 2, 46; 47.)

इ i may or may not be inserted :

II. Before certain *ārdhadhātukas* only :

1. Before *ārdhadhātukas* beginning with त् t :

In the verbs इष् *ish* (*Tud* only), सह *sah*, लुभ् *lubh*, रुष् *rush*, रिष् *rish*. (Pāṇ. VII. 2, 48.) The participles in त *ta* or न *na* are treated separately under No. 7. Hence इष्टः *ishṭaḥ* only, but either इष्ट्वा *ishṭvā* or इषित्वा *ishitvā*.

2. Before *ārdhadhātukas* beginning with स् s, but not in the aorist :

In the verbs कृत् *kṛit*, to cut; चृत् *chṛit*, to kill; छृद् *chhṛid*, to play; तृद् *trīd*, to strike; नृत् *nṛit*, to dance. (Pāṇ. VII. 2, 57.)

3. Before the termination of the desiderative base (सन् *san*) :

In the verb वृ *vri*, and all verbs ending in च् *ṛi*. (Pāṇ. VII. 2, 41.)

In the verbs ending in इव् *iv*, and in चृष् *ṛidh*, भ्रस् *bhrasj*, दम् *dambh*, श्रि *śri*, स्वरि *svri*, यु *yu*, ऊर्णु *ūrṇu*, भृ *bhri* (*Bhū* class), ज्ञप् *jñap*, सन् *san*; also तन् *tan*, पत् *pat*, दरिद्रा *dariḍrā*. (Pāṇ. VII. 2, 49.)

4. Before the terminations of the benedictive (लिङ् *liñ*) and first aorist (सिच् *sich*) in the *Ātmanepada* :

In the verb वृ *vri*, and all verbs ending in च् *ṛi* (Pāṇ. VII. 2, 42). The च् *ṛi* is changed into ईर् *īr* or ऊर् *ūr*.

In verbs ending in च् *ṛi* and beginning with a conjunct consonant. (Pāṇ. VII. 2, 43.)

5. Before the gerundial termination **त्वा** *tvā* :

In verbs having a technical उ u. (Pāṇ. VII. 2, 56.)

शम् *śam* (शमु *śamu*), **शमित्वा** *śamitvā* or **शांत्वा** *śāntvā*.

6. Before the gerundial termination **त्वा** *tvā* and the participle in **त** *ta* :

In the verb **क्लिञ्** *kliś*. (Pāṇ. VII. 2, 50.)

क्लिशित्वा *kliśitvā* or **क्लिष्ट्वा** *kliṣṭvā*, **क्लिशितः** *kliśitaḥ* or **क्लिष्टः** *kliṣṭaḥ*.

In the verb **पू** *pū*. (Pāṇ. VII. 2, 51.)

पवित्वा *pavitvā* or **पूत्वा** *pūtā*, **पवितः** *pavitaḥ* or **पूतः** *pūtaḥ*. It must take इ i in the desiderative (Pāṇ. VII. 2, 74).

7. Before the participial terminations **त** *ta* or **न** *na*; (see also § 333, D. 2, note):

In the verbs **दम्** *dam*, to tame, **दांतः** *dāntaḥ* or **दमितः** *damitaḥ*. (Pāṇ. VII. 2, 27.)

शम् *śam*, to quiet, **शांतः** *śāntaḥ* or **शमितः** *śamitaḥ*.

पूर *pūr*, to fill, **पूर्यः** *pūryaḥ* or **पूरितः** *pūritaḥ*.

दस् *das*, to perish, **दस्तः** *dastaḥ* or **दासितः** *dāsitaḥ*.

स्पर्श *spāś*, to touch, **स्पर्शः** *spāśaḥ* or **स्पर्शितः** *spāśitaḥ*.

छद् *chhad*, to cover, **छन्नः** *chhannaḥ* or **छादितः** *chhāditaḥ*.

ज्ञप् *jñap*, to inform, **ज्ञप्तः** *jñaptaḥ* or **ज्ञपितः** *jñapitaḥ*.

रुष् *rush*, to hurt, **रुष्टः** *rushṭaḥ* or **रुषितः** *rushitaḥ*. (Pāṇ. VII. 2, 28.)

अम् *am*, to go, **आंतः** *āntaḥ* or **अमितः** *amitaḥ*.

त्वर *tvār*, to hasten, **तूर्यः** *tūryaḥ* or **त्वरितः** *tvāritaḥ*.

संघुष् *saṅ-ghush*, to shout, **संघुष्टः** *saṅghuṣṭaḥ* or **संघुषितः** *saṅghuṣitaḥ*. (See § 333, D. 2.)

आस्वन् *āsvan*, to sound, **आस्वांतः** *āsvāntaḥ* or **आस्वनितः** *āsvanitaḥ*. (See § 333, D. 2.)

हृष् *hrish*, to rejoice, **हृष्टः** *hrishṭaḥ* or **हृषितः** *hrishitaḥ*, if applied to horripilation. (Pāṇ. VII. 2, 29.)

अपचि *apa-chi*, to honour, **अपचितः** *apachitaḥ* or **अपचायितः** *apachāyitaḥ* *.

8. Before the participle of the reduplicated perfect in **वस्** *vas* :

In the verbs **गम्** *gam*, to go, **जग्मिवान्** *jagmivān* or **जगन्वान्** *jaganvān* †.

हन् *han*, to kill, **जग्मिवान्** *jagmivān* or **जघन्वान्** *jaghanvān*.

विद् *vid*, to know, **विदिदिवान्** *vividivān* or **विदिष्टवान्** *vidiṣṭvān*.

विष् *viś*, to enter, **विषिदिवान्** *viviśivān* or **विषिष्टवान्** *viviṣṭvān*.

दृष् *driś*, to see, **ददृशिवान्** *dadrīśivān* or **ददृष्टवान्** *dadrīṣṭvān*.

Necessary insertion of इ i.

§ 338. इ i must be inserted in all verbs in which, as stated before, it is neither prohibited, nor only optionally allowed (Pāṇ. VII. 2, 35). Besides these, the following special cases may be mentioned :

1. Before **वस्** *vas*, participle of reduplicated perfect :

In the verbs ending in **आ** *ā* (Pāṇ. VII. 2, 67). **पा** *pā*, **पपिवान्** *papivān*.

In the verbs reduced to a single syllable in the reduplicated perfect (Pāṇ. VII. 2, 67).

अश् *aś*, to eat, **आशिवान्** *āśivān*.

In the verb **यस्** *ghas*, to eat, **जक्षिवान्** *jakṣivān*.

Other verbs reject it.

* Pāṇ. VII. 2, 30.

† Pāṇ. VII. 2, 68.

2. Before *स्य* *syā* of the future and conditional:
In all verbs ending in *चु रि*, and in *हन्* *han* (Pāṇ. VII. 2, 70). In *गम्* *gam*, if used in the Parasmaipada (Pāṇ. VII. 2, 58).
3. Before the terminations of the first aorist (*सिच्* *sich*):
In the verbs *स्तु* *stu*, *सु* *su*, *धृ* *dhū* in the Parasmaipada (Pāṇ. VII. 2, 72). Thus from *स्तु* *stu*, to praise, First Aorist (First Form), *अस्ताविषं* *astāvisham*; but in the Âtmanepada, *अस्तोषि* *astoshi*.
4. Before the terminations of the desiderative (*सन्* *san*):
In the verbs *कृ* *krī*, *गृ* *grī*, *दृ* *drī*, *धृ* *dhri*, and *प्रच्छ* *prachh* (Pāṇ. VII. 2, 75); and in *गम्* *gam*, if used in the Parasmaipada (Pāṇ. VII. 2, 58).
In the verbs *स्मि* *smi*, *पू* *pū*, *चु रि*, *अञ्* *añj*, and *अश्* *aś*. (Pāṇ. VII. 2, 74.)
5. Before the gerundial *त्वा* *tvā* and the participial termination *ता* *ta*. (Pāṇ. VII. 2, 52-54.)
In the verbs *वस्* *vas*, to dwell; *क्षुप्* *kshudh*, to hunger; *अञ्च* *añch*, to worship; *लुभ्* *lubh*, to confound (Dhātupāṭha 28, 22).
6. Before *त्वा* *tvā* only:
In *जृ* *jri*, to grow old; *व्रश्* *vraśh*, to cut. (Pāṇ. VII. 2, 55.)
7. Before *थ* *tha*, 2nd pers. sing. reduplicated perfect:
In *अद्* *ad*, to eat; *चु रि*, to go; *ये* *vyē*, to cover. *आदिथ* *āditha*, against § 335, 3; *आरिथ* *āritha*, § 335, 3, note; *विव्ययिथ* *vivyayitha*.

§ 339. The vowel इ *i* thus inserted is never liable to Guṇa or Vṛiddhi.

Insertion of the long ई ī.

§ 340. Long ई *ī* may be substituted for the short when subjoined to a verb ending in *चु रि*, also to *वृ रि*, except in the reduplicated perfect, the aorist Parasmaipada, and the benedictive. (Pāṇ. VII. 2, 38-40.)

तृ *trī*; Per. Fut. *तरीता* *taritā* or *तरिता* *taritā*, &c.; but Perf. 2nd pers. sing. *तेरिथ* *teritha*; I. Aor. Par. 3rd pers. plur. *अतारिषुः* *atārishuh*; Bened. 3rd pers. sing. *तरिषीष्ट* *tarishīshṭa* *.

वृ *vri*; Per. Fut. *वरीता* *varitā* or *वरिता* *varitā*; but Perf. *ववरिथ* *vavaritha*; Aor. Par. *अवारिषुः* *avārishuh*; Bened. *वरिषीष्ट* *varishīshṭa*.

§ 341. In the desiderative and in the aorist Âtm. and benedictive Âtm. these verbs may or may not have इ *i* (Pāṇ. VII. 2, 41-42), which, if used, is liable to be changed to ई *ī*; not, however, as far as I can judge, in the benedictive Âtmanepada.

तृ *trī*; Des. *तितरिषति* *titarishati*; *तितरीषति* *titarīshati*; *तितीषति* *tittīshati*; Aor. Âtm. *अतरिष्ट* *atarishṭa*, *अतरीष्ट* *atarīshṭa*, and *अतीष्ट* *atīshṭa*; Bened. *तरिषीष्ट* *tarishīshṭa*, *तीषीष्ट* *tīshīshṭa*.

वृ *vri*; Des. *विवरिषते* *vivarishate*; *विषरीषते* *vivarīshate*; *वुवृषते* *vuvūrshate*; Aor. Âtm. *अवरिष्ट* *avarishṭa*, *अवरीष्ट* *avarīshṭa*, and *अवृत्* *avṛita*; Bened. *वरिषीष्ट* *varishīshṭa*, *वृषीष्ट* *vriishīshṭa*.

The verb *ग्रह्* *grah*, too, takes the long ई *ī*, except in the reduplicated perfect, the desiderative, and certain tenses of the passive. (Pāṇ. VII. 2, 37.)

ग्रह् *grah*; Per. Fut. *ग्रहीता* *grahitā*; Inf. *ग्रहीतुं* *grahītum*; but Perf. *जगृहिम* *jagṛihima*.

* The forms given in the Calcutta edition of Pāṇini VII. 2, 42, *वरीषीष्ट* *varishīshṭa*, *स्तरीषीष्ट* *starishīshṭa*, are wrong. (See Pāṇ. VII. 2, 39.)

Periphrastic Perfect.

§ 342. Verbs which, according to § 325, cannot form a reduplicated perfect, form their perfect by affixing चाँ *ám* (an accusative termination of a feminine abstract noun in चा *á*) to the verbal base, and adding to this the reduplicated perfect of कृ *kṛi*, to do, भू *bhū*, to be, or अस् *as*, to be.

उद् *und*, to wet, उदाँचकार, बभूव, आस, *umdámchakára, babhúva, ása*.

चकास् *chakás*, to shine, चकासाँचकार, बभूव, आस, *chakásdámchakára, babhúva, ása*.

बोधय *bodhaya*, to make known, बोधयाँचकार, बभूव, आस, *bodhayámchakára, babhúva, ása*.

After verbs which are used in the Âtmanepada, the auxiliary verb कृ *kṛi* is conjugated as Âtmanepada, but अस् *as* and भू *bhū* in the Parasmaipada. Hence from एधते *edhate*, he grows,

एधाँचक्रे *edhámchakre*; but बभूव *babhúva* and आस *ása*.

In the passive all three auxiliary verbs follow the Âtmanepada.

§ 343. Intensive bases which can take Guṇa, take it before चाँ *ám*; desiderative bases never admit of Guṇa. (§ 339.)

बोभू *bobhū*, frequentative base of भू *bhū*, बोभवाँचकार *bobhavámchakára*.

But बुबोधिष् *bubodhiṣ*, desiderative base of बुध् *budh*, बुबोधिषाँचकार &c. *bubodhiṣámchakára* &c.

Paradigms of the Reduplicated Perfect.

1. Verbal bases in चा *á*, requiring intermediate इ *i*.

धा *dhá*, to place.

PARASMAIPADA.			ÂTMANEPADA.		
SINGULAR.	DUAL.	PLURAL.	SINGULAR.	DUAL.	PLURAL.
1. दधौ <i>dadhau</i>	दधिव	दधिम	दधे	दधिवहे	दधिमहे
	<i>dadhivá</i>	<i>dadhimá</i>	<i>dadhé</i>	<i>dadhiváhe</i>	<i>dadhimáhe</i>
2. { दधाथ <i>dadhátha</i> or	दधयुः	दध	दधिषे	दधाथे	दधिष्वे
{ दधिष <i>dadhiṣa</i> *	<i>dadháthuh</i>	<i>dadhá</i>	<i>dadhiṣhé</i>	<i>dadháthe</i>	<i>dadhidhvé</i>
3. दधौ <i>dadhau</i>	दधतुः	दधुः	दधे	दधाते	दधिरे
	<i>dadhátuh</i>	<i>dadhúh</i>	<i>dadhé</i>	<i>dadháte</i>	<i>dadhire</i>

2. Verbal bases in इ *i* and ई *í*, preceded by one consonant, and requiring intermediate इ *i*.

नी *ní*, to lead.

1. { निनाय <i>nindya</i> or	निन्यिव	निन्यिम	निन्ये	निन्यिवहे	निन्यिमहे
{ निनय <i>nindya</i>	<i>ninyivá</i>	<i>ninyimá</i>	<i>ninyé</i>	<i>ninyiváhe</i>	<i>ninyimáhe</i>
2. { निनेथ <i>ninétha</i> or	निन्ययुः	निन्य	निन्यिषे	निन्याथे	निन्यिष्वे or ँद्वे (§ 105)
{ निनयिथ <i>ninayitha</i> *	<i>ninyátuh</i>	<i>ninyá</i>	<i>ninyiṣhé</i>	<i>ninyáthe</i>	<i>ninyidhvé</i> or <i>-dhvé</i>
3. निनाय <i>nindya</i>	निन्यतुः	निन्युः	निन्ये	निन्याते	निन्यिरे
	<i>ninyátuh</i>	<i>ninyúh</i>	<i>ninyé</i>	<i>ninyáte</i>	<i>ninyiré</i>

* § 335, 2, and § 335, 3.

3. Verbal bases in चृ ri, preceded by one consonant, and requiring intermediate इ i.

धृ dhri, to hold.

1. { दधार dadhāra or दधर dadhāra	दधिव	दधिम	दधे	दधिवहे	दधिमहे
	dadhrivá	dadhrimá	dadhré	dadhriváhe	dadhrimáhe
2. दधये dadhārtha *	दधयुः	दध	दधिये	दधाये	दधिये or °दे
	dadhrátuh	dadhrá	dadhrishé	dadhrátthe	dadhridhvé or -dhvé
3. दधार dadhāra	दधतुः	दधुः	दधे	दधाते	दधिरे
	dadhrátuh	dadhrúh	dadhré	dadhráte	dadhriré

4. Verbal bases in चृ ri, preceded by one consonant, not admitting intermediate इ i.

कृ kri, to do.

1. { चकार chakāra or चकर chakāra	चकव	चकम	चक्रे	चकवहे	चकमहे
	chakrivá	chakrimá	chakré	chakriváhe	chakrimáhe
2. चकये chakārtha	चक्रयुः	चक्र	चकृषे	चक्राये	चकृदे
	chakráthu	chakrá	chakrishé	chakráthe	chakridhvé
3. चकार chakāra	चक्रतुः	चक्रुः	चक्रे	चक्राते	चक्रिरे
	chakráthu	chakrúh	chakré	chakráte	chakriré

5. Verbal bases in इ i or ई é, preceded by two consonants, and requiring intermediate इ i.

क्री k्री, to buy.

1. { चिक्राय chikráya or चिक्रय chikráya	चिक्रिय	चिक्रियम	चिक्रिये	चिक्रियवहे	चिक्रियमहे
	chikriyivá	chikriyimá	chikriyé	chikriyiváhe	chikriyimáhe
2. { चिक्रये chikrétha or चिक्रियय chikrayiṭha	चिक्रिययुः	चिक्रिय	चिक्रिये	चिक्रियाये	चिक्रिये or °दे
	chikriyáthu	chikriyá	chikriyishé	chikriyáthe	chikriyidhvé or -dhvé
3. चिक्राय chikráya	चिक्रियतुः	चिक्रियुः	चिक्रिये	चिक्रियाते	चिक्रियिरे
	chikriyáthu	chikriyúh	chikriyé	chikriyáte	chikriyiré

6. Verbal bases in उ u or ऊ d, preceded by one or two consonants, and requiring intermediate इ i.

यु yu, to join.

1. { युयाव yuyáva or युयव yuyáva	युयुवि	युयुविम	युयुवे	युयुविवहे	युयुविमहे
	yuyuvivá	yuyuvimá	yuyuvé	yuyuviváhe	yuyuvimáhe
2. युयुविष yuyavitha †	युयुवयुः	युयुव	युयुविषे	युयुवाये	युयुविषे or °दे
	yuyuváthu	yuyuvá	yuyuvishé	yuyuváthe	yuyuvidhvé or -dhvé
3. युयाव yuyáva	युयुवतुः	युयुवुः	युयुवे	युयुवाते	युयुविरे
	yuyuváthu	yuyuvúh	yuyuvé	yuyuváte	yuyuviré

7. Verbal bases in उ u, preceded by one or two consonants, and not admitting the intermediate इ i.

स्तु stu, to praise.

1. { तुष्टाव tushṭáva or तुष्टव tushṭáva	तुष्टव	तुष्टम	तुष्टवे	तुष्टवहे	तुष्टमहे
	tushṭivá	tushṭimá	tushṭivé	tushṭiváhe	tushṭimáhe
2. तुष्टोष tushṭótha ‡	तुष्टवयुः	तुष्टव	तुष्टये	तुष्टवाये	तुष्टदे
	tushṭiváthu	tushṭivá	tushṭushé	tushṭiváthe	tushṭudhvé
3. तुष्टाव tushṭáva	तुष्टवतुः	तुष्टवुः	तुष्टवे	तुष्टवाते	तुष्टविरे
	tushṭiváthu	tushṭivúh	tushṭivé	tushṭiváte	tushṭiviré

* § 335, 2, and § 335, 3.

† If यु yu is taken from Dhātupāṭha 31, 9, it may form युयोष yuyóṭha. (See § 335, 2, and Westergaard, Radices, p. 46, note.)

‡ Bharadvāja might allow तुष्टविष tushṭavitha even against Pāp. VII. 2, 13.

8: Verbal bases in **चृ** *ri*, preceded by *two* consonants, and requiring intermediate इ *i*.

स्तृ *stri*, to spread.

1. {	तस्तार <i>tastāra</i> or	तस्तरिव	तस्तरिम	तस्तरे	तस्तरिवहे	तस्तरिमहे
	तस्तर <i>tastāra</i>	<i>tastarivá</i>	<i>tastarimá</i>	<i>tastaré</i>	<i>tastariváhe</i>	<i>tastarimáhe</i>
2.	तस्तर्थे <i>tastārtha</i>	तस्तरथुः	तस्तर	तस्तरिषे	तस्तराथे	तस्तरिध्वे or ०ध्वे
		<i>tastaráthuḥ</i>	<i>tastará</i>	<i>tastarishé</i>	<i>tastaráthe</i>	<i>tastaridhvé</i> or <i>-dhvé</i>
3.	तस्तार <i>tastāra</i>	तस्तरतुः	तस्तरुः	तस्तरे	तस्तराते	तस्तरिरे
		<i>tastarátuḥ</i>	<i>tastarúḥ</i>	<i>tastaré</i>	<i>tastaráte</i>	<i>tastariré</i>

9. Verbal bases in **कृ** *ri*, requiring intermediate इ *i*.

कृ *krí*, to scatter.

1. {	चकार <i>chakāra</i> or	चकरिव	चकरिम	चक्रे	चकरिवहे	चकरिमहे
	चकर <i>chakāra</i>	<i>chakarivá</i>	<i>chakarimá</i>	<i>chakaré</i>	<i>chakariváhe</i>	<i>chakarimáhe</i>
2.	चकरिष्य <i>chakarīṣya</i>	चकरथुः	चकर	चकरिषे	चकराथे	चकरिध्वे or ०ध्वे
		<i>chakaráthuḥ</i>	<i>chakará</i>	<i>chakarishé</i>	<i>chakaráthe</i>	<i>chakaridhvé</i> or <i>-dhvé</i>
3.	चकार <i>chakāra</i>	चकरतुः	चकरुः	चक्रे	चकराते	चकरिरे
		<i>chakarátuḥ</i>	<i>chakarúḥ</i>	<i>chakaré</i>	<i>chakaráte</i>	<i>chakariré</i>

10. Verbal bases in consonants, requiring intermediate इ *i*.

तुद् *tud*, to strike.

1.	तुतोद <i>tutóda</i>	तुतुदिव	तुतुदिम	तुतुदे	तुतुदिवहे	तुतुदिमहे
		<i>tutudivá</i>	<i>tutudimá</i>	<i>tutudé</i>	<i>tutudiváhe</i>	<i>tutudimáhe</i>
2.	तुतोदिष्य <i>tutodīṣya</i>	तुतुदथुः	तुतुद	तुतुदिषे	तुतुदाथे	तुतुदिध्वे
		<i>tutudáthuḥ</i>	<i>tutudá</i>	<i>tutudishé</i>	<i>tutudáthe</i>	<i>tutudidhvé</i>
3.	तुतोद <i>tutóda</i>	तुतुदतुः	तुतुदुः	तुतुदे	तुतुदाते	तुतुदिरे
		<i>tutudátuḥ</i>	<i>tutudúḥ</i>	<i>tutude</i>	<i>tutudáte</i>	<i>tutudiré</i>

11. Verbal bases in consonants, having ए *e*, and requiring intermediate इ *i*.

तन् *tan*, to stretch.

1. {	ततान <i>tatāna</i> or	तेनिव	तेनिम	तेने	तेनिवहे	तेनिमहे
	ततन <i>tatāna</i>	<i>tenivá</i>	<i>tenimá</i>	<i>tené</i>	<i>teniváhe</i>	<i>tenimáhe</i>
2.	तेनिष्य <i>tenīṣya</i>	तेनथुः	तेन	तेनिषे	तेनाथे	तेनिध्वे
		<i>tenáthuḥ</i>	<i>tená</i>	<i>tenishé</i>	<i>tenáthe</i>	<i>tenidhvé</i>
3.	ततान <i>tatāna</i>	तेनतुः	तेनुः	तेने	तेनाते	तेनिरे
		<i>tenátuḥ</i>	<i>tenúḥ</i>	<i>tené</i>	<i>tenáte</i>	<i>tenire</i>

12. Verbal bases in consonants, having Samprasāraṇa, and requiring इ *i*.

यज् *yaj*, to sacrifice.

1. {	इयाज <i>iyája</i> or	इजिव	इजिम	इजे	इजिवहे	इजिमहे
	इयज <i>iyája</i>	<i>ijivá</i>	<i>ijimá</i>	<i>ijé</i>	<i>ijiváhe</i>	<i>ijimáhe</i>
2. {	इयश्च <i>iyáshṭha</i> or	इजथुः	इज	इजिषे	इजाथे	इजिध्वे
	इयजिष्य <i>iyajīṣya</i>	<i>ijáthuḥ</i>	<i>ijá</i>	<i>ijishé</i>	<i>ijáthe</i>	<i>ijidhvé</i>
3.	इयाज <i>iyája</i>	इजतुः	इजुः	इजे	इजाते	इजिरे
		<i>ijátuḥ</i>	<i>ijúḥ</i>	<i>ijé</i>	<i>ijáte</i>	<i>ijiré</i>

13. Verbal bases in consonants, requiring contraction, and intermediate इ i.

हन् *han*, to kill.

1. {	जघान <i>jaghána</i> or जघन <i>jaghána</i>	जग्निव <i>jaghnivá</i>	जग्निम <i>jaghnimá</i>	जग्ने <i>jaghné</i>	जग्निवहे <i>jaghniváhe</i>	जग्निमहे <i>jaghnimáhe</i>
2. {	जघंथ <i>jaghántha</i> or जघनिथ <i>jaghanitha</i>	जग्नुः <i>jaghnáthuh</i>	जग्नु <i>jaghná</i>	जग्निये <i>jaghnishé</i>	जग्नाथे <i>jaghnáthe</i>	जग्निये <i>jaghnidhvé</i>
3.	जघान <i>jaghána</i>	जग्नुः <i>jaghnáthuh</i>	जग्नुः <i>jaghnáuh</i>	जग्ने <i>jaghné</i>	जग्नाते <i>jaghnáte</i>	जग्निर <i>jaghniré</i>

14. Verbal base भू *bhú* (irregular).

1.	बभूव <i>babhúva</i>	बभूवि <i>babhúvivá</i>	बभूविम <i>babhúvimá</i>	बभूवे <i>babhúvé</i>	बभूविवहे <i>babhúviváhe</i>	बभूविमहे <i>babhúvimáhe</i>
2.	बभूविथ <i>babhúvitha</i>	बभूवयुः <i>babhúvátuh</i>	बभूव <i>babhúvá</i>	बभूविये <i>babhúvishé</i>	बभूवाथे <i>babhúvátthe</i>	बभूविये or ०द्वे <i>babhúvidhvé or -dhwé</i>
3.	बभूव <i>babhúva</i>	बभूवतुः <i>babhúvótuh</i>	बभूवुः <i>babhúvúh</i>	बभूवे <i>babhúvé</i>	बभूवाते <i>babhúvátte</i>	बभूविर <i>babhúvirá</i>

CHAPTER XII.

STRENGTHENING AND WEAKENING OF THE VERBAL BASES

IN THE SIX REMAINING GENERAL TENSES.

१ 344. It may be useful, without entering into minute details, to distinguish between two sets of general tenses, moods, and verbal derivatives, which differ from each other by a tendency either to strengthen or to weaken their base. The strengthening takes place chiefly by Guṇa, but, under special circumstances, likewise by Vṛiddhi, by lengthening of the vowel, or by nasalization. The weakening takes place by shortening, by changing वृ *ṛ* to इ *i*, or, before consonants, to ई *ī*, by Samprasâraṇa, or by dropping of a nasal. There are many roots, however, which either cannot be strengthened or cannot be weakened, and which therefore are liable to change in one only of these sets. Some resist both strengthening and weakening, as, for instance, all derivative bases, causatives, desideratives, and intensives (in the Âtm.), which generally have been strengthened, as far as their bases will allow, previously to their taking the conjugational terminations.

The base is, if possible,
strengthened in :

1. The Future.
2. The Conditional.
3. The Periphrastic Future.
4. The Benedictive Âtmanepada.
(Except bases ending in conson.
or च्च ri, and not taking interm.
इ i. Pāṇ. I. 2, 11; 12. VII. 2, 42.)
5. The First Aorist, I. II.
(Except First Aor. II. Âtm. of
verbs ending in conson., च्च ri, or
आ d. § 350-352.)

The base is not strengthened, and, if
possible, weakened in :

1. The Participle in त ta (unless it takes
intermediate इ i).
2. The Gerund in त्वा tvā (unless it takes
intermediate इ i).
3. The Passive.
4. The Benedictive Parasmaipada.
5. The First Aorist, IV.
6. The Second Aorist.
(Except verbs in च्च ri, &c. § 364.)

I. Root.	Base strengthened.	Future.	Conditional.	Per. Fut.	Ben. Âtm. (Except bases ending in cons. not taking interm. इ i.)	First Aor. I. II.
भू	भो	भविष्यति	अभविष्यत्	भविता	भविषीष्ट	अभविष्ट Âtm.
bhū	bho	bhaviṣhyāti	ābhaviṣhyat	bhavitā	bhaviṣiṣhṭā	ābhaviṣhṭa
तुद्	तोद्	तोत्स्यति	अतोत्स्यत्	तोत्ता	(तुत्सीष्ट)	अतोत्सीष्ट
tud	tod	toṭsyāti	ātotsyat	tottā	(tuṭsiṣhṭā)	ātautsṭ
दिष्	देष्	देविष्यति	अदेविष्यत्	देविता	देविषीष्ट	अदेवीष्ट
div	dev	deviṣhyāti	ādeviṣhyat	devitā	deviṣiṣhṭā	ādeviṣṭ
चुर	चोरय्	चोरयिष्यति	अचोरयिष्यत्	चोरयिता	चोरयिषीष्ट	
chur	choray	chorayishyāti	āchorayishyat	chorayitā	chorayishṭā	
कृ	कार्	करिष्यति	अकरिष्यत्	करिता	करिषीष्ट	अकारीष्ट
kṛ	kar	karishyāti	ākarishyat	karitā	karishṭā	ākāriṣṭ
सु	सो	सोष्यति	असोष्यत्	सोता	सोषीष्ट	असावीष्ट
su	so	soshyāti	āsoshyat	sotā	soshiṣhṭā	āsāviṣṭ
तन्	तन्	तनिष्यति	अतनिष्यत्	तनिता	तनिषीष्ट	अतनीष्ट or अतानीष्ट
tan	tan	tanishyāti	ātanishyat	tanitā	tanishṭā	ātaniṣṭ or ātaniṣṭ
क्रो	क्रे	क्रेष्यति	अक्रेष्यत्	क्रेता	क्रेषीष्ट	अक्रैषीष्ट
kṛ	kre	kreshyāti	ākreshyat	kretā	kreshiṣhṭā	ākraiṣṭ
द्विष्	द्वेष्	द्वेष्यति	अद्वेष्यत्	द्वेषा	(द्विषीष्ट)	
dvish	dvesh	dveṣhyāti	ādveṣhyat	dveshṭā	(dviṣiṣhṭā)	
हु	हो	होष्यति	अहोष्यत्	होता	होषीष्ट	अहौषीष्ट
hu	ho	hoshyāti	āhoshyat	hotā	hoshiṣhṭā	āhaushṭ
रुप्	रोध्	रोत्स्यति	अरोत्स्यत्	रोद्धा	(रुत्सीष्ट)	अरौत्सीष्ट
rudh	rodh	rotsyāti	ārotsyat	roddhā	(ruṭsiṣhṭā)	ārautsṭ
कृ	Caus. कारय्	कारयिष्यति	अकारयिष्यत्	कारयिता	कारयिषीष्ट	
kṛ	kāray	kārayishyāti	ākārayishyat	kārayitā	kārayishṭā	
कृ	Des. चिकीर्षे	चिकीर्षिष्यति	अचिकीर्षिष्यत्	चिकीर्षिता	चिकीर्षिषीष्ट	अचिकीर्षीष्ट
kṛ	chikīrsh	chikīrshishyāti	āchikīrshishyat	chikīrshitā	chikīrshishṭā	āchikīrshṭ
कृ	Int. चेक्रीय्	चेक्रीयिष्यते	अचेक्रीयिष्यत्	चेक्रीयिता	चेक्रीयिषीष्ट	अचेक्रीयिष्ट
kṛ	chekrīy	chekrīyishyāte	āchekrīyishyata	chekrīyitā	chekrīyishṭā	āchekrīyishṭa

Root.	Base not strengthened.	Part. तत्, without इ.	Ger. त्वात्, without इ.	Passive.	Ben. Par.	Second Aor.	First Aor. IV. and Sec. Aor.
भू	भू	भूतः	भूत्वा	भूयते	भूयात्	अभूत्	
bhū	bhū	bhūtaḥ	bhūtvā	bhūyāte	bhūyāt	ābhūt	
तुद्	तुद्	तुच्चः	तुच्वा	तुद्यते	तुद्यात्		अतुत्
tud	tud	tunnāḥ	tutvā	tudyāte	tudyāt		ātutta
कृ	कीर्	कीर्णः	कीर्त्वा	कीर्यते	कीर्यात्		अकीर्ये
kṛi	kṛi	kīrnāḥ	kīrtvā	kīryāte	kīryāt		ākīrṣṭa
दिष्	दिष्	द्युतः	द्युत्वा	दीव्यते	दीव्यात्		
div	div	dyūtaḥ	dyūtvā	dīvyāte	dīvyāt		
पुष्	पुष्	पुष्टः	पुष्ट्वा	पुष्यते	पुष्यात्	अपुषत्	
push	push	pushtaḥ	puṣtvā	puṣyāte	puṣyāt	āpuṣhat	
चुर्	(चोरय्)	(चोरितः)	(चोरयित्वा)	(चोर्यते)	(चोर्यात्)	अचूचुरत्	
chur	(choray)	(choritāḥ)	(chorayitvā)	(choryāte)	(choryāt)	āchūchurat	
सु	सु	सुतः	सुत्वा	सूयते	सूयात्		
su	su	sutaḥ	sutvā	sūyāte	sūyāt		
तन्	तन् & त	ततः	तत्वा ²	तन्यते ³	तन्यात्		अतत
tan	tan & ta	tatāḥ	tatvā	tanyāte	tanyāt		ātata
क्री	क्री	क्रीतः	क्रीत्वा	क्रीयते	क्रीय्यात्		
kṛi	kṛi	kṛitāḥ	kṛītvā	kṛīyāte	kṛīyāt		
द्विष्	द्विष्	द्विष्टः	द्विष्ट्वा	द्विष्यते	द्विष्यात्		अद्विषत्
dvish	dvish	dvishṭāḥ	dvishṭvā	dvishyāte	dvishyāt		ādvikṣhat
हु	हु	हुतः	हुत्वा	हूयते	हूयात्		
hu	hu	hutaḥ	hutvā	hūyāte	hūyāt		
रुध्	रुध्	रुद्धः	रुद्ध्वा	रुध्यते	रुध्यात्	अरुधत्	अरुद्ध
rudh	rudh	ruddhāḥ	ruddhvā	rudhyāte	rudhyāt	ārudhat	āruddha
कृ	Caus. कारय्	कारितः	कारयित्वा	कार्यते	कार्यात्	अचिकीरत्	
kṛi	kāray	kāritāḥ	kārayitvā	kāryāte	kāryāt	āchīkarat	
कृ	Des. चिकीर्षे	चिकीर्षितः	चिकीर्षित्वा	चिकीर्ष्यते	चिकीर्ष्यात्		
kṛi	chikīrṣh	chikīrṣhitāḥ	chikīrṣhitvā	chikīrṣhyāte	chikīrṣhyāt		
कृ	Int. चेक्रीय्	चेक्रीयितः	चेक्रीयित्वा				
kṛi	chekrīy	chekrīyitāḥ	chekrīyitvā				

§ 345. Certain roots which strengthen their base in a peculiar manner, by Vṛiddhi, like मृज् *mrij*, by lengthening, like गुह् *guh*, by transposition, like सृज् *srj*, by changing इ into आ *ā*, like मि *mi*, by nasalization, like नश् *naś*, drop all these marks of strengthening, in the weak forms.

I. Root.	Base strengthened.	Future.	Conditional.	Per. Fut.	Ben. Âtm.	First Aorist.
मृज्	मार्ज ⁴	मार्क्ष्यति	अमार्क्ष्यत्	मार्शे	मार्जिषीष्ट	अमार्क्षीत्
mrij	mārij	mārksyāti	āmārksyāt	mārṣhṭā	mārjishṭhṭā	āmārksht
		or मार्जिष्यति	अमार्जिष्यत्	मार्जिता	(मृक्षीष्ट)	अमार्जीत्
		mārjishyāti	āmārjishyāt	mārjitā	(mṛikṣhṭhṭā)	āmārjīt

¹ § 143.² Or तनित्वा *tanitvā*.³ Or तन्यते *tāyāte* (§ 391).⁴ Pāṇ. VII. 2, 114.

गृह्	गृह् ¹	घोक्ष्यति	अघोक्ष्यत्	गोढा	(घुक्षीष्ट)	
guh	gūh	ghokshyāti	āghokshyat	godhā	(ghukshīṣṭā)	
		or गृहिष्यति	अगृहिष्यत्	गृहिता	गृहिषीष्ट	अगृहीत्
		gūhishyāti	āgūhishyat	gūhitā	gūhishīṣṭā	āgūhīt
सृज्	सृज् ²	स्रक्ष्यति	अस्रक्ष्यत्	स्रष्टा		अस्राक्षीत्
srīj	sraḥ	sraḥshyāti	āsraḥshyat	sraṣṭā		āsraḥkshīt
मि	मा ³	मास्यति	अमास्यत्	माता	मासीष्ट	अमासीत्
mi	mā	māsyāti	āmasyat	mātā	māsīṣṭā	āmāsīt
नञ्	नञ् ⁴	नंक्ष्यति	अनंक्ष्यत्	नंष्टा		
naś	naś	nañkshyāti	ānañkshyat	naṁṣṭā		
संस्	संस् ⁵	संसिष्यते	असंसिष्यत्	संसिता	संसिषीष्ट	असंसिष्ट
srañs	srañs	srañsishyāte	āsrañsishyāt	srañsitā	srañsishīṣṭā	āsrañsishīt
बन्ध्	बन्ध्	भन्त्यति	अभन्त्यत्	बन्धा		अभान्तीत्
bandh	bandh	bhantyaṭi	ābhantyaṭ	bandhā		ābhāntīṭ
II. Root. Base not strengthened.		Part. त ta, without इ i.	Ger. त्वा tvā, without इ i.	Passive.	Ben. Par.	Sec. Aor.
मृज्	मृज्	मृष्टः	मृष्टा ⁶	मृज्यते	मृज्यात्	
mrij	mrij	mriṣṭāḥ	mriṣṭvā	mrijyāte	mrijyāt	
गृह्	गृह्	गूढः ⁷	गूढा ⁸	गृह्यते	गृह्यात्	अगृह्यत्
guh	guh	gūḍāḥ	gūḍvā	guhyaṭe	guhyaṭ	āghukshat
सृज्	सृज्	सृष्टः	सृष्टा	सृज्यते	सृज्यात्	
srīj	srīj	sriṣṭāḥ	sriṣṭvā	srījyāte	srījyāt	
मि	मि	मितः	मिता	मीयते	मेयात्	
mi	mi	mitāḥ	mitvā	mīyāte	meṭyāt	
नञ्	नञ्	नष्टः	नष्टा ⁹	नश्यते	नश्यात्	अनशत्
naś	naś	nashṭāḥ	nashṭvā	naśyāte	naśyāt	ānaśat
संस्	संस्	सस्तः ¹⁰	सस्ता ¹¹	सस्यते	सस्यात्	असस्तत्
srañs	sras	sraṣṭāḥ	sraṣṭvā	sraśyāte	sraśyāt	āsrasat
बन्ध्	बन्ध्	बद्धः	बद्धा	बध्यते	बध्यात्	
bandh	badh	baddhāḥ	baddhvā	badhyāte	badhyāt	

¹ Pāṇ. VI. 4, 89.² Pāṇ. VI. 1, 58.³ Pāṇ. VI. 1, 50.⁴ Pāṇ. VII. 1, 60.⁵ Pāṇ. VI. 4, 24.⁶ But with इ i, मर्जित्वा mārjitvā, not मर्जित्वा marjitvā.⁷ As to the long ऊ ū, see § 128.⁸ Or गृहित्वा gūhitvā, § 337, I. 2.⁹ Or नंष्टा nañṣṭā.

¹⁰ Roots which may thus drop their nasal, are written in the Dhātupāṭha with their nasal, संस् or स्रस् srañs: while others which retain their nasal throughout, are written without the nasal, but with an indicative इ i; नदि nad, &c. (Pāṇ. VI. 4, 24; VII. 1, 58). Two verbs thus marked by इ i, लगि lag and कपि kap, may, however, drop their nasal, the general rule notwithstanding, if used in certain meanings, विलगितं vilagitam, burnt; विकपितं vikapitam, deformed (Pāṇ. VI. 4, 24, vārt. 1, 2). वृहि vṛih, वृहति vṛihati, drops its nasal before terminations beginning with a vowel, but not before the intermediate इ i; वहेयति varhayati, but वृहिता vṛihitā. रञ्ज rañj, to tinge, may drop its nasal, even in the causative (i.e. before a vowel), if it means to sport; रजयति rajayati (Pāṇ. VI. 4, 24, vārt. 3, 4). The same root, like some others, drops its nasal before sārvaśātuka affixes; रजति rajati, &c. (Pāṇ. VI. 4, 26). अञ्च añch, if it means to worship, must retain its nasal (Pāṇ. VI. 4, 30) and take the intermediate इ i (Pāṇ. VII. 2, 53): अञ्चितः añchitah, worshipped; otherwise अक्तः akṭah or अञ्चितः añchitah, bent.

¹¹ Or संसित्वा srañsitvā.

Note—The verbs beginning with कुट् *kuṭ* (Dhātupāṭha 28, 73-108) do not strengthen their base, except before terminations which are marked by ञ् ण् or ए व्; कुट् *kuṭ*, to be bent, Fut. कुटिष्यति *kuṭishyāti*, Per. Fut. कुटिता *kuṭitā*, First Aor. सकुटीत् *ākuṭīt* (Pāṇ. I. 2, 1). विज् *vi*, to fear, never takes Guṇa before intermediate इ i; Per. Fut. विजिता *vijitā* (Pāṇ. I. 2, 2). ऊर्णु *ūrṇu*, to cover, may do so optionally; ऊर्णुविता *ūrṇuvitā* or ऊर्णुषिता *ūrṇaviṭā* (Pāṇ. I. 2, 3).

CHAPTER XIII.

AORIST.

§ 346. We can distinguish in Sanskrit, as in Greek, between two kinds of Aorists, one formed by means of a sibilant inserted between root and termination,—this we call the First,—another, formed by adding the terminations to the base, this we call the Second Aorist.

Both Aorists take the Augment, which always has the Udātta, and, with some modifications, the terminations of the Imperfect.

§ 347. The First Aorist is formed in four different ways.

Terminations of the First Aorist.

I.

First Form.

PARASMAIPADA.

ĀTMANEPAḌA.

इषं *isham* इष्व *ishva* इष्म *ishma* इषि *ishi* इष्वहि *ishvahi* इष्महि *ishmahi*
 ईः *ēḥ* इष्टं *ishṭam* इष्ट *ishṭa* इष्टाः *ishṭhāḥ* इष्टाणां *ishṭhām* इध्वं or इद्वं *idhvam* or *iḍhvam*
 ईत् *īt* इष्टं *ishṭām* इषुः *ishuḥ* इष्ट *ishṭa* इष्टानां *ishṭām* इषत *ishata*

In this first set of terminations the intermediate इ i stands as part of the terminations, because all the verbs that take this form are verbs liable to take the intermediate इ i. The first and second forms of the First Aorist differ, in fact, by this only, that the former is peculiar to verbs which take, the latter to verbs which reject intermediate इ i. (See § 332, 4, note.)

2.

Second Form.

PARASMAIPADA.

ĀTMANEPAḌA.

सं <i>sam</i>	स्व <i>sva</i>	स्म <i>sma</i>	सि <i>si</i>	स्वहि <i>svahi</i>	स्महि <i>smahi</i>
सीः <i>sīḥ</i>	{ स्तं <i>stam</i> or तं <i>ta</i>	{ स्त <i>sta</i> or त <i>ta</i>	{ स्याः <i>sthāḥ</i> or याः <i>thāḥ</i>	साथां <i>sāthām</i>	{ ध्वं <i>dhvam</i> or द्वं <i>dhvam</i>
सीत् <i>sīt</i>	{ स्तं <i>stām</i> or तां <i>tām</i>	सुः <i>suḥ</i>	{ स्त <i>sta</i> or त <i>ta</i>	सातां <i>sātām</i>	सत <i>sata</i>

3.

Third Form.

There are some verbs which add स् *s* to the end of the root before taking the terminations of the Aorist, and which after this स् *s*, employ the usual terminations with इ *i*, viz. इषं *isham*, &c. They are conjugated in the Parasmaipada only.

PARASMAIPADA.

सिषं <i>s-i-sham</i>	सिष्व <i>s-ishva</i>	सिष्म <i>s-ishma</i>
सीः <i>s-th</i> (for सिषः <i>sish(a)h</i>)	सिष्टं <i>s-ishṭam</i>	सिष्ट <i>s-ishṭa</i>
सीत् <i>s-t</i> (for सिषत् <i>sish(a)t</i>)	सिष्टां <i>s-ishṭām</i>	सिष्टुः <i>s-ishuḥ</i>

4.

Fourth Form.

Lastly, there are some few verbs, ending in ज्ञ *ś*, ष *sh*, ह *h*, preceded by इ *i*, उ *u*, ऋ *ri*, which take the following terminations, without an intermediate इ *i* (*ksa*).

PARASMAIPADA.

ÂTMANEPADA.

सं <i>sam</i>	साष <i>sāva</i>	साम <i>sāma</i>	सि <i>si</i>	{ सावहि <i>sāvahi</i> or वहि <i>vahi</i>	सामहि <i>sāmahi</i>
सः <i>saḥ</i>	सतं <i>satam</i>	सत <i>sata</i>	{ सथाः <i>sathāḥ</i> or थाः <i>thāḥ</i>	साथां <i>sāthām</i>	{ सध्वं <i>sadhvam</i> or ध्वं <i>dhvam</i>
सत् <i>sat</i>	सतां <i>satām</i>	सन् <i>san</i>	{ सत <i>sata</i> or त <i>ta</i>	सातां <i>sātām</i>	संत <i>santa</i>

Special Rules for the First Form of the First Aorist.

§ 348. For final vowel, Vṛiddhi in Parasmaipada*. लृ *lū*, to cut, अलाविषं *ālāvisham* (Pāṇ. VII. 2, 1).

For final vowel, Guṇa in Âtmanepada. लृ *lū*, अलविषि *ālavishi*.

For medial or initial vowel, Guṇa (if possible) both in Par. and Âtm. बुध् *budh*, to know; Par. अबोधिषं *ābodhisham*; Âtm. अबोधिषि *ābodhishi*.

The vowel अ *a*, followed by a single final consonant, may or may not take Vṛiddhi in Par. if the verb begins with a consonant†. कण् *kaṇ*, to sound, अकाणिषं *ākāṇisham* or अकणिषं *akāṇisham* (Pāṇ. VII. 2, 7); Âtm. अकणिषि *akāṇishi*.

* Except श्वि *śvi*, to swell, अश्वयीत् *aśvayīt*; जागृ *jāgrī*, to wake, अजागरीत् *ajāgarīt* (Pāṇ. VII. 2, 5). ऊर्णु *ūrnu*, to cover, may or may not take Vṛiddhi; और्णुवीत् *aurṇuvīt*, or और्णुवीत् *aurṇavīt*, or और्णुवीत् *aurṇavīt* (Pāṇ. VII. 2, 6).

† Roots ending in अल् *al* or अर् *ar* always take Vṛiddhi in the Parasmaipada; ज्वल् *jval*, to burn, अज्वालीत् *ajvālīt* (Pāṇ. VII. 2, 2). Likewise वद् *vad*, to speak, and व्रज् *vraj*, to go (Pāṇ. VII. 2, 3). Roots ending in ह् *h*, म् *m*, य् *y*, the roots क्षण् *kṣhaṇ*, to hurt, श्वस् *śvas*, to breathe, and verbs of the Chur class, roots with technical र् *re*, do not take Vṛiddhi (Pāṇ. VII. 2, 5). ग्रह् *grah*, to take, अग्रहीत् *āgrahīt*; स्यम् *syam*, to sound, अस्यमीत् *asyamīt*; व्यप् *vyay*, to throw, अव्ययीत् *avyayīt*; क्षण् *kṣhaṇ*, to hurt, अक्षणीत् *akṣhaṇīt*; श्वस् *śvas*, to breathe, अश्वसीत् *aśvasīt*; ऊनय् *ūnay*, to diminish, औनयीत् *āunayīt*; रगृ *rag*, to suspect, अरगीत् *aragīt*. दीधी *dādhi*, to shine, वेवी *vevī*, to desire, and दरिद्रा *daridrā*, to be poor, drop their final vowels, according to the rules on intermediate इ *i*; दरिद्रा *daridrā*, अदरिद्रीत् *adaridrīt*.

§ 349. No Guṇa takes place in desiderative bases. बुभ् *budh*; Desid. बुबोधिष् *bubodhiṣ*; Aor. अबुबोधिषिष् *ābubodhiṣisham*.

Intensives in य् *y*, if preceded by a consonant, must, certain denominatives in य् *y* may, drop their final य् *y*. If the intensive य् *y* is preceded by a vowel, य् *y* is left between the final vowel and the intermediate इ *i*. भिद् *bhid*, to cut; Int. base बेभिद्य् *bebhid-y*; Aor. Âtm. अबेभिदिषि *ābebhidishī*. भू *bhū*, to be; Int. base बोभूय् *bobhūy*; Aor. Âtm. अबोभूयिषि *ābobhūyishī*. Denom. base नमस् *namasy*, to worship; Aor. अनमस्यिष् *ānamasy-isham* or अनमसिष् *ānamas-isham*.

Special Rules for the Second Form of the First Aorist.

§ 350. Vṛiddhi in Parasmaipada. क्षिप् *kship*, अक्षिप् *ākship*; शि *śi*, अशिष् *āśisham* (Pāṇ. VII. 2, 1); पच् *pach*, अपाक्षीत् *āpākshīt* (Pāṇ. VII. 2, 3).

Guṇa in Âtmanepada, if the verb ends in इ, ई, उ, ऊ (not in च् *ri*, Pāṇ. I. 2, 12); otherwise no change of vowel. शि *śi*, अशिषि *āśeshi*; but क्षिप् *kship*, अक्षिप् *ākshipsi*; कृ *kṛi*, अकृषि *ākṛishī*. Final च् *ri* becomes ईर् *īr*.

§ 351. Terminations beginning with स् *st* or स् *sth* drop their स् *s* if the base ends in a short vowel or in a consonant, except nasals. Ex. 2. p. dual अक्षिप् *ākshaip-tam*, 3. p. dual अक्षिप् *ākshaip-tām*, 2. p. plur. अक्षिप् *ākshaip-ta*, of क्षिप् *kship*; 2. p. sing. Âtm. अकृषाः *ākṛithāḥ*, 3. p. sing. अकृता *ākṛita*, of कृ *kṛi*, Âtm. But from मन्यते *mānyate*, अमन्त *āmaṁsta*.

§ 352. The roots स्था *sthā*, to stand, दा *dā*, to give, धा *dhā*, to place, दे *de*, to pity, धे *dhe*, to feed, दो *do*, to cut, change their final vowels into इ *i* before the terminations of the Âtmanepada (Pāṇ. I. 2, 17). स्था *sthā*, उपास्थित *ūpāsthi-ta*; उपास्थिपाता *ūpāsthi-shātām*. In the Parasmaipada they take the Second Aorist. (§ 368.)

§ 353. The roots मी *mī* (*mīnāti*), to hurt, मि *mi* (*minoti*), to throw, and दी *dī*, Âtm., to decay, instead of taking Guṇa, change their final vowels into आ *ā* in the Âtmanepada; and ली *lī*, to stick, does so optionally (Pāṇ. VI. 1, 50-51)*. Thus from मी *mī* and मि *mi*, अमास्त *amāsta*; from दी *dī*, अदास्त *adāsta*; from ली *lī*, अलास्त *alāsta* or अलेष्ट *aleshṭa*. In the Parasmaipada these verbs take the Third Form.

§ 354. हन् *han*, to kill, drops its nasal in the Âtmanepada (Pāṇ. I. 2, 14); अहत *ahata*, अहसाता *ahasātām*, &c.

§ 355. गम् *gam*, to go, drops its nasal in the Âtmanepada optionally (Pāṇ. I. 2, 13); अगत *agata* or अगन्त *agamsta*. The same rule applies to the benedictive Âtmanepada; गसीष्ट *gasishṭa* or गंसीष्ट *gaṁsishṭa*.

§ 356. यम् *yam* drops its nasal, necessarily or optionally, according to its various meanings; उदयत् *udayata*, he divulged (Pāṇ. I. 2, 15); उपायत् *upāyata*, he espoused, or उपायन्त *upāyamsta* (Pāṇ. I. 2, 16).

* Prof. Weber (Kuhn's Beiträge, vol. VI. p. 102) blames Dr. Kellner for having admitted अमासिष् *amāsisham* and similar forms, and denies that these forms are authorised by Pāṇini. Dr. Kellner, however, was right, as will be seen from the commentary to Pāṇ. VI. 1, 50. The substitution of आ *ā* takes place wherever there would otherwise have been एच् *ech*, excepting in Sit forms.

Special Rules for the Third Form of the First Aorist.

§ 357. Most verbs taking this form of the Aorist end in **आ d**, or in diphthongs which take **आ d** as their substitute. This **आ d** remains unchanged. In the Âtmanepada these verbs take the Second Form.

§ 358. The verbs **मी mî**, to hurt, **मि mi**, to throw, and **ली lî**, to stick, in taking this form, change likewise their final vowels into **आ d**. Ex. **अमासिषं amâsisham**, I threw, and I hurt; **अलासिषं alâsisham** (or **अलैषं alaisham**). § 353.

§ 359. Three roots ending in **म् m** take this form; **यम् yam**, to hold, **रम् ram**, to rejoice, **नम् nam**, to bend, Aor. **अयंसिषं ayañsisham**, &c. (Pân. VII. 2, 73.)

Special Rules for the Fourth Form of the First Aorist.

§ 360. The roots which take this form must end in **ञ s** (as to **दृश् dṛś**, to see, cf. Pân. III. 1, 47), **ष् sh**, **स् s**, **ह h**, preceded by any vowel but **अ, आ d**. They must be verbs which reject the intermediate **इ i**; § 332, 17-20; (Pân. III. 1, 45.) Their radical vowel remains unchanged.

§ 361. The root **स्लिष् ślish** takes this form only if it means to embrace (Pân. III. 1, 46); **अस्लिषत् aslikshat**. Other verbs, such as **पुष् push** and **शुष् śush**, are specially excepted. (§ 366.)

§ 362. The roots **दुह duh**, to milk, **दिह dih**, to anoint, **लिह lih**, to lick, **गुह guh**, to hide (Pân. VII. 3, 73), may take in the Âtmanepada

याः thāh instead of **सथाः sathāh**. **वहि vahi** instead of **सावहि sāvahi**.
त tu — **सत sata**. **ध्वं dhvam** — **सध्वं sadhvam**.

They thus approach to the Second Form of the first aorist in most, but not in all persons.

Ex. **दुह duh**; 2. p. sing. Âtm. **अदुग्धाः adugdhāḥ** or **अधुक्षथाः adhuksathāḥ**.

3. p. sing. Âtm. **अदुग्ध adugdha** or **अधुक्षत adhuksata**.

1. p. dual Âtm. **अदुह्वहि aduhvahi** or **अधुक्षवहि adhuksāvahi**.

2. p. plur. Âtm. **अधुग्ध्वं adhugdhvam** or **अधुक्षध्वं adhuksadhvam**.

FIRST AORIST.

First Form,

with intermediate **इ i**.

a. Verbs ending in a vowel; **लू lū**, to cut.

Vṛddhi in Parasmaipada, Guṇa in Âtmanepada.

PARASMAIPADA.

1. अलाविषं ālav-isham	अलाविष्व ālāv-ishva	अलाविष्म ālāv-ishma
2. अलावीः ālāv-iḥ	अलाविष्टं ālāv-ishṭam	अलाविष्ट ālāvi-shṭa
3. अलावीत् ālāv-it	अलाविष्टां ālāv-ishṭām	अलाविषुः ālāvi-shuḥ

ÂTMANEPADA.

1. अलविषि ālav-ishi	अलविष्वहि ālav-ishvahi	अलविष्महि ālav-ishmahi
2. अलविष्टाः ālav-ishṭhāḥ	अलविषायां ālav-ishāthām	अलविध्वं ālav-idhvam or द्वं -dhvam
3. अलविष्ट ālav-ishṭa	अलविषातां ālav-ishātām	अलविषत ālav-ishata

b. Verbs ending in consonants; बुध् *budh*, to know.

Guṇa in Parasmaipada and Âtmanepada.

PARASMAIPADA.

1. अबोधिषं <i>abodh-isham</i>	अबोधिष्व <i>abodh-ishva</i>	अबोधिष्म <i>abodh-ishma</i>
2. अबोधीः <i>abodh-iḥ</i>	अबोधिष्ठं <i>abodh-ishṭam</i>	अबोधिष्टा <i>abodh-ishṭa</i>
3. अबोधीत् <i>abodh-ît</i>	अबोधिष्टां <i>abodh-ishṭām</i>	अबोधिषुः <i>abodh-ishuḥ</i>

ÂTMANEPADA.

1. अबोधिषि <i>abodh-ishi</i>	अबोधिष्वहि <i>abodh-ishvahi</i>	अबोधिष्महि <i>abodh-ishmahi</i>
2. अबोधिष्ठाः <i>abodh-ishṭhāḥ</i>	अबोधिषायां <i>abodh-ishāthām</i>	अबोधिध्वं <i>abodh-idhvam</i>
3. अबोधिष्ट <i>abodh-ishṭa</i>	अबोधिषातां <i>abodh-ishātām</i>	अबोधिषत <i>abodh-ishata</i>

Second Form,

without intermediate इ i.

a. Verbs ending in consonants; क्षिप् *kship*, to throw.

Vṛiddhi in Parasmaipada, no change in Âtmanepada.

PARASMAIPADA.

1. अक्षैषं <i>akshaip-sam</i>	अक्षैष्व <i>akshaip-sva</i>	अक्षैष्म <i>akshaip-sma</i>
2. अक्षैषीः <i>akshaip-siḥ</i>	अक्षैमं <i>akshaip-tam</i> (§ 351)	अक्षैम <i>akshaip-ta</i>
3. अक्षैषीत् <i>akshaip-sît</i>	अक्षैमां <i>akshaip-tām</i>	अक्षैषुः <i>akshaip-suḥ</i>

ÂTMANEPADA.

1. अक्षिप्सि <i>akship-si</i>	अक्षिप्सहि <i>akship-svahi</i>	अक्षिप्समहि <i>akship-smahi</i>
2. अक्षिप्साः <i>akship-thāḥ</i>	अक्षिप्सायां <i>akship-sāthām</i>	अक्षिभुं <i>akshib-dhvam</i>
3. अक्षिप्त <i>akship-ta</i>	अक्षिप्सातां <i>akship-sātām</i>	अक्षिप्तत <i>akship-sata</i>

b. Verbs ending in vowels (इ, ई, उ, ऊ); नी *nī*, to lead.

Vṛiddhi in Parasmaipada, Guṇa in Âtmanepada.

PARASMAIPADA.

1. अनैषं <i>anaisham</i>	अनैष्व <i>anaishva</i>	अनैष्म <i>anaishma</i>
2. अनैषीः <i>anaishīḥ</i>	अनैष्ठं <i>anaishṭam</i>	अनैष्टा <i>anaishṭa</i>
3. अनैषीत् <i>anaishît</i>	अनैष्टां <i>anaishṭām</i>	अनैषुः <i>anaishuḥ</i>

ÂTMANEPADA.

1. अनेषि <i>aneshi</i>	अनेष्वहि <i>aneshvahi</i>	अनेष्महि <i>aneshmahi</i>
2. अनेष्ठाः <i>aneshṭhāḥ</i>	अनेषायां <i>aneshāthām</i>	अनेध्वं <i>aneshṭhvam</i>
3. अनेष्ट <i>aneshṭa</i>	अनेषातां <i>aneshātām</i>	अनेषत <i>aneshata</i>

c. Verbs ending in ऋ *ṛi*; कृ *kṛi*, to do.

Vṛiddhi in Parasmaipada, no change in Âtmanepada.

PARASMAIPADA.

1. अकार्षं <i>akārsham</i>	अकार्ष्व <i>akārshva</i>	अकार्ष्म <i>akārshma</i>
2. अकार्षीः <i>akārshīḥ</i>	अकार्ष्ठं <i>akārshṭam</i>	अकार्ष्ठा <i>akārshṭa</i>
3. अकार्षीत् <i>akārshît</i>	अकार्ष्ठां <i>akārshṭām</i>	अकार्षुः <i>akārshuḥ</i>

ÂTMANEPADA.

1. अकृषि <i>akṛishi</i>	अकृष्वहि <i>akṛishvahi</i>	अकृष्वहि <i>akṛishmahi</i>
2. अकृषाः <i>akṛishāḥ</i>	अकृषायां <i>akṛishāthām</i>	अकृद्वं <i>akṛidhvam</i>
3. अकृत <i>akṛita</i>	अकृषातां <i>akṛishātām</i>	अकृत <i>akṛishata</i>

d. Verbs ending in आ *ā*; दा *dā*, to give.

Âtmanepada only; आ *ā* changed into इ *i*.

ÂTMANEPADA.

1. अदिषि <i>adishi</i>	अदिष्वहि <i>adishvahi</i>	अदिष्वहि <i>adishmahi</i>
2. अदिषाः <i>adishāḥ</i>	अदिषायां <i>adishāthām</i>	अदिद्वं <i>adidhvam</i>
3. अदिता <i>adita</i>	अदिषातां <i>adishātām</i>	अदिषत <i>adishata</i>

e. Verbs ending in च्च *ṛi*; स्तृ *stṛi*, to stretch.

Vṛiddhi in Parasmaipada, with intermediate इ *i*.

In Âtmanepada the insertion of इ *i* is optional. (See § 337, II. 4. Pāṇ. VII. 2, 42.)

If इ *i* is inserted, then गुण (§ 348) and optionally lengthening of इ *i*. (§ 341.)

If इ *i* is not inserted, then च्च *ṛi* changed to ई *ir*. (§ 350.)

PARASMAIPADA.

अस्तारिष्यं *astārisham*, &c., like First Form.

First Form, with इ <i>i</i> .	ÂTMANEPADA. SINGULAR.	Second Form, without इ <i>i</i> .
1. अस्तारिषि or अस्तारोषि <i>astarishi</i> or <i>astarishi</i>		अस्तीषि <i>astīrshi</i>
2. अस्तारिषाः or अस्तारोषाः <i>astarishāḥ</i> or <i>astarishāḥ</i>		अस्तीषाः <i>astīrshāḥ</i>
3. अस्तारिष्ट or अस्तारोष्ट <i>astarishṭa</i> or <i>astarishṭa</i>		अस्तीष्ट <i>astīrshṭa</i>
DUAL.		
1. अस्तारिष्वहि or अस्तारोष्वहि <i>astarishvahi</i> or <i>astarishvahi</i>		अस्तीष्वहि <i>astīrshvahi</i>
2. अस्तारिषायां or अस्तारोषायां <i>astarishāthām</i> or <i>astarishāthām</i>		अस्तीषायां <i>astīrshāthām</i>
3. अस्तारिषातां or अस्तारोषातां <i>astarishātām</i> or <i>astarishātām</i>		अस्तीषातां <i>astīrshātām</i>
PLURAL.		
1. अस्तारिष्वहि or अस्तारोष्वहि <i>astarishmahi</i> or <i>astarishmahi</i>		अस्तीष्वहि <i>astīrshmahi</i>
2. अस्तारिध्वं or अस्तारोध्वं <i>astaridhvam</i> or <i>astaridhvam</i>		अस्तीर्ध्वं <i>astīrdhvam</i>
3. अस्तारिषत or अस्तारोषत <i>astarishata</i> or <i>astarishata</i>		अस्तीषत <i>astīrshata</i>

f. Verbs with penultimate च्च *ṛi*; मृज् *mṛj*, to let off.

Peculiar Vṛiddhi in Parasmaipada, no change in Âtmanepada.

PARASMAIPADA.

1. अस्त्राक्षं <i>asṛāksham</i>	अस्त्राक्ष्वा <i>asṛākshva</i>	अस्त्राक्ष <i>asṛākshma</i>
2. अस्त्राक्षीः <i>asṛākshīḥ</i>	अस्त्राक्षं <i>asṛākshām</i>	अस्त्राक्ष <i>asṛākshā</i>
3. अस्त्राक्षीत् <i>asṛākshīt</i>	अस्त्राक्षं <i>asṛākshām</i>	अस्त्राक्षुः <i>asṛākshuḥ</i>

ÂTMANEPADA.

1. अमृक्षि <i>asṛikshi</i>	अमृक्ष्वहि <i>asṛikshvahi</i>	अमृक्ष्वहि <i>asṛikshmahi</i>
2. अमृक्षीः <i>asṛikshīḥ</i>	अमृक्षीयां <i>asṛikshāthām</i>	अमृद्वं <i>asṛidhvam</i>
3. अमृष्ट <i>asṛishṭa</i>	अमृक्षीयां <i>asṛikshātām</i>	अमृक्षत <i>asṛikshata</i>

g. Verbs ending in ह् h; दह् dah, to burn.

PARASMAIPADA.

1. अधक्ष् adháksham
2. अधक्षीः adhákshīḥ
3. अधक्षीत् adhákshīt

- अधक्ष् adhákshva
- अदाग्धं adágdham
- अदाग्धां adágdhām

- अधक्ष् adhákshma
- अदाग्ध adágdha
- अधाक्षुः adhákshuḥ

ÂTMANEPAIDA.

1. अधक्षि adhakshi
2. अदाग्धाः adagdhāḥ
3. अदाग्ध adagdha

- अधक्षहि adhakshvahi
- अधक्षायां adhakshāthām
- अधक्षातां adhakshātām

- अधक्षहि adhakshmahi
- अदाग्ध्वं adhagdhvam
- अधक्षत adhakshata

FIRST AORIST.

Third Form.

PARASMAIPADA ONLY.

या yá, to go.

1. अयासिषं ayásisham
2. अयासीः ayástīḥ
3. अयासीत् ayástī

- अयासिष्व ayásishva
- अयासिष्टं ayásishṭam
- अयासिष्टां ayásishṭām

- अयासिष्य ayásishma
- अयासिष्ट ayásishṭa
- अयासिषुः ayásishuḥ

नम् nam, to bend.

1. अनसिषं anásisham
2. अनसीः anásīḥ
3. अनसीत् anásīt

- अनसिष्व anásishva
- अनसिष्टं anásishṭam
- अनसिष्टां anásishṭām

- अनसिष्य anásishma
- अनसिष्ट anásishṭa
- अनसिषुः anásishuḥ

FIRST AORIST.

Fourth Form.

दिश् diś, to show.

PARASMAIPADA.

1. अदिक्षं adiksham
2. अदिक्षः adikshaḥ
3. अदिक्षत् adikshat

- अदिक्षाव adikshāva
- अदिक्षतं adikshatam
- अदिक्षतां adikshatām

- अदिक्षाम adikshāma
- अदिक्षत adikshata
- अदिक्षन् adikshan

ÂTMANEPAIDA.

1. अदिक्षि adikshi
2. अदिक्षयाः adikshathāḥ
3. अदिक्षत adikshata

- अदिक्षावहि adikshāvahi
- अदिक्षायां adikshāthām
- अदिक्षातां adikshātām

- अदिक्षामहि adikshāmahi
- अदिक्ष्वं adikshadhvam
- अदिक्षत adikshanta

गुह् guh, to hide.

PARASMAIPADA.

1. अघुक्ष् aghuksham
2. अघुक्षः aghukshaḥ
3. अघुक्षत् aghukshat

- अघुक्षाव aghukshāva
- अघुक्षतं aghukshatam
- अघुक्षतां aghukshatām

- अघुक्षाम aghukshāma
- अघुक्षत aghukshata
- अघुक्षन् aghukshan

ÂTMANEPADA.

1. अघुक्षि *aghukshi* अघुक्षावहि *aghukshāvahi* or अगुह्रहि *aguhvahi* अघुक्षामहि *aghukshāmahi*
 2. अघुक्षयाः *aghukshathāḥ* or अगूढाः *agūḍhāḥ* अघुक्षायां *aghukshāthām* अघुक्ष्यं or अघृद् ¹
 3. अघुक्षत *aghukshata* or अगूढ *agūḍha* अघुक्षातां *aghukshātām* अघुक्षन्त *aghukshanta*

It may also follow the First Form, अगूहिषं *agūhisham* and अगूहिषि *agūhishi*.
 (§ 337, I. I.)

लिह् *lih*, to smear.

PARASMAIPADA.

1. अलिक्षं *alikhsham* अलिक्षाव *alikhshāva* अलिक्षाम *alikhshāma*
 2. अलिक्षः *alikhshaḥ* अलिक्षन्तं *alikhshatam* अलिक्षन्त *alikhshata*
 3. अलिक्षन् *alikhshat* अलिक्षतां *alikhshātām* अलिक्षन् *alikhshan*

ÂTMANEPADA.

1. अलिक्षि *alikshi* अलिक्षावहि *alikhshāvahi* or अलिह्रहि *alihvahi* अलिक्षामहि *alikhshāmahi*
 2. अलिक्षयाः *alikhshathāḥ* or अलीढाः *alīḍhāḥ* अलिक्षायां *alikhshāthām* अलिक्ष्यं or अलीद् ²
 3. अलिक्षत *alikhshata* or अलीढ *alīḍha* अलिक्षातां *alikhshātām* अलिक्षन्त *alikhshanta*

दुह् *duh*, to milk.

PARASMAIPADA.

अधुक्षं *adhuksham*, &c.

ÂTMANEPADA.

1. अधुक्षि *adhukshi* अधुक्षावहि *adhukshāvahi* or अदुह्रहि *aduhvahi* अधुक्षामहि *adhukshāmahi*
 2. अधुक्षयाः *adhukshathāḥ* or अदुग्धाः *adugdhāḥ* अधुक्षायां *adhukshāthām* अधुक्ष्यं or अधुधं ³
 3. अधुक्षत *adhukshata* or अदुग्ध *adugdha* अधुक्षातां *adhukshātām* अधुक्षन्त *adhukshanta*

दिह् *dih*, to anoint.

PARASMAIPADA.

अधिक्षं *adhiksham*, &c.

ÂTMANEPADA.

1. अधिक्षि *adhikshi* अधिक्षावहि or अदिह्रहि ⁴ अधिक्षामहि *adhikshāmahi*
 2. अधिक्षयाः or अदिग्धाः ⁵ अधिक्षायां *adhikshāthām* अधिक्ष्यं or अधिधं ⁶
 3. अधिक्षन्त or अदिग्ध ⁷ अधिक्षातां *adhikshātām* अधिक्षन्त *adhikshanta*

SECOND AORIST.

First Form.

§ 363. Verbs adopting this form take the augment, and attach the terminations (First Division) of the imperfect to a verbal base ending in *a*, like those of the Tud form.

¹ *aghukshadhvam* or *aghūḍhvam*.

³ *adhukshadhvam* or *adhugdhvam*.

⁵ *adhikshathāḥ* or *adigdhāḥ*.

⁷ *adhikshata* or *adigdha*.

² *alikhshadhvam* or *alīḍhvam*.

⁴ *adhikshāvahi* or *adihvahi*.

⁶ *adhikshadhvam* or *adhigdhvam*.

सिक् *sich*, to sprinkle. Pres. सिंचामि *siñchāmi*; Impf. असिंचं *asiñcham*.

PARASMAIPADA.

1. असिंचं <i>asicham</i>	असिचाव <i>asichāva</i>	असिचाम <i>asichāma</i>
2. असिचः <i>asichah</i>	असिचतं <i>asichatam</i>	असिचत <i>asichata</i>
3. असिचत् <i>asichat</i>	असिचतां <i>asichatām</i>	असिचन् <i>asichan</i>

ÂTMANEPAIDA.

1. असिचे <i>asiche</i>	असिचावहि <i>asichāvahi</i>	असिचामहि <i>asichāmahī</i>
2. असिचयाः <i>asichathāh</i>	असिचेयां <i>asichethām</i>	असिचध्वं <i>asichadhvam</i>
3. असिचत <i>asichata</i>	असिचेतां <i>asichetām</i>	असिचंत <i>asichanta</i>

हे *hve*, to call. Pres. ह्वामि *hwayāmi*; Impf. अह्वयं *ahvayam*; General base हू *hū*.

PARASMAIPADA.

1. अह्वं <i>ahvam</i>	अह्वाव <i>ahvāva</i>	अह्वाम <i>ahvāma</i>
2. अह्वः <i>ahvah</i>	अह्वतं <i>ahvatam</i>	अह्वत <i>ahvata</i>
3. अह्वत् <i>ahvat</i>	अह्वतां <i>ahvatām</i>	अह्वन् <i>ahvan</i>

ÂTMANEPAIDA.

1. अह्वे <i>ahve</i>	अह्वावहि <i>ahvāvahi</i>	अह्वामहि <i>ahvāmahī</i>
2. अह्वयाः <i>ahvathāh</i>	अह्वेयां <i>ahvethām</i>	अह्वध्वं <i>ahvadhvam</i>
3. अह्वत <i>ahvata</i>	अह्वेतां <i>ahvetām</i>	अह्वंत <i>ahvanta</i>

§ 364. Roots ending in आ *ā*, ए *e*, इ *i*, drop these vowels, and substitute a base ending in अ *a*: हे *hve* substitutes ह *hva*, Aor. अह्वं *ahvam*; श्वि *śvi* substitutes श्व *śva*, Aor. अश्वं *āśvam*. Roots ending in च् *ri*, and the root दृश् *drīś*, to see, take Guṇa (Pân. VII. 4, 16), and then form a base ending in short अ *a*: गृ *gri*, to go, असगत *asarat*; दृश् *drīś*, to see, अदर्शत् *adarśat*.

§ 365. Roots with penultimate nasal, drop it: स्कंद *skand*, to step, अस्कदं *askadam*.

§ 366. Irregular forms are, अवोचं *avočam*, I spoke, from वच् *vach* (according to Bopp a contracted reduplicated aorist, § 370, for अववचं *avavacham*); अपतं *apaptam*, I flew, from पत् *pat* (possibly a contracted reduplicated aorist for अपपतं *apapatam*); अनेशं *aneśam*, I perished, Kâś. on Pân. VI. 4, 120 (possibly for अननशं *ananaśam*); अशिशं *aśisham*, I ordered, from शास् *śās*; आस्थं *āstham*, I threw, from अस् *as*. (Pân. VII. 4, 17.)

§ 367. Roots which take this form are,

अस् *as*, to throw (आस्थं *āstham*), वच् *vach*, to speak (अवोचं *avočam*), ख्या *kyā*, to speak (अख्यं *akhyam*), if the agent is implied. (Pân. III. 1, 52.)

लिप् *lip*, to paint, सिक् *sich*, to sprinkle, हे *hve*, to call (irregularly अह्वं *ahvam*), in Par., and optionally in Âtm. (Pân. III. 1, 53, 54). Par. अलिपत् *alipat*, Âtm. अलिपत *alipata* or अलिप्त *alipta*.

The verbs classed as पुषादि *pushādi*, beginning with पुष् *push* (Dh. P. 26, 73-136), द्युतादि *dyutādi*, beginning with द्युत् *dyut* (Dh. P. 18), and those marked by a technical लङ् *li*, in the Parasmaipada. (Pân. III. 1, 55.)

The verbs **सृ** *sri*, to go, **शास्** *sás*, to order, and **चृ** *ri*, to go (**चार्** *áram*), in Par. and Átm. (Pân. III. 1, 56.)

Optionally, verbs technically marked by **इर** *ir*, but in the Parasmaipada only (Pân. III. 1, 57). **अभिदत्** *abhīdat* or **अभैत्सीत्** *abhaitṣīt*.

Optionally, **जृ** *jṛ*, to fail, **स्तम्** *stambh*, to stiffen (**अस्तभत्** *astabhat* or **अस्तम्भीत्** *astambhīt*), **मुष्** *mruch*, to go (**अमुष्त्** *amruchat* or **अमोष्चीत्** *amrochīt*), **मुल्** *mluch*, to go, **ग्लुष्** *gruch*, to steal, **ग्लुच** *gluch*, to steal, **ग्लुञ्च** *gluñch*, to go (**अग्लुञ्चत्** *agluñchat* or **अग्लुञ्चीत्** *agluñchīt*), **श्रि** *śri*, to grow (irregularly **अश्रत्** *áśvat*), but in the Parasmaipada only. (Pân. III. 1, 58.)

§ 368. There are a few verbs, ending in **आ** *ā*, **ए** *e*, **ओ** *o*, which take this form of the second aorist in the Parasmaipada; also **भू** *bhū*, to be. They retain throughout the long final vowel, except before the **उः** *uḥ* of the 3rd pers. plur., before which the final **आ** *ā* is rejected. In the Átmanepada these verbs in **आ** *ā* take the Second Form of the first aorist, and change **आ** *ā* to **इ** *i*.

दा *dā*, to give. Pres. **ददामि** *dadāmi*; Impf. **अददां** *adadām*.

PARASMAIPADA.

1. अदां <i>adām</i>	अदाव <i>adāva</i>	अदाम <i>adāma</i>
2. अदाः <i>adāḥ</i>	अदातं <i>adātām</i>	अदात <i>adāta</i>
3. अदात् <i>adāt</i>	अदातां <i>adātām</i>	अदुः <i>aduḥ</i>

भू *bhū*, to be. Pres. **भवामि** *bhavāmi*; Impf. **अभवं** *abhavam*.

PARASMAIPADA.

1. अभूवं <i>abhūvam</i> *	अभूव <i>abhūva</i>	अभूम <i>abhūma</i>
2. अभूः <i>abhūḥ</i>	अभूतं <i>abhūtām</i>	अभूत <i>abhūta</i>
3. अभूत् <i>abhūt</i>	अभूतां <i>abhūtām</i>	अभूवन् <i>abhūvan</i>

Verbs which take this form are,

गा *gā*, to go; **दा** *dā*, to give; **धा** *dhā*, to place; **पा** *pā*, to drink; **स्था** *sthā*, to stand; **दे** *de*, to guard; **दो** *do*, to cut; **भू** *bhū*, to be. (Pân. II. 4, 77.)

Optionally, **ग्रा** *ghrā*, to smell; **धे** *dhe*, to drink; **शो** *śo*, to sharpen; **छो** *chho*, to cut; **सो** *so*, to destroy. (Pân. II. 4, 78.)

§ 369. The nine roots of the Tan class ending in **न्** *n* or **ण्** *ṇ* may form the 2nd and 3rd pers. sing. Átm. in **याः** *thāḥ* and **ता** *ta*, before which the final nasal is rejected. **तन्** *tan*, to stretch; Aor. **अतनिष्ट** *atanishṭa* or **अतत** *atata*; **अतनिष्टाः** *atanishṭhāḥ* or **अतथाः** *atathāḥ* (Pân. II. 4, 79). These forms might be considered as irregular Átmanepada forms of the second aorist, or of the first aorist II, with loss of initial **स** *s*.

Second or Reduplicated Form of the Second Aorist.

§ 370. A few primitive verbs, and the very numerous class of the Chur roots, the denominatives and causatives in **अय** *ay*, reduplicate their base in the second aorist, taking the augment as before, and the usual terminations of the imperfect.

* Irregular in the 1st pers. sing., dual, and plur., and in the 3rd pers. plur.

§ 371. The primitive verbs which take this form are,

अ॒ग्नि॒ *śri*, to go, द्रु॒ *dru*, to run, सु॒ *sru*, to flow, कम् *kam*, to love (Pāṇ. III. 1, 48), if expressing the agent. Ex. अ॒ग्नि॒श्रियत् *asīśriyat*.

Optionally, अ॒ग्नि॒ *śvi*, to grow, ये॒ *dhe*, to suck (Pāṇ. III. 1, 49), if expressing the agent.

Ex. अ॒दधत् *adadhat*, § 364, (or अ॒धात् *adhāt* or अ॒धासीत् *adhāst*.)

Their reduplicative syllable, as far as consonants are concerned, is formed like that of the reduplicated perfect.

अ॒ग्नि॒श्रियत् *asīśriyat*, he went. अ॒दुद्रुवत् *adudruvat*, he ran. अ॒सुसुवत् *asusruvat*, he flowed. अ॒चकमत् *achakamat*, he loved. अ॒दधत् *adadhat*, he sucked. अ॒ग्नि॒श्रियत् *asīśriyat*, he grew; also Sec. Aor. अ॒श्रयत् *asvat* and First Aor. अ॒श्रयीत् *asvayīt* (Pāṇ. III. 1, 49). ह॒ *hve*, to call, forms its Aor. Caus. अ॒जृहवत् *ajāhavat* (Pāṇ. VI. 1, 32).

§ 372. The verbs in अ॒य॒ *ay* drop अ॒य॒ *ay*, and (with certain exceptions*) reduce their Guṇa and Vṛiddhi vowels to the simple base vowels: आ॒ *ā* to अ॒ *ā*; ए॒ *e* to इ॒ *i*; ओ॒ *o* to उ॒ *u*; अ॒र्, आ॒र् *ār*, to अ॒रि॒ *ri*; ई॒र् *īr* to अ॒रि॒ *ri*. (Pāṇ. VII. 4, 7.)

Thus मा॒दयति *mādayati* would become म॒द् *mad*, (Aor. अ॒मीमदं *amimadam*.)

भे॒दयति *bhedayati* — — भि॒द् *bhid*, (Aor. अ॒बीभिदं *abibhidam*.)

मो॒दयति *modayati* — — मु॒द् *mud*, (Aor. अ॒मूमुदं *amūmudam*.)

§ 373. In the exceptional roots, which do not admit this shortening process, आ॒ *ā*, ई॒ *i*, ए॒ *e*, ऐ॒ *ai*, ऊ॒ *ū*, औ॒ *au* are represented in the reduplicative syllable by अ॒ *ā*, इ॒ *i*, इ॒ *i*, इ॒ *i*, उ॒ *ū*, उ॒ *ū*, उ॒ *ū*.

मा॒लयति *mālayati*, अ॒ममालं *amamālam*. टी॒कयति *ṭikayati*, अ॒टिटीकं *aṭiṭikam*.

लो॒कयति *lokayati*, अ॒लुलोकं *alulokam*.

§ 374. In the vast majority of roots, however, the shortening takes place, thus leaving bases with short अ॒ *a*, इ॒ *i*, उ॒ *u*, अ॒रि॒ *ri*. Here the tendency is to make the reduplicated base, with the augment, either उ॒-उ॒ or उ॒-उ॒-. Hence all roots in which the shortened vowel is not long by position, lengthen the vowel of the reduplicative syllable (*amūmudat*). Those in which the vowel is long by position, leave the vowel of the reduplicative syllable short (*ararakshat*).

Where, as in roots beginning with double consonants, the vowel of the reduplicative syllable is necessarily long by position, it is not changed into the

* These exceptional verbs are (Pāṇ. VII. 4, 2, 3),

Certain denominatives: From मा॒ला *mālā*, a garland, is formed the denominative मा॒लयति *mālayati*, Red. Aor. अ॒ममालत् *amamālat*; शा॒स् *sās*, Caus. शा॒सयति *sāsayati*, he punishes, Red. Aor. अ॒शशासत् *asāsāsāt*.

Those with technical अ॒रि॒: बा॒ध् *bādh*, to hurt; Caus. बा॒धयति *bādhayati*; Aor. अ॒बबधत् *ababādhat*.

भ्रा॒ज् *bhrāj*, to shine, भा॒स् *bhās*, to shine, भा॒ष् *bhāsh*, to speak, दी॒प् *dīp*, to lighten, जी॒व् *jīv*, to live, मी॒ल् *mīl*, to meet, पी॒ड् *pīd*, to vex, shorten their vowel optionally. Ex. भ्रा॒ज् *bhrāj*;

अ॒बभ्राजत् *ababhrājat* or अ॒बिभ्राजत् *abibhrajat* (§ 374).

† वे॒ष्टय् *veshtay*, to surround, चे॒ष्टय् *cheshtay*, to move, take either इ॒ *i* or अ॒ *a* in the reduplicative syllable; अ॒ववेष्टत् *avaveshṭat* or अ॒विवेष्टत् *aviveshṭat*. द्यो॒तय् *dyotay*, to lighten, takes इ॒ *i*; अ॒दिद्युतत् *adidyutāt*.

long vowel (*achuchyutat*, not *áchúchyutat*). In roots beginning and ending in two consonants, this metrical rhythm is necessarily broken (*achaskandat*).

§ 375. In the roots which do not resist the shortening process,

अ *a*, इ *i*, उ *u*, च्च *ri* are represented in the reduplicative syllable by अ *a* or इ *i*, इ *i*, उ *u*, इ *i*; and all lengthened, where necessary.

Second or Reduplicated Form of the Second Aorist.

I. ७ - ७.

पच् *pach*, to cook, पाचयति *pácháyati*; अपीपचत् *ápípacchat* *.

भिद् *bhid*, to cut, भेदयति *bhedáyati*; अबिभिदत् *ábibhidat*.

मुद् *mud*, to rejoice, मोदयति *modáyati*; अमुमुदत् *ámúmutat*.

वृत् *vrít*, to exist, वर्तयति *vartáyati*; अविवृत्तत् *ávivritat*.

मृज् *mrij*, to cleanse, मार्जयति *márjáyati*; अमीमृजत् *ámímrijat*.

कृत् *krít*, to praise, कीर्तयति *kírtáyati*; अचीकृतत् *áchíkrítat* †.

The lengthening becomes superfluous before roots beginning with two consonants, because the two consonants make the short vowel heavy (*guru*).

त्यज् *tyaj*, to leave, त्याजयति *tyájáyati*; अतित्यजत् *átityajāt*.

भ्राज् *bhráj*, to shine, भ्राजयति *bhrájáyati*; अबिभ्रजत् *ábibhrajāt*.

क्षिप् *kship*, to throw, क्षेपयति *kshepáyati*; अक्षिष्यत् *áchikshipāt*.

च्युत् *chyut*, to fall, च्योतयति *chyotáyati*; अचुच्युत् *áchuchyutat*.

स्वृ *svri*, to sound, स्वारयति *sváráyati*; अस्वस्वृत् *ásisvarāt*.

2. ७ ७ - ७.

रक्ष् *raksh*, to protect, रक्षयति *raksháyati*; अररक्षत् *áarakshāt* †.

भिक्ष् *bhiksh*, to beg, भिक्षयति *bhiksháyati*; अबिभिक्षत् *ábibhikshāt*.

§ 376. If the root begins and ends with double consonants, this rhythmical law is broken.

प्रच्छ् *prachh*, to ask, प्रच्छयति *prachcháyati*; अपप्रच्छत् *ápaprachchāt*.

स्कन्द् *skand*, to step, स्कन्दयति *skandáyati*; अचस्कन्दत् *áchaskandat*.

§ 377. Roots with radical च्च *ri* or च्च *ri*, followed by a consonant, may optionally take the ७ - ७ or ७ ७ - forms.

* गणय् *gaṇáy* and कथय् *katháy* take ई *i* or अ *a* optionally; अजीगणत् *ájigaṇāt* or अजगणत् *ájagaṇāt*.

† The following verbs take अ *a* instead of इ *i* or ई *i* in the reduplicative syllable of the aorist in the causative:

स्मृ *smṛi*, दृ *drí*, त्वृ *tvar*, प्रथ् *prath*, मृद् *mrād*, स्तृ *strí*, स्पृश् *spas*.

स्मृ *smṛi*; Caus. स्मारयति *smáráyati*; Aor. अस्मरत् *ásasmarāt*.

The same verbs which, as will be shown hereafter (§ 474), reduplicate अच् *av*, (the Guṇa of उ, अ *u*), in the desiderative by उच् *u*, take उच् *u* instead of इ *i* in the reduplicated aorist:

नुनु; Caus. नावयति *náváyati*; Des. नुनावयिषति *núnávayishati*; Aor. of Caus. अनूतयत् *ánúnavam*.

† Radical अ *a* is reduplicated by अ *a* if the root ends in a double consonant.

वृत् *vrit*, to be, वर्तयति *vartáyati*; अवीवृतत् *ávivritat* or अववर्तत् *ávavartat*. (Pāṇ. VII. 4, 7.)
 मृज् *mrij*, to cleanse, मार्जयति *mārijáyati*; अमीमृजत् *ámimrijat* or अममार्जत् *ámamārijat*.
 कृत् *kṛt*, to praise, कीर्तयति *kirtáyati*; अचीकृतत् *áchikṛitat* or अचिकीर्तत् *áchikīrtat*.

§ 378. Roots beginning with a vowel have the same internal reduplication, which will be described hereafter in the desiderative bases.

Thus अश् *aś* forms the Caus. आशय् *ášáy*. This after throwing off अय् *ay*, and shortening the vowel, becomes अश् *aś*; this reduplicated, अशिश् *aś-is*; and lastly, with augment and termination, आशिश् *áš-is-am*.

In the same manner, आचिचं *árchicham*, औञ्जिजं *áubjjijam*, &c. (§ 476.)

§ 379. Are slightly irregular :

पा *pá*, to drink, which forms its causal aorist as अपीपत् *áptpyat* (instead of अपीपयत् *áptpayat*). Pāṇ. VII. 4, 4.

स्था *sthá*, to stand, which forms its causal aorist as अतिष्ठिपत् *átishṭhipat* (instead of अतिष्ठयत् *átishṭhayat*).

ग्रा *ghrá*, to smell, which forms its causal aorist as अजिघ्रिपत् *djighripat* or अजिघ्रयत् *djighrayat*.

REDUPLICATED AORIST.

PARASMAIPADA.

1. अशिश्त्रयं <i>ášisrayam</i>	अशिश्त्रयाव <i>ášisrayáva</i>	अशिश्त्रयाम <i>ášisrayáma</i>
2. अशिश्त्रयः <i>ášisrayah</i>	अशिश्त्रयतां <i>ášisrayatām</i>	अशिश्त्रयत <i>ášisrayata</i>
3. अशिश्त्रयत् <i>ášisrayat</i>	अशिश्त्रयेतां <i>ášisrayetām</i>	अशिश्त्रयन् <i>ášisrayan</i>

ÂTMANEPAIDA.

1. अशिश्त्रये <i>ášisraye</i>	अशिश्त्रयावहि <i>ášisrayávahi</i>	अशिश्त्रयामहि <i>ášisrayámahi</i>
2. अशिश्त्रयथाः <i>ášisrayatháh</i>	अशिश्त्रयेथां <i>ášisrayethām</i>	अशिश्त्रयध्वं <i>ášisrayadhvam</i>
3. अशिश्त्रयत <i>ášisrayata</i>	अशिश्त्रयेतां <i>ášisrayetām</i>	अशिश्त्रयन्त <i>ášisrayanta</i>

§ 380. In the preceding §§ occasional rules have been given as to the particular forms of the aorist which certain verbs or classes of verbs adopt. As in Greek, so in Sanskrit, too, practice only can effectually teach which forms do actually occur of each verb; and the rules of grammarians, however minute and complicated, are not unfrequently contradicted by the usage of Sanskrit authors.

However, the general rule is that verbs follow the first aorist, unless this is specially prohibited, and that they take the first form of the first aorist, unless they are barred by general rules from the employment of the intermediate *इ i*. Verbs, thus barred, take the second form of the first aorist.

The number of verbs which take the third form of the first aorist is very limited, three roots ending in न् *m*, and roots ending in ञ् *d*.

The fourth form of the first aorist is likewise of very limited use; see § 360.

As to the second aorist, the roots which must or may follow it are

indicated in § 367, and so are the roots which take the reduplicated form of the second aorist in § 371.

Roots which follow the second aorist optionally, or in the Parasmaipada only, are allowed to be conjugated in the first aorist, subject to the general rules.

CHAPTER XIV.

FUTURE, CONDITIONAL, PERIPHRASTIC FUTURE, AND BENEDICTIVE.

Future.

§ 381.

Terminations.

PARASMAIPADA.

SINGULAR.	DUAL.	PLURAL.
1. इष्यामि <i>ishyāmi</i>	इष्यावः <i>ishyāvah</i>	इष्यामः <i>ishyāmah</i>
2. इष्यसि <i>ishyāsi</i>	इष्याथः <i>ishyāthah</i>	इष्याथ <i>ishyātha</i>
3. इष्यति <i>ishyāti</i>	इष्यातः <i>ishyātah</i>	इष्यान्ति <i>ishyānti</i>

ATMANEPADA.

1. इष्ये <i>ishyē</i>	इष्यावहे <i>ishyāvāhe</i>	इष्यामहे <i>ishyāmahe</i>
2. इष्यसे <i>ishyāse</i>	इष्येथे <i>ishyēthe</i>	इष्यध्वे <i>ishyādhve</i>
3. इष्यते <i>ishyāte</i>	इष्येते <i>ishyēte</i>	इष्यान्ते <i>ishyānte</i>

The cases in which the इ *i* of इष्यामि *ishyāmi* &c. must be or may be omitted have been stated in chapter XI, § 331 seq. For the cases in which इ *i* is changed to ई *ī*, see § 340. On the change of ष *sha* and स *sa*, see § 100 seq. On the strengthening of the radical vowel, see chapter XII, § 344 seq.

§ 382. The changes which the base undergoes before the terminations of the strengthening tenses, the two futures, the conditional, and the benedictive *Ātm.* are regulated by one general principle, that of giving weight to the base, though their application varies according to the peculiarities of certain verbs. See illustrations in § 344 (*bhavishyāmi*) and § 345 (*mārkschyāmi*). These peculiarities must be learnt by practice, but a few general rules may here be repeated :

1. Final ए *e*, ऐ *ai*, ओ *o* are changed to छा *ā*; गै *gai*, to गि, गास्यामि *gāsyāmi*, &c.
2. Final इ *i* and ई *ī*, उ *u*, ऊ *ū*, ऋ *ṛi* and ॠ *ṛī*, take गुण; जि *ji*, to conquer, जेष्यामि *jeshyāmi*; भू *bhū*, भविष्यामि *bhavishyāmi*; कृ *kṛi*, करिष्यामि *karishyāmi*; दृ *dṛi*, to tear, दरिष्यामि *darishyāmi* or दरीष्यामि *darishyāmi*. There are the usual exceptions, कू *kū*, to sound, कुविष्यामि *kuvishyāmi*. (§ 345, note.)
3. Penultimate इ *i*, उ *u*, ऋ *ṛi*, prosodially short, take गुण; ॠ *ṛī* becomes ईर् *īr*; बुध् *budh*, बोधिष्यामि *bodhishyāmi*; भिद् *bhid*, भेत्स्याति *bhetsyāti*.

बुध *budh*, to know,
with intermediate इ i.

PARASMAIPADA.

SINGULAR.

1. बोधिष्यामि *bodhishyāmi*
2. बोधिष्यसि *bodhishyāsi*
3. बोधिष्यति *bodhishyāti*

DUAL.

- बोधिष्यावः *bodhishyāvaḥ*
बोधिष्यथः *bodhishyāthaḥ*
बोधिष्यतः *bodhishyātaḥ*

PLURAL.

- बोधिष्यामः *bodhishyāmaḥ*
बोधिष्यथ *bodhishyātha*
बोधिष्यन्ति *bodhishyānti*

ÂTMANEPADA.

1. बोधिष्ये *bodhishyē*
2. बोधिष्यसे *bodhishyāse*
3. बोधिष्यते *bodhishyāte*

- बोधिष्यावहे *bodhishyāvahe*
बोधिष्येथे *bodhishyēthe*
बोधिष्येते *bodhishyēte*

- बोधिष्यामहे *bodhishyāmahe*
बोधिष्यध्वे *bodhishyādhve*
बोधिष्यन्ते *bodhishyānte*

इ i, to go,

without intermediate इ i.

PARASMAIPADA.

1. एष्यामि *eshyāmi*
2. एष्यसि *eshyāsi*
3. एष्यति *eshyāti*

- एष्यावः *eshyāvaḥ*
एष्यथः *eshyāthaḥ*
एष्यतः *eshyātaḥ*

- एष्यामः *eshyāmaḥ*
एष्यथ *eshyātha*
एष्यन्ति *eshyānti*

ÂTMANEPADA.

1. एष्ये *eshyē*
2. एष्यसे *eshyāse*
3. एष्यते *eshyāte*

- एष्यावहे *eshyāvahe*
एष्येथे *eshyēthe*
एष्येते *eshyēte*

- एष्यामहे *eshyāmahe*
एष्यध्वे *eshyādhve*
एष्यन्ते *eshyānte*

Conditional.

§ 383. The future is changed into the conditional by the same process by which a present of the Tud class is changed into an imperfect.

बुध *budh*, to know,
with intermediate इ i.

PARASMAIPADA.

SINGULAR.

1. अबोधिष्ये *ābodhishyam*
2. अबोधिष्यः *ābodhishyaḥ*
3. अबोधिष्यत् *ābodhishyat*

DUAL.

- अबोधिष्याव *ābodhishyāva*
अबोधिष्यतं *ābodhishyatam*
अबोधिष्यतां *ābodhishyatām*

PLURAL.

- अबोधिष्याम *ābodhishyāma*
अबोधिष्यत *ābodhishyata*
अबोधिष्यन् *ābodhishyan*

ÂTMANEPADA.

1. अबोधिष्ये *ābodhishye*
2. अबोधिष्यथाः *ābodhishyathāḥ*
3. अबोधिष्यत *ābodhishyata*

- अबोधिष्यावहि *ābodhishyāvahi*
अबोधिष्येथां *ābodhishyethām*
अबोधिष्येतां *ābodhishyetaṁ*

- अबोधिष्यामहि *ābodhishyāmahi*
अबोधिष्यध्वं *ābodhishyadhvam*
अबोधिष्यन्त *ābodhishyanta*

इ i,

without intermediate इ i.

PARASMAIPADA.

1. ऐष्ये *aishyam*
2. ऐष्यः *aishyaḥ*
3. ऐष्यत् *aishyat*

- ऐष्याव *aishyāva*
ऐष्यतं *aishyatam*
ऐष्यतां *aishyatām*

- ऐष्याम *aishyāma*
ऐष्यत *aishyata*
ऐष्यन् *aishyan*

ÂTMANEPADA.

1. ऐष्ये <i>aishye</i>	ऐष्यावहि <i>aishyāvahi</i>	ऐष्यामहि <i>aishyāmahi</i>
2. ऐष्यथाः <i>aishyathāḥ</i>	ऐष्येथां <i>aishyethām</i>	ऐष्यध्वं <i>aishyadhvam</i>
3. ऐष्यत <i>aishyata</i>	ऐष्येतां <i>aishyetām</i>	ऐष्यन्त <i>aishyanta</i>

Periphrastic Future.

§ 384. The terminations are,

PARASMAIPADA.

1. इतास्मि <i>itāsmi</i>	इतास्वः <i>itāsvaḥ</i>	इतास्महे <i>itāsmāhe</i>
2. इतासि <i>itāsi</i>	इतास्यः <i>itāsthaḥ</i>	इतास्य <i>itāstha</i>
3. इता <i>itā</i>	इतारौ <i>itārau</i>	इतारः <i>itāraḥ</i>

ÂTMANEPADA.

1. इताहे <i>itāhe</i>	इतास्वहे <i>itāsvahe</i>	इतास्महे <i>itāsmāhe</i>
2. इतासे <i>itāse</i>	इतासाथे <i>itāsāthe</i>	इताध्वे <i>itādhve</i>
3. इता <i>itā</i>	इतारौ <i>itārau</i>	इतारः <i>itāraḥ</i>

These terminations are clearly compounded of त्ता *tā* (base तृ *tri*), the common suffix for forming *nomina agentis*, and the auxiliary verb सस् *as*, to be. There is, however, with regard to त्ता *tā*, no distinction of number and gender in the 1st and 2nd persons, and no distinction of gender in the 3rd person.

On the retention or omission of intermediate इ *i* or ई *ī*, see § 331 seq. On the strengthening of the radical vowel, see § 382.

बुध् *budh*, to know,

with intermediate इ *i*.

PARASMAIPADA.

SINGULAR.	DUAL.	PLURAL.
1. बोधितास्मि <i>bodhitāsmi</i>	बोधितास्वः <i>bodhitāsvaḥ</i>	बोधितास्महे <i>bodhitāsmāhe</i>
2. बोधितासि <i>bodhitāsi</i>	बोधितास्यः <i>bodhitāsthaḥ</i>	बोधितास्य <i>bodhitāstha</i>
3. बोधिता <i>bodhitā</i>	बोधितारौ <i>bodhitārau</i>	बोधितारः <i>bodhitāraḥ</i>

ÂTMANEPADA.

1. बोधिताहे <i>bodhitāhe</i>	बोधितास्वहे <i>bodhitāsvahe</i>	बोधितास्महे <i>bodhitāsmāhe</i>
2. बोधितासे <i>bodhitāse</i>	बोधितासाथे <i>bodhitāsāthe</i>	बोधिताध्वे <i>bodhitādhve</i>
3. बोधिता <i>bodhitā</i>	बोधितारौ <i>bodhitārau</i>	बोधितारः <i>bodhitāraḥ</i>

इ *i*,

without intermediate इ *i*.

PARASMAIPADA.

1. एतास्मि <i>etāsmi</i>	एतास्वः <i>etāsvaḥ</i>	एतास्महे <i>etāsmāhe</i>
2. एतासि <i>etāsi</i>	एतास्यः <i>etāsthaḥ</i>	एतास्य <i>etāstha</i>
3. एता <i>etā</i>	एतारौ <i>etārau</i>	एतारः <i>etāraḥ</i>

ÂTMANEPADA.

1. एताहे <i>etâhe</i>	एतास्वहे <i>etâsvahe</i>	एतास्महे <i>etâsmahe</i>
2. एतासे <i>etâse</i>	एतासाधे <i>etâsâthe</i>	एताध्वे <i>etâdhve</i>
3. एता <i>etâ</i>	एतारौ <i>etârau</i>	एतारः <i>etârah</i>

Benedictive.

§ 385. The so-called benedictive is formed in close analogy to the optative. It differs from the optative by not admitting the full modified verbal base, and, secondly, by the insertion of an *स्* before the personal terminations. In the Parasmaipada this *स्* stands between the *या yâ* of the optative and the actual signs of the persons, being lost, however, in the 2nd and 3rd pers. sing. Thus, instead of

Opt.	यां, याः, यात्, याव, यानं, यातां, याम, यात, युः, <i>yâm, yâh, yât, yâva, yâtam, yâtâm, yâma, yâta, yûh, we have</i>
Ben.	यासं, याः, यात्, यास्व, यास्तं, यास्तां, यास्व, यास्त, यासुः. <i>yâsam, yâh, yât, yâsva, yâstam, yâstâm, yâsma, yâsta, yâsuh.</i>

As the optative is a verbal compound of the modified base with an ancient second aorist of the root *या yâ*, the benedictive seems a similar compound of the unmodified base with an ancient first aorist of *या yâ*. In *याः yâh* and *यात् yât* we have contractions of *यास्स् yâss* and *यास्त् yâst*. In the Veda the 3rd pers. sing. is *याः yâh*. (See Bollensen, Zeitschrift der D. M. G., vol. xxii. p. 594; and Pāṇ. VIII. 2, 73-74.)

In the Âtmanepada the *स्* stands *before* the terminations of the optative, e. g. *सीय siya* instead of *इय iya*. Besides this, the personal terminations originally beginning with *त् t* or *थ th* take an additional *स्*. Cf. § 351. Thus, instead of

Opt.	इय, ईयाः, ईत, ईवहि, ईयाथां, ईयातां, ईमहि, ईध्वं, ईरन्, <i>iyâ, îthâh, îtâ, îvâhi, îyâthâm, îyâtâm, îmâhi, îdhvâm, îrân, we have</i>
Ben.	सीय, सीष्टाः, सीष्ट, सीवहि, सीयास्थां, सीयास्तां, सीमहि, सीध्वं, सीरन्. <i>siyâ, sîsthâh, sîstâ, sîvâhi, siyâsthâm, siyâstâm, sîmâhi, sîdhvâm, sîrân.</i>

The benedictive in the Âtmanepada is really an optative of the first aorist. Thus from *भू bhû*, Aor. *अभविषि abhavishi*, Ben. *भविषीय bhavishîya*; from *स्तु stu*, Opt. Âtm. *सुवीत stuvîta*, Aor. *अस्तोष्ट astoshṭa*, Ben. *स्तोषीष्ट stoshîshṭa*; from *क्रो kṛt*, Opt. Âtm. *क्रीणीरन् krîṇīran*, Aor. *अक्रेषत् akreshata*, Ben. *क्रेषीरन् kreshîran*.

§ 386. Verbal bases ending in *अय ay* (Chur, Caus. Denom. &c.) drop *अय ay* before the terminations of the benedictive Par.: *चोरय choray*, Ben. *चोरीयसं choryâsam*; but in Âtm. *चोरयिषीय chorayishîyâ*. Denominative bases in *यय* drop *यय* in the Ben. Par.: *पुत्रीय putrîy*, Ben. *पुत्रीयसं putrîyâsam*; but in Âtm. *पुत्रीयिषीय putrîyishîyâ*.

§ 387. The benedictive Parasmaipada belongs to the weakening, the benedictive Âtmanepada to the strengthening forms (§ 344). Hence from *चिन् chit*, Par. *चित्यासं chityâsam*, Âtm. *चेतिषीय chetishîyâ*.

§ 388. The benedictive Parasmaipada never takes intermediate *इ i*. The benedictive Âtmanepada generally takes intermediate *इ i*. Exceptions are provided for by the rules § 331 seq.

Weakening of the Base before Terminations beginning with य y.

§ 389. Some of the rules regulating the weakening of the base, which is required in the benedictive Parasmaipada, may here be stated together with the rules that apply to the weakening of the base in the passive and intensive.

§ 390. While, generally speaking, the terminations of the benedictive, passive, and intensive exercise a weakening influence on the verbal base, there is one important, though only apparent, exception to this rule with regard to verbs ending in इ i, उ u, चृ ri. Final इ i and उ u, before the य y of the terminations of benedictive, passive, and intensive, are lengthened (Pân. vii. 4, 25), but not strengthened by Guṇa.

चि *chi*, to gather; Ben. चीयात् *chtyát*; Pass. चीयते *chtyáte*; Int. चेचीयते *chechtyáte*.

Final चृ *ri* is changed to रि *ri*. (Pân. vii. 4, 28.)

कृ *kri*, to do; Ben. क्रियात् *kriyát*; Pass. क्रियते *kriyáte*. (The Intensive has चेक्रीयते *chekriyáte*, Pân. vii. 4, 27.)

In roots, however, beginning with conjunct consonants, final चृ *ri* is actually strengthened by Guṇa, and appears as अर *ar*. (Pân. vii. 4, 29.)

स्मृ *smri*, to remember; Ben. स्मयात् *smaryát*; Pass. स्मयते *smaryáte*; Int. सास्मयते *sāsmaryáte*.

Also in चृ *ri*, to go; Ben. अयात् *aryát*; Pass. अयते *aryáte*; Int. अरायते *araryáte*.

Final चृ *ri* is changed to ईर *īr*, and, after labials, to अर *ar*.

स्तृ *stṛi*, to stretch; Ben. स्तीयात् *sttryát*; Pass. स्तियते *sttryáte*; Int. तेस्तीर्यते *testtryáte*.

पृ *pṛi*, to fill; Ben. पूयात् *pūryát*; Pass. पूयते *pūryáte*; Int. पोपूयते *popūryáte*.

Exceptions: शी *śi* is changed to शय *śay*.

शी *śi*, to lie down; (Ben. शय्यात् *śayyát* does not occur, because the verb is Ātmanepadin);

Pass. शय्यते *śayyáte*; Int. शाशय्यते *śāśayyáte*. (Pân. vii. 4, 22.)

इ i, after prepositions, does not lengthen the final इ i in the benedictive.

इ i, to go; Ben. ईयात् *īyát*; but समियात् *samiyát*. (Pân. vii. 4, 24.)

अह् *ah*, to understand, after prepositions, is shortened to उह् *uh*. (Pân. vii. 4, 23.)

Ben. असात् *āhyát*; Pass. असते *āhyáte*.

Ben. समुसात् *samuhyát*; Pass. समुसते *samuhyáte*.

§ 391. The following roots may or may not drop their final न् *n*, and then lengthen the preceding vowel. (Pân. vi. 4, 43.)

जन् *jan*, to beget; Ben. जायात् *jāyát* or जन्यात् *janyát*; Pass. जायते *jāyáte* or जन्यते *janyáte*; Int. जाजायते *jājāyáte* or जंजन्यते *jañjanyáte*.

सन् *san*, to obtain; Ben. सायात् *sāyát* or सन्यात् *sanyát*; Pass. सायते *sāyáte* or सन्यते *sanyáte*; Int. सासायते *sāsāyáte* or संसन्यते *sañsanyáte*.

खन् *khan*, to dig; Ben. खायात् *khāyát* or खन्यात् *khanyát*; Pass. खायते *khāyáte* or खन्यते *khanyáte*; Int. चाखायते *chākhāyáte* or चंखन्यते *chañkhanyáte*.

In the passive only, तन् *tan*, to stretch; Ben. तन्यात् *tanyát*; Pass. तायते *tāyáte* or तन्यते *tanyáte*; Int. तंतन्यते *tantanyáte*.

§ 392. According to a general rule, roots ending in ऐ ai and ओ o change their final diphthong in the general tenses into आ ā: ध्ये *dhya*, ध्यायते *dhyaáte*. Roots ending in आ ā retain it: पा *pā*, पायते *pāyáte*, he is protected. But the following roots change their final vowel into ई ī in the passive and intensive; into ए e in the benedictive Par.; and keep it unchanged before gerundial य ya. (Pân. vi. 4, 66, 67, 69.)

The six verbs called *ṣu ghu**, and the following verbs :

	PASSIVE.	INTENSIVE.	BENEDICTIVE †.	GERUND.
दा <i>dā</i> , to give	दीयते <i>dīyāte</i>	देदीयते <i>dedīyāte</i>	देयात् <i>deyāt</i>	प्रदाय <i>pradāya</i>
मा <i>mā</i> , to measure	मीयते <i>mīyāte</i>	मेमीयते <i>memīyāte</i>	मेयात् <i>meyāt</i>	प्रमाय <i>pramāya</i>
स्था <i>sthā</i> , to stand	स्थीयते <i>sthyāte</i>	तेष्ठीयते <i>teshṭhyāte</i>	स्थेयात् <i>stheyāt</i>	प्रस्थाप <i>prasthāya</i>
गै <i>gai</i> , to sing	गीयते <i>gīyāte</i>	जेगीयते <i>jegīyāte</i>	गेयात् <i>geyāt</i>	प्रगाय <i>pragāya</i>
पा <i>pā</i> , to drink	पीयते <i>pīyāte</i>	पेपीयते <i>pepīyāte</i>	पेयात् <i>peyāt</i>	प्रपाय <i>prapāya</i>
हा <i>hā</i> , to leave	हीयते <i>hīyāte</i>	जेहीयते <i>jehīyāte</i>	हेयात् <i>heyāt</i>	प्रहाय <i>prahāya</i>
सो <i>so</i> , to finish	सीयते <i>sīyāte</i>	सेपीयते <i>sepiyāte</i>	सेयात् <i>seyāt</i>	प्रसाय <i>prasāya</i>

§ 393. The following verbs take Samprasāraṇa in the benedictive (Pāṇ. III. 4, 104), passive, participle, and gerund. (Pāṇ. VI. 1, 15.)

वच् *vach*, to speak; स्वप् *svap* ‡, to sleep; वञ् *vaś* (Pāṇ. VI. 1, 20), to wish; and the यजादि *yajādi*, i. e. those following यज् *yaj*.

Ben. उच्येत् *uchyāt*; Pass. उच्यते *uchyāte*; Part. उक्तः *uktāḥ*; Ger. उक्त्वा *uktvd*.

The यजादि are, (23, 33-41) यज् *yaj*, to sacrifice; वप् *vap*, to sow; वह् *vah*, to carry; वस् *vas*, to dwell; वे *ve*, to weave; व्ये *vye* ||, to cover; ह्वे *hve* ||, to call; वद् *vad*, to speak; श्वि *śvi* ||, to grow.

§ 394. The following verbs take Samprasāraṇa in the benedictive, passive, participle, gerund, and intensive. (Pāṇ. VI. 1, 16.)

ग्रह् *grah*, to take; ज्या *jyā*, to fail; व्यध् *vyadh*, to pierce; व्यच् *vyach*, to surround; व्रश् *vraśh*, to cut; प्रश् *prachh*, to ask; भ्रज् *bhrajj*, to fry. As to स्वप् *svap*, स्यम् *syam*, and व्ये *vye*, see § 393, note ||.

ग्रह् *grah*; Ben. गृह्यात् *grihyāt*; Pass. गृह्यते *grihyāte*; Part. गृहीतः *grihītāḥ*; Ger. गृहीत्वा *grihītvd*; Int. जरीगृह्यते *jartgrihyāte*.

§ 395. शास् *śās*, to rule, substitutes शिष् *śish* in the benedictive, passive, participle, gerund, intensive, also in the second aorist. (Pāṇ. VI. 4, 34.)

Ben. शिष्यात् *śishyāt*; Pass. शिष्यते *śishyāte*; Part. शिष्टः *śiṣṭāḥ*; Ger. शिष्ट्वा *śiṣṭvd*; Aor. अशिषत् *ásishat*.

Roots ending in consonants preceded by a nasal (which is really written as belonging to the root) lose that nasal before weakening terminations (Kit, Nit, Pāṇ. VI. 4, 24). Thus

* This term comprises the six roots दुदाष्, दाण्, दो, देङ्, दुधाष्, and धेद, all varieties of the radicals दा *dā* and धा *dhā*; but not दाप् and दैप्, i. e. दाति *dāti*, he cuts, and दायति *dāyati*, he cleans (Pāṇ. I. 1, 20). Hence दीयते *dīyate*, it is given; but दायते *dāyate*, it is cleaned.

† In other roots, ending in सा *ā* or diphthongs, and beginning with more than one consonant, the change into रे *re* in the benedictive Par. is optional (Pāṇ. VI. 4, 68). ग्लै *glai*, to wither; ग्लेयात् *gleyāt* or ग्लाय्यात् *glāyāt*. ख्या *khyā*, to call; ख्यायात् *khyāyāt* or ख्येयात् *khyeyāt*.

‡ स्वाप् *svāp*, to send to sleep, takes Samprasāraṇa in the reduplicated aorist (Pāṇ. VI. 1, 18). असुषुपत् *asūshupat*.

|| स्वप् *svap*, to sleep, स्यम् *syam*, to sound, and व्ये *vye*, take Samprasāraṇa in the intensive also (Pāṇ. VI. 1, 19); सोषुष्यते *soshupyāte*, सेसिम्यते *sesimyāte*, वेवीयते *vevīyate*. श्वि *śvi* takes Samprasāraṇa optionally in the intensive (Pāṇ. VI. 1, 30); शोश्यते *śośyāte* or शेष्ठीयते *sheṣṭhyāte*. ह्वे *hve* forms Int. जोहूयते *johūyāte* (Pāṇ. VI. 1, 33). In the intensive चाय् *chāy* forms चेकीयते *chekīyāte* (Pāṇ. VI. 1, 21); प्याय् *pyāy*, पेपीयते *pepīyāte* (Pāṇ. VI. 1, 29).

from *स्रस्* *srañs*, Part. *स्रस्तः* *srastáh*, Pass. *स्रस्यते* *srasyáte*, Ben. *स्रस्यात्* *srasyát*, Ger. *स्रस्वा* *srastvá*, Int. *सनीस्रस्यते* *santisrasyáte*, Aor. *अस्रसत्* *ásrasat*; from *रञ्ज* *rañj*, Ben. *रज्यात्* *rajyát*, Pass. *रज्यते* *rajyáte*, Part. *रक्तः* *raktáh*, Ger. *रक्ता* *raktvá* (or *रक्ता* *ranktvá*, Pāṇ. VI. 4, 32).

§ 396. With regard to the benedictive *Âtm.* see the general rules as to the strengthening of the base, § 344, and particularly § 348 seq. Remember, that if the benedictive *Âtm.* does not take intermediate इ *i*, penultimate इ *i*, उ *u*, ऋ *ri* are left unchanged, whereas in other strengthening tenses they take Guṇa (§ 344). Final ऋ *ri*, too, remains unchanged, and ऋ *ri* becomes ई *ir*, or, after labials, ऊ *úr*. क्षिप् *kship*, to throw, क्षिप्स्यी *kshipsiyá*; पू *prí*, to fill, पूषी *púshiyá*.

Benedictive.

PARASMAIPADA.

1. बुधासं <i>budhyásam</i>	बुधास <i>budhyásva</i>	बुधास्त <i>budhyásma</i>
2. बुधाः <i>budhyáh</i>	बुधास्तं <i>budhyástam</i>	बुधास्त <i>budhyástā</i>
3. बुधात् <i>budhyát</i>	बुधास्तां <i>budhyástām</i>	बुधासुः <i>budhyásuh</i>

ÂTMANEPAIDA.

1. बोधिषीय <i>bodhishtíyá</i>	बोधिषीवहि <i>bodhishtíváhi</i>	बोधिषीमहि <i>bodhishtímáhi</i>
2. बोधिषीष्ठाः <i>bodhishtishtháh</i>	बोधिषीयास्यां <i>bodhishtiyásthām</i>	बोधिषीध्वं <i>bodhishtídhvām</i>
3. बोधिषीष्ट <i>bodhishtishṭá</i>	बोधिषीयास्तां <i>bodhishtiyástām</i>	बोधिषीरन् <i>bodhishtírān</i>

CHAPTER XV.

PASSIVE.

§ 397. The passive takes the terminations of the *Âtmanepada*.

Special Tenses of the Passive.

§ 398. The present, imperfect, optative, and imperative of the passive are formed by adding य *yá* to the root. This य *ya* is added in the same manner as it is in the Div verbs, so that the *Âtmanepada* of Div verbs is in all respects (except in the accent) identical with the passive.

Âtm. नह्यते *náhyate*, he binds; Pass. नह्यते *nahyáte*, he is bound.

§ 399. Bases in अय् *ay* (Chur, Caus. Denom. &c.) drop अय् *ay* before य *ya* of the passive.

बोधय् *bodháy*, to make one know; बोध्यते *bodh-yáte*, he is made to know.

चोरय् *choráy*, to steal; चोर्यते *chor-yáte*, he is stolen.

Intensive bases ending in य् *y* retain their य् *y*, to which the य *ya* of the passive is added without any intermediate vowel.

लोलूय् *loláy*, to cut much; लोलूयते *loláy-yáte*, he is cut much.

ntensive bases ending in य, preceded by a consonant, drop their य.

वेभिद्य bebhidy, to sever; वेभिद्यते bebhidyáte, it is severed.

दीधी didhí, to shine, वेवी veví, to yearn, दरिद्रा daridrā, to be poor, drop their final vowel, as usual.

दीधी didhí, दीध्यते didhyáte, it is lightened, i. e. it lightens.

§ 400. As to the weakening of the base, see the rules given for the benedictive, § 389 seq.

Passive.

SINGULAR.

1.	2.	3.
Pres. भूये bhúyē	भूयसे bhúyāse	भूयते bhúyáte
Impf. अभूये abhúye	अभूयथाः abhúyathāḥ	अभूयत abhúyata
Opt. भूयेय bhúyēya	भूयेथाः bhúyēthāḥ	भूयेत bhúyēta
Imp. भूये bhúyāt	भूयस्व bhúyāsva	भूयतां bhúyātām

DUAL.

Pres. भूयावहे bhúyāvāhe	भूयेथे bhúyēthe	भूयेते bhúyēte
Impf. अभूयावहि abhúyāvahi	अभूयेथां abhúyēthām	अभूयेतām abhúyētām
Opt. भूयेवहि bhúyēvahi	भूयेथायां bhúyēyāthām	भूयेयातां bhúyēyātām
Imp. भूयावहे bhúyāvāhai	भूयेथां bhúyēthām	भूयेतां bhúyētām

PLURAL.

Pres. भूयामहे bhúyāmahe	भूयध्वे bhúyādhve	भूयते bhúyānte
Impf. अभूयामहि abhúyāmahi	अभूयध्वं abhúyādhvam	अभूयन्त abhúyanta
Opt. भूयेमहि bhúyēmahi	भूयेध्वं bhúyēdhvam	भूयेरन् bhúyēran
Imp. भूयामहे bhúyāmahai	भूयध्वं bhúyādhvam	भूयन्तां bhúyāntām

General Tenses of the Passive.

§ 401. In the general tenses of the passive, य is dropt, so that, with certain exceptions to be mentioned hereafter, there is no distinction between the general tenses of the passive and those of the Âtmanepada. The य of the passive is treated, in fact, like one of the conjugational class-marks (vikarāṇas), which are retained in the special tenses only, and it differs thereby from the derivative syllables of causative, desiderative, and intensive verbs, which, with certain exceptions, remain throughout both in the special and in the general tenses.

Reduplicated Perfect.

The reduplicated perfect is the same as in the Âtmanepada.

Periphrastic Perfect.

The periphrastic perfect is the same as in the Âtmanepada, but the auxiliary verbs अस as and भू bhū must be conjugated in the Âtmanepada, as well as कृ kri. (§ 342.)

Aorist.

§ 402. Verbs may be conjugated in the three forms of the first aorist which admit of Âtmanepada, and without differing from the paradigms given above, except in the third person singular.

The second aorist Âtmanepada is not to be used in a purely passive sense*.

§ 403. In the third person singular a peculiar form has been fixed in the passive, ending in इ i, and requiring Vriddhi of final, and Guṇa of medial vowels (but अ a is lengthened), followed by one consonant.

Thus, instead of अलविष्ट <i>âlavishṭa</i> , we find अलावि <i>âlav-i</i> .			} First Form.
अबोधिष्ट <i>abodhishṭa</i> ,	—	अबोधि <i>abodh-i</i> .	
अक्षिप्त <i>akshipta</i> ,	—	अक्षेपि <i>akshep-i</i> .	
अनेष्ट <i>aneshṭa</i> ,	—	अनायि <i>anây-i</i> .	} Second Form.
अकृत <i>akṛita</i> ,	—	अकारि <i>akâr-i</i> .	
अदित <i>adita</i> ,	—	अदायि <i>adây-i</i> .	
अस्तीष्टि <i>astîrshṭa</i> ,	—	अस्तारि <i>astâr-i</i> .	
असृष्ट <i>asṛishṭa</i> ,	—	असर्जि <i>asarj-i</i> .	
अदग्ध <i>adagdha</i> ,	—	अदाहि <i>addh-i</i> .	
अदिक्षत <i>adikshata</i> ,	—	अदेशि <i>ades-i</i> .	
अघुक्षत <i>aghukshata</i> ,	—	अगूहि <i>agûh-i</i> .	} Fourth Form.
अलिक्षत <i>alikshata</i> ,	—	अलेहि <i>aleh-i</i> .	
अधुक्षत <i>adhukshata</i> ,	—	अदोहि <i>adoh-i</i> .	
अधिक्षत <i>adhikshata</i> ,	—	अदेहि <i>adeh-i</i> .	

§ 404. Verbs ending in आ ā or diphthongs, take य y before the passive इ i.

दा *dâ*, अदायि *adây-i*, instead of अदित *adita*.

§ 405. Verbs ending in अय ay (Chur, Caus. Denom. &c.) drop अय ay before the passive इ i, though in the general tenses, after the dropping of the passive य ya, the original अय ay may reappear, i.e. the Âtm. may be used as passive.

बोधय् *bodhay*, अबोधि *abodhi*; चोरय् *choray*, अचोऱि *achori*; राजय् *râjay*, अराजि *arâji*.

In the other persons these verbs may either drop अय ay or retain it, being conjugated in either case after the first form of the first aorist.

भावय् *bhāvay*; अभावयि *abhāvishi*, अभावयिष्ठाः *abhāvishṭhâḥ*, अभावि *abhâvi*; or अभावयिषि *abhāvayishi*, अभावयिष्ठाः *abhāvayishṭhâḥ*, अभावि *abhâvi*.

§ 406. Intensive bases in य y add the passive इ i, without Guṇa.

Int. बोभूय *bobhūy*, अबोभूयि *abobhūyi*.

Intensive bases ending in य y, preceded by a consonant, drop य y, and refuse Guṇa.

Int. बेभिद्य् *bebhid-y*; Aor. अबेभिदि *abebhidi*.

Desiderative bases, likewise, refuse Guṇa.

Des. बुबोधिष् *bubodhish*; Aor. अबुबोधिषि *abubodhishi*.

* This would follow if *kartari* extends to Pân. III. 1, 54, 56.

§ 407. The following are a few irregular formations of the 3rd pers. sing. aorist passive :

रभ् *rabh*, to desire, forms अरंभि *arambhi*. (Pāṇ. VII. 1, 63.) See § 345, ¹⁰.

रध् *radh*, to kill, — अरंधि *arandhi*. (Pāṇ. VII. 1, 61.)

जभ् *jabh*, to yawn, — अजंभि *ajambhi*. (Pāṇ. VII. 1, 61.)

भञ्ज् *bhañj*, to break, — अभंजि *abhañji* or अभान्जि *abhāñji*. (Pāṇ. VI. 4, 33.)

लभ् *labh*, to take, — अलंभि *alambhi* or अलाभि *alābhi*. (Pāṇ. VII. 1, 69.)

With prepositions लभ् *labh* always forms अलंभि *alambhi*.

जन् *jan*, to beget, — अजनि *ajani*. (Pāṇ. VII. 3, 35.)

बध् *badh*, to strike, — अबधि *abadhi*. (Pāṇ. VII. 3, 35.)

§ 408. Roots ending in अम् *am*, which admit of intermediate इ *i* (§ 332, 16), do not lengthen their radical vowel. (Pāṇ. VII. 3, 34.)

शम् *śam*, अशमि *aśami*; तम् *tam*, अतमि *atami*; but यम् *yam*, अयामि *ayāmi*.

Pāṇini excepts आचम् *ācham*, to rinse, which forms आचामि *āchāmi*. Others add कम् *kam*, वम् *vam*, नम् *nam* (Pāṇ. VII. 3, 34, vārt.).

§ 409. Thus the paradigms given in the Âtmanepada may be used in the passive of the aorist, with the exception of the 3rd pers. sing. (See p. 182.)

अलविषि <i>alavishi</i>	अलविष्वहि <i>alavishvahi</i>	अलविप्सहि <i>alavishmahī</i>
अलविष्ठाः <i>alavishthāḥ</i>	अलविषायां <i>alavishāthām</i>	अलविध्वं or °द्वं <i>alavidhvam</i> or <i>-dhwam</i>
अलावि <i>alāvi</i>	अलविषातां <i>alavishātām</i>	अलविषत <i>alavishata</i>

The Two Futures, the Conditional, and the Benedictive Passive.

§ 410. These formations are identically the same in the passive as in the Âtmanepada. Hence

Fut. बोधिष्ये *bodhishyē*, I shall be known.

Cond. अबोधिष्ये *ābodhishyē*, I should be known.

Periphr. Fut. बोधिताहे *bodhitādhe*, I shall be known.

Bened. बोधिषीय *bodhishīyā*, May I be known !

Secondary Form of the Aorist, the Two Futures, the Conditional, and Benedictive of Verbs ending in Vowels.

§ 411. All verbs ending in vowels, in अय् *ay*, and likewise हन् *han*, to strike, दृश् *dṛś*, to see, ग्रह् *grah*, to take, may form a secondary base (really denominative), being identical with the peculiar third person singular of the aorist passive, described before. Thus from लृ *lṛ* we have अलावि *alāvi*, and from this, by treating the final इ *i* as the intermediate इ *i*, we form,

Sing. 1. pers.	अलाविषि <i>alāvi-shi</i> ,	by the side of	अलविषि <i>alāvi-shi</i> .
2.	अलाविष्ठाः <i>alāvi-shthāḥ</i> ,	— —	अलविष्ठाः <i>alāvi-shthāḥ</i> .
3.	अलावि <i>alāvi</i> ,	— —	अलावि <i>alāvi</i> .

- Dual 1. pers. **अलाविष्वहि** *alāvi-shvahi*, by the side of **अलविष्वहि** *alāvi-shvahi*.
 2. **अलाविषायां** *alāvi-shāthām*, — — **अलविषायां** *alāvi-shāthām*.
 3. **अलाविषातां** *alāvi-shātām*, — — **अलविषातां** *alāvi-shātām*.
- Plur. 1. pers. **अलाविष्महि** *alāvi-shmahi*, by the side of **अलविष्महि** *alāvi-shmahi*.
 2. **अलाविध्वं** *alāvi-dhvam* or **द्वं** *-dhvam* — **अलविध्वं** *alāvi-dhvam* or **द्वं**.
 3. **अलाविषत** *alāvi-shata*, — — **अलविषत** *alāvi-shata*.
 Fut. **लाविष्ये** *lāvi-shye*, by the side of **लविष्ये** *lāvi-shye*.
 Cond. **अलाविष्ये** *alāvi-shye*, — — **अलविष्ये** *alāvi-shye*.
 Per. Fut. **लाविताहे** *lāvi-tāhe*, — — **लविताहे** *lāvi-tāhe*.
 Ben. **लाविषीय** *lāvi-shīya*, — — **लविषीय** *lāvi-shīya*.
- From **चि** *chi*, to gather, 3rd pers. sing. Aor. Pass. **अचायि** *achāyi*; hence
 Aor. **अचायिषि** *achāyishi*, besides **अचेषि** *acheshi*, &c.
 Fut. **चायिष्ये** *chāyishye*, — **चेष्ये** *cheshye*.
 Cond. **अचायिष्ये** *achāyishye*, — **अचेष्ये** *acheshye*.
 Per. Fut. **चायिताहे** *chāyitāhe*, — **चेताहे** *chetāhe*.
 Ben. **चायिषीय** *chāyishīya*, — **चेषीय** *cheshīya*.
- From **घ्रा** *ghrā*, to smell, 3rd pers. sing. Aor. Pass. **अघ्रायि** *aghrāyi*; hence
 Aor. **अघ्रायिषि** *aghrāyishi*, besides **अघ्रासि** *aghrāsi*.
 Fut. **घ्रायिष्ये** *ghrāyishye*, — **घ्रास्ये** *ghrāsyē*.
 Cond. **अघ्रायिष्ये** *aghrāyishye*, — **अघ्रास्ये** *aghrāsyē*.
 Per. Fut. **घ्रायिताहे** *ghrāyitāhe*, — **घ्राताहे** *ghrātāhe*.
 Ben. **घ्रायिषीय** *ghrāyishīya*, — **घ्रासीय** *ghrāsiya*.
- From **ध्वृ** *dhvri*, to hurt, 3rd pers. sing. Aor. Pass. **अध्वारि** *adhvāri*; hence
 Aor. **अध्वारिषि** *adhvārishi*, besides **अध्वृषि** *adhvriṣhi* or **अध्वरिषि** *adhvārishi*.
 Fut. **ध्वारिष्ये** *dhvārishye*, — **ध्वरिष्ये** *dhvārishye*.
 Per. Fut. **ध्वारिताहे** *dhvāritāhe*, — **ध्वर्ताहे** *dhvārtāhe*.
 Ben. **ध्वारिषीय** *dhvārishīya*, — **ध्वृषीय** *dhvriṣhīya* or **ध्वरिषीय** *dhvārishīya**.
- From **हन्** *han*, to kill, 3rd pers. sing. Aor. Pass. **अघानि** *aghāni*; hence
 Aor. **अघानिषि** *aghānishi*, besides **(अवधिषि** *avadhishi*). Pāṇ. vi. 4, 62 †.
 Fut. **घानिष्ये** *ghānishye*, — **हनिष्ये** *hanishye*.
 Per. Fut. **घानिताहे** *ghānitāhe*, — **हंताहे** *hantāhe*.
 Ben. **घानिषीय** *ghānishīya*, — **(वधिषीय** *vadhishīya*).
- From **दृश्** *drīś*, to see, 3rd pers. sing. Aor. Pass. **अदृशि** *adarśi*; hence
 Aor. **अदृशिषि** *adarśishi*, besides **अदृक्षि** *adrīkshi*.
 Fut. **दृशिष्ये** *darśishye*, — **द्रक्ष्ये** *drakshye*.
 Per. Fut. **दृशिताहे** *darśitāhe*, — **द्रष्टाहे** *drashṭāhe*.
 Ben. **दृशिषीय** *darśishīya*, — **द्रक्षीय** *drikshīya*.

* See § 332, 5.

† Siddh.-Kaum. vol. II, p. 270, seems to allow **अहसि** *ahasi*.

From ग्रह *grah*, to take, 3rd pers. sing. Aor. Pass. अग्राहि *agrāhi*; hence

Aor. अग्राहिषि *agrāhishi*, besides अग्राहीषि *agrāhīshi*.

Fut. ग्राहिष्ये *grāhishye*, — ग्रहीष्ये *grāhīshye*.

Per. Fut. ग्राहिताहे *grāhitāhe*, — ग्रहीताहे *grāhītāhe*.

Ben. ग्राहिषीय *grāhishīya*, — ग्रहीषीय *grāhīshīya*.

From रम्य *ramay*, to delight, Caus. of रम् *ram*, 3rd pers. sing. Aor. Pass. अरामि *arami* or अरामि *arāmi*; hence

Aor. अरमिषि *aramishi* or अरामिषि *arāmishi*, besides अरमयिषि *aramayishi*.

§ 412. Certain verbs of an intransitive meaning take the passive इ i in the 3rd pers. sing. Aor. Âtm. Thus उत्पद्यते *utpadyate* (3rd pers. sing. present of the Âtmanepada of a Div verb), he arises, becomes उदपादि *udapādi*, he arose, he sprang up; but it is regular in the other persons, उदपत्सतां *udapatsātām*, they two arose, &c. (Pāṇ. III. 1, 60.)

§ 413. Other verbs of an intransitive character take the same form optionally (Pāṇ. III. 1, 61):

दीप् *dīp* (दीप्यते *dīpyate*, he burns, Div, Âtm.), अदीपि *adīpi* or अदीपिष्ट *adīpiṣṭa*.

जन् *jan* (जायते *jāyate*, he is born, he is, Div, Âtm.; it cannot be formed from जन *jan* (Hu, Par.), to beget), अजनि *ajani* or अजनिष्ट *ajanishṭa*.

बुध् *budh* (बुध्यते *budhyate*, he is conscious, Div, Âtm.), अबोधि *abodhi* or अबुद्ध *abuddha*.

पूर *pūr* (पूरयति *pūrayati*, he fills, Chur.), अपूरि *apūri* or अपूरिष्ट *apūriṣṭa*.

ताय् *tāy* (तायते *tāyate*, he spreads, Bhū, Âtm.; really Div form of Tan), अतायि *atāyi* or अतायिष्ट *atāyiṣṭa*.

प्याय् *pyāy* (प्यायते *pyāyate*, he grows), अप्यायि *apyāyi* or अप्यायिष्ट *apyāyiṣṭa*.

CHAPTER XVI.

PARTICIPLES, GERUNDS, AND INFINITIVE.

§ 414. The participle of the present Parasmaipada retains the Vikaraṇas of the ten classes. It is most easily formed by taking the 3rd pers. plur. of the present, and dropping the final इ i. This gives us the Aṅga base, from which the Pada and Bha base can be easily deduced according to general rules (§ 182). The accent remains in the participle on the same syllable where it was in the 3rd pers. plur. If the accent falls on the last syllable of the participle, and if that participle does not take a nasal, then all Bha cases and the feminine suffix receive the accent. (Pāṇ. VI. 1, 173.) Thus

भवंति	भवंत्	Nom. S. भवन्	Acc. भवंतं	Instr. भवता &c.
<i>bhāvanti</i>	<i>bhāvant</i>	<i>bhāvan</i>	<i>bhāvantam</i>	<i>bhāvata</i>
तुदन्ति	तुदन्त्	तुदन्	तुदन्तं	तुदता &c.
<i>tudānti</i>	<i>tudānt</i>	<i>tudān</i>	<i>tudāntam</i>	<i>tudatā</i>
दीव्यन्ति	दीव्यन्त्	दीव्यन्	दीव्यन्तं	दीव्यता &c.
<i>dīvyanti</i>	<i>dīvyant</i>	<i>dīvyan</i>	<i>dīvyantam</i>	<i>dīvyatā</i>

चोरयंति	चोरयन्त	Nom. S. चोरयन्	Acc. चोरयन्तं	Instr. चोरयता &c.
<i>choráyanti</i>	<i>choráyant</i>	<i>choráyan</i>	<i>choráyantam</i>	<i>choráyatá</i>
सुन्वन्ति	सुन्वन्त	सुन्वन्	सुन्वन्तं	सुन्वता &c.
<i>sunvánti</i>	<i>sunvánt</i>	<i>sunván</i>	<i>sunvántam</i>	<i>sunvatá</i>
तन्वन्ति	तन्वन्त	तन्वन्	तन्वन्तं	तन्वता &c.
<i>tanvánti</i>	<i>tanvánt</i>	<i>tanván</i>	<i>tanvántam</i>	<i>tanvatá</i>
क्रीयन्ति	क्रीयन्त	क्रीयन्	क्रीयन्तं	क्रीयता &c.
<i>kṛīḍanti</i>	<i>kṛīḍant</i>	<i>kṛīḍán</i>	<i>kṛīḍántam</i>	<i>kṛīḍatá</i>
अदन्ति	अदन्त	अदन्	अदन्तं	अदता &c.
<i>adánti</i>	<i>adánt</i>	<i>adán</i>	<i>adántam</i>	<i>adatá</i>
जुह्वन्ति	जुह्वन्त	जुह्वन्	जुह्वन्तं	जुह्वता (§ 184)
<i>júhvati</i>	<i>júhvāt</i>	<i>júhvāt</i>	<i>júhvātām</i>	<i>júhvātá</i>
रुन्धन्ति	रुन्धन्त	रुन्धन्	रुन्धन्तं	रुन्धता &c.
<i>rundhánti</i>	<i>rundhánt</i>	<i>rundhán</i>	<i>rundhántam</i>	<i>rundhatá</i>
बोभुवन्ति Intens.	बोभुवन्त	बोभुवन्	बोभुवन्तं	बोभुवता (§ 184)
<i>bóbhuvati</i>	<i>bóbhuvāt</i>	<i>bóbhuvāt</i>	<i>bóbhuvātām</i>	<i>bóbhuvatá</i>

§ 415. The participle of the future is formed on the same principle.

भविष्यन्ति	भविष्यन्त	Nom. S. भविष्यन्	Acc. भविष्यन्तं	Instr. भविष्यता
<i>bhavishyánti</i>	<i>bhavishyánt</i>	<i>bhavishyán</i>	<i>bhavishyántam</i>	<i>bhavishyatá</i>

§ 416. The participle of the reduplicated perfect may best be formed by taking the 3rd pers. plur. of that tense. This corresponds, both in form and accent, with the Bha base of the participle, only that the *स्* *s*, as it is always followed by a vowel, is changed to *प् श्*. Having the Bha base, it is easy to form the Aṅga and Pada bases, according to § 204. In forming the Aṅga and Pada bases, it must be remembered,

1. That roots ending in a vowel, restore that vowel, which, before उः *uh*, had been naturally changed into a semivowel.
2. That, according to the rules on intermediate इ *i*, all verbs which, without counting the उः *uh*, are monosyllabic in the 3rd pers. plur., insert इ *i*. (See Necessary इ *i*, § 338, 1; Optional इ *i*, § 337, 8.)

3rd P. Plur.	Instr. Sing.	Nom. Sing.	Acc. Sing.	Instr. Plur.
बभूवुः	बभूवुषा	बभूवान्	बभूवांसं	बभूवन्निः
<i>babhúvūḥ</i>	<i>babhúvúṣhā</i>	<i>babhúvān</i>	<i>babhúvāṁsam</i>	<i>babhúvādbhiḥ</i>
निन्युः	निन्युषा	निनीवान्	निनीवांसं	निनीवन्निः
<i>ninyúḥ</i>	<i>ninyúṣhā</i>	<i>nintóvān</i>	<i>nintóvāṁsam</i>	<i>nintóvādbhiḥ</i>
तुतुदुः	तुतुदुषा	तुतुद्वान्	तुतुद्वान्सं	तुतुद्वन्निः
<i>tutudúḥ</i>	<i>tutudúṣhā</i>	<i>tutudvān</i>	<i>tutudvāṁsam</i>	<i>tutudvādbhiḥ</i>
दिदिवुः	दिदिवुषा	दिदिवान् (§ 143)	दिदिवांसं	दिदिवन्निः
<i>didivúḥ</i>	<i>didivúṣhā</i>	<i>didivān</i>	<i>didivāṁsam</i>	<i>didivādbhiḥ</i>
चोरयामासुः	चोरयामासुषा	चोरयामासिवान्	चोरयामासिवांसं	चोरयामासिवन्निः
<i>chorayámāsūḥ</i>	<i>chorayámāsúṣhā</i>	<i>chorayámāsivān</i>	<i>chorayámāsivāṁsam</i>	<i>chorayámāsivādbhiḥ</i>

3rd P. Plur.	Instr. Sing.	Nom. Sing.	Acc. Sing.	Instr. Plur.
सुषुवुः <i>sushuvúh</i>	सुषुवुषा <i>sushuvúshá</i>	सुषुवान् <i>sushuván</i>	सुषुवासं <i>sushuvámsam</i>	सुषुवद्भिः <i>sushuvádbhih</i>
तेनुः <i>tenúh</i>	तेनुषा <i>tenúshá</i>	तेनिवान् <i>teniván</i>	तेनिवासं <i>tenivámsam</i>	तेनिवद्भिः <i>tenivádbhih</i>
चिक्रियुः <i>chikriyúh</i>	चिक्रियुषा <i>chikriyúshá</i>	चिक्रीवान् <i>chikriván</i>	चिक्रीवासं <i>chikrivámsam</i>	चिक्रीवद्भिः <i>chikrivádbhih</i>
आदुः <i>ádúh</i>	आदुषा <i>ádúshá</i>	आदिवान् <i>ádiván</i>	आदिवासं <i>ádivámsam</i>	आदिवद्भिः <i>ádivádbhih</i>
जुहुवुः <i>juhuvúh</i>	जुहुवुषा <i>juhuvúshá</i>	जुहुवान् <i>juhuván</i>	जुहुवासं <i>juhuvámsam</i>	जुहुवद्भिः <i>juhuvádbhih</i>
रुरुधुः <i>rurudhúh</i>	रुरुधुषा <i>rurudhúshá</i>	रुरुध्वान् <i>rurudhván</i>	रुरुध्वासं <i>rurudhvámsam</i>	रुरुध्वद्भिः <i>rurudhvádbhih</i>

§ 417. In five verbs, where the insertion of इ i before वस् *vas* is optional (§ 337, 8), we get the following forms :

3rd P. Plur.	Instr. Sing.	Nom. Sing.	Acc. Sing.	Instr. Plur.	
गम् <i>gam</i>	जग्मुः <i>jagmúh</i>	जग्मुषा <i>jagmúshá</i>	जग्मिवान् or जगन्वान्* <i>jagmiván or jaganván</i>	जग्मिवासं <i>jagmivámsam</i>	जग्मिवद्भिः <i>jagmivádbhih</i>
हन् <i>han</i>	जघ्मुः <i>jaghmúh</i>	जघ्मुषा <i>jaghmúshá</i>	जघ्मिवान् or जघन्वान् <i>jaghmiván or jaghanván</i>	जघ्मिवासं <i>jaghmivámsam</i>	जघ्मिवद्भिः <i>jaghmivádbhih</i>
विद् <i>vid</i>	विविदुः <i>vividúh</i>	विविदुषा <i>vividúshá</i>	विविद्वान् or विविदिवान् <i>vivideván or vivilidván</i>	विविद्वसं <i>vividevámsam</i>	विविद्वद्भिः <i>vividrádbhih</i>
विज् <i>vis</i>	विविशुः <i>vivishúh</i>	विविशुषा <i>vivishúshá</i>	विविश्वान् or विविशिवान् <i>vivishván or vivilishván</i>	विविश्वसं <i>vivishvámsam</i>	विविश्वद्भिः <i>vivishvádbhih</i>
दृश् <i>dris</i>	ददृशुः <i>dadṛishúh</i>	ददृशुषा <i>dadṛishúshá</i>	ददृश्वान् or ददृशिवान् <i>dadṛishván or dadṛishiván</i>	ददृश्वसं <i>dadṛishvámsam</i>	ददृश्वद्भिः <i>dadṛishvádbhih</i>

§ 418. The participle of the reduplicated perfect Âtmanepada is formed by dropping इरे *ire*, the termination of the 3rd pers. plur. Âtm., and substituting आन *ána*.

बभूवरे *babhúviré*—बभूवानः *babhúvánáh*

चक्रिरे *chakriré*—चक्राणः *chakráṇáh*

ददरे *dadiré*—ददानः *dadánáh*

§ 419. The participle present Âtmanepada has two terminations,—मान *mána* for verbs of the First Division (§ 295), आन *ána* for verbs of the Second Division.

In the First Division we may again take the 3rd pers. plur. present Âtm., drop the termination न्ते *nte*, and replace it by मानः *mánaḥ*.

In the Second Division we may likewise take the 3rd pers. plur. present Âtm., drop the termination अते *ate*, and replace it by आनः *ánaḥ*.

* The same optional forms run through all the Pada and Bha cases.

First Division.

भवंते <i>bháva-nte</i> —भवमानः <i>bháva-mānaḥ</i>
तुदंते <i>tudá-nte</i> —तुदमानः <i>tudá-mānaḥ</i>
दीव्यंते <i>dīvyá-nte</i> —दीव्यमानः <i>dīvyá-mānaḥ</i>
चोरयंते <i>choráya-nte</i> —चोरयमाणः <i>choráya-mānaḥ</i>
Pass. तुद्यंते <i>tudyá-nte</i> —तुद्यमानः <i>tudyá-mānaḥ</i>
Caus. भावयंते <i>bhāváyā-nte</i> —भावयमानः <i>bhāváyā-mānaḥ</i>
Des. बुभूषंते <i>búbhúsha-nte</i> —बुभूषमाणः <i>búbhúsha-mānaḥ</i>
Int. बोभूयंते <i>bobhúyá-nte</i> —बोभूयमानः <i>bobhúyá-mānaḥ</i>

Second Division.

सुन्वते <i>sunv-áte</i> —सुन्वानः <i>sunv-ánāḥ</i>
सामुचते <i>āpnuv-áte</i> —सामुवानः <i>āpnuv-á</i>
तन्वते <i>tanv-áte</i> —तन्वानः <i>tanv-ánāḥ</i>
क्रीणते <i>krīṇ-áte</i> —क्रीणानः <i>krīṇ-ánāḥ</i>
सदते <i>ad-áte</i> —सदानः <i>ad-ánāḥ</i>
जुह्वते <i>júhv-ate</i> —जुह्वानः <i>júhv-ánāḥ</i>
रुंधते <i>rundh-áte</i> —रुंधानः <i>rundh-ánāḥ</i>

§ 420. The participle of the future in the *Ātmanepada* is formed by adding मानः *mānaḥ* in the same manner.

भविष्यंते <i>bhavishyá-nte</i> —भविष्यमाणः <i>bhavishyá-mānaḥ</i>
नेष्यंते <i>neshyá-nte</i> —नेष्यमाणः <i>neshyá-mānaḥ</i>
तोष्यंते <i>totsyá-nte</i> —तोष्यमाणः <i>totsyá-mānaḥ</i>
रधिष्यंते <i>edhishyá-nte</i> —रधिष्यमाणः <i>edhishyá-mānaḥ</i>

§ 421. The participles of the present and future passive are formed by adding मानः *mānaḥ* in the same manner.

भूयंते <i>bhúyá-nte</i> —भूयमानः <i>bhúyá-mānaḥ</i>	भाविष्यंते—भाविष्यमाणः
बुध्यंते <i>budhyá-nte</i> —बुध्यमानः <i>budhyá-mānaḥ</i>	<i>bhāvishyá-nte</i> — <i>bhāvishyá-mānaḥ</i>
स्तूयंते <i>stúyá-nte</i> —स्तूयमानः <i>stúyá-mānaḥ</i>	नायिष्यंते—नायिष्यमाणः
क्रियंते <i>kriyá-nte</i> —क्रियमाणः <i>kriyá-mānaḥ</i>	<i>ndyishyá-nte</i> — <i>ndyishyá-mānaḥ</i>
भाव्यंते <i>bhāvýá-nte</i> —भाव्यमानः <i>bhāvýá-mānaḥ</i>	Or like the Part. Fut. <i>Ātm.</i>

The Past Participle Passive in तः táḥ and the Gerund in त्वा tvá.

§ 422. The past participle passive is formed by adding तः *táḥ* or नः *náḥ* to the root. कृ *kṛi*, कृतः *kṛitáḥ*, done, masc.; कृता *kṛitá*, fem.; कृतं *kṛitám*, neut. लू *lú*, लूनः *lúnáḥ*, cut.

This termination त *ta* is, as we saw, most opposed to the insertion of intermediate इ *i*, so much so that verbs which may form any one general tense with or without इ *i*, always form their past participle without it. The number of verbs which must insert इ *i* before त *ta* is very small. (§ 332, D.)

Besides being averse to the insertion of intermediate इ *i*, the participial termination त *ta*, having always the Udátta, is one of those which have a tendency to weaken verbal bases. (See § 344.)

§ 423. The gerund of simple verbs is formed by adding त्वा *tvá* to the root. कृ *kṛi*, कृत्वा *kṛitvá*, having done. पू *pú*, पूत्वा *pútvá* or, from पूङ् *pūṇ*, पवित्रा *pavitvá*, having purified.

The rules as to the insertion of the intermediate इ *i* before त्वा *tvá* have been given before. With regard to the strengthening or weakening of the

base, the general rule is that *त्वा tvā* without intermediate *इ i* weakens, with intermediate *इ i* strengthens the root (Pāṇ. I. 2, 18). It always has the Udātta. In giving a few more special rules on this point, it will be convenient to take the terminations *त ta* and *त्वा tvā* together, as they agree to a great extent, though not altogether.

I. तः *tāḥ* and *त्वा tvā*, with intermediate *इ i*.

§ 424. If तः *tāḥ* takes intermediate *इ i*, it may in certain verbs produce Guṇa. In this case the Guṇa before *त्वा tvā* is regular.

शी *śi*, to lie down, शयितः *śayitāḥ* (Pāṇ. I. 2, 19); शयित्वा *śayitvā*.

खिद् *svid*, to sweat, खेदितः *sveditāḥ* or खिन्नः *svinnāḥ*; खेदित्वा *sveditvā*.

मिद् *mid*, to be soft, मेदितः *meditāḥ*; मेदित्वा *meditvā*.

खिद् *kshvid*, to drip, खेदितः *kshveditāḥ*; खेदित्वा *kshveditvā*.

धृष् *dhṛish*, to dare, धर्षितः *dharshitāḥ*; धर्षित्वा *dharshitvā*.

मृष् *mṛish*, to bear, मर्षितः *marshitāḥ* (patient), (Pāṇ. I. 2, 20); मर्षित्वा *marshitvā*.

पू *pū*, to purify, पवितः *pavitāḥ* (Pāṇ. I. 2, 22); पवित्वा *pavitvā*, from पूङ् *pūṅ*. See No. 156.

§ 425. Verbs with penultimate उ *u* may or may not take Guṇa before त *ta* with intermediate *इ i*, if they are used impersonally.

द्युत् *dyut*, to shine, द्युतितं *dyutitām* or द्योतितं *dyotitām*, it has been shining. (Pāṇ. I. 2, 21.)

§ 426. If *त्वा tvā* takes intermediate *इ i*, it requires, as a general rule, Guṇa (Pāṇ. I. 2, 18), or at all events does not produce any weakening of the base. वृत् *ryit*, to exist, वर्तित्वा *varitvā*. संस् *sraṁs*, to fall, संसित्वा *sraṁsitvā* (Pāṇ. I. 2, 23). पू *pū* (i. e. पूङ् *pūṅ*), to purify, पवित्वा *pavitvā* (Pāṇ. I. 2, 22).

Verbs, however, beginning with consonants, and ending in any single consonant except य *y* or व *v*, preceded by इ, ई or उ, ऊ, take Guṇa optionally (Pāṇ. I. 2, 26): द्युत् *dyut*, to shine, द्योतित्वा *dyotitvā* or द्युतित्वा *dyutitvā*. The same option applies to तृप् *trish*, to thirst; मृष् *mṛish*, to bear; कृष् *kṛish*, to attenuate (Pāṇ. I. 2, 25); तृषित्वा *trishitvā* or तर्षित्वा *tarshitvā*.

§ 427. Though taking intermediate *इ i*, *त्वा tvā* does not produce Guṇa, but, if possible, weakens the base, in रुद् *rud*, to cry, रुदित्वा *ruditvā* (Pāṇ. I. 2, 8); विद् *vid*, to know, विदित्वा *viditvā*; मुष् *mush*, to steal, मुषित्वा *mushitvā*; ग्रह् *grah*, to take, गृहीत्वा *grihitvā*; मृद् *mṛid*, to delight, मृदित्वा *mṛiditvā* (Pāṇ. I. 2, 7); मृद् *mṛid*, to rub, मृदित्वा *mṛiditvā*; गुप् *gudh*, to cover, गुषित्वा *gudhitvā*; क्लिष् *klīś*, to hurt, क्लिशित्वा *klīśitvā*; वद् *vad*, to speak, उदित्वा *uditvā*; वस् *vas*, to dwell, उषित्वा *ushitvā*.

§ 428. Roots ending in थ *th* or फ *ph*, preceded by a nasal, may or may not drop the nasal before *त्वा tvā* (Pāṇ. I. 2, 23); ग्रथित्वा *granthitvā* or ग्रथित्वा *grathitvā*, having twisted. The same applies to the roots वच् *vañch*, to cheat, and लुच् *luñch*, to pluck (Pāṇ. I. 2, 24); वञ्चित्वा *vañchitvā* or वञ्चित्वा *vachitvā*.

II. तः *tāḥ* and *त्वा tvā*, without intermediate *इ i*.

§ 429. Roots ending in nasals lengthen their vowel before तः *tāḥ* and *त्वा tvā* (Pāṇ. VI. 4, 15). शम् *sām*, to rest, शान्तः *sāntāḥ*, शान्त्वा *sāntvā*.

क्रम् *kram*, to step, may or may not lengthen its vowel before *त्वा tvā* (Pāṇ. VI. 4, 18). क्रम् *kram*, क्रान्तः *krāntāḥ*, क्रान्त्वा *krāntvā* or क्रन्त्वा *krantvā*; also क्रमित्वा *kramitvā*.

§ 430. The following roots, ending in nasals, drop them before तः *tāḥ* and *त्वा tvā*. (Pāṇ. VI. 4, 37.)

यम् *yam*, to check, यतः *yatāḥ*, यत्वा *yatvā**; रम् *ram*, to sport, रतः *ratāḥ*, रत्वा *ratvā*; नम् *nam*, to bend, नतः *natāḥ*, नत्वा *natvā*; हन् *han*, to kill, हतः *hatāḥ*, हत्वा *hatvā*; गम् *gam*, to go, गतः *gatāḥ*, गत्वा *gatvā*; मन् *man*, to think, मतः *matāḥ*, मत्वा *matvā*; वन् *van*, to ask; तन् *tan*, to stretch, ततः *tatāḥ*, तत्वा *tatvā*; and the other verbs of the Tan class, ending in न् *n*.

Note—Of the same verbs those ending in न् *n* drop the nasal before the gerundial यया and insert त् *t*; प्रमत्य *pramātya* (Pāṇ. vi. 4, 38): those ending in म् *m* may or may not drop the nasal before the gerundial यया; प्रगत्य *pragātya* or प्रगम्य *pragāmya*.

§ 431. The following verbs drop final न् *n*, and lengthen the vowel.

जन् *jan*, to bear, जातः *jātāḥ*, जात्वा *jātvā*; सन् *san*, to obtain, सातः *sātāḥ*, सात्वा *sātvā*; खन् *khan*, to dig, खातः *khātāḥ*, खात्वा *khātvā*.

1. Roots ending in छ् *chh*, or व् *v*, substitute ज् *ś* and ऊ *ū*. (Pāṇ. vi. 4, 19.)

प्रच्छ् *prachh*, to ask, पृष्टः *prīṣṭāḥ* (§ 125), पृष्ट्वा *prīṣṭvā*; दिव् *div*, to play, द्यूनः *dyūnāḥ*, द्यूत्वा *dyūtvā*.

2. Roots ending in र्छ् *rchh*, or र्व् *rv*, drop their final consonant. (Pāṇ. vi. 4, 21.)

मुर्छे *murchh*, to faint, मूर्तः *mūrtāḥ*; तुर्व् *turv*, to strike, तूर्णः *tūrṇāḥ*.

§ 432. The following verbs change their व् *v* with the preceding or following vowel into ऊ *ū*. (Pāṇ. vi. 4, 20.)

जर् *jar*, to ail, जूर्णः *jūrṇāḥ*, जूर्त्वा *jūrtvā*; त्वर् *tvar*, to hasten, तूर्णः *tūrṇāḥ*, तूर्त्वा *tūrtvā*;

सिक् *siv*, to dry, सूतः *srūtāḥ*, सूत्वा *srūtvā*; स्व् *av*, to protect, ऊतः *ūtāḥ*, ऊत्वा *ūtvā*;

मव् *mav*, to bind, मूतः *mūtāḥ*, मूत्वा *mūtvā*.

§ 433. Roots ending in ऐ *ai* substitute आ *ā*; ध्यै *dhyai*, to meditate, ध्यातः *dhyātāḥ*, ध्यात्वा *dhyātvā*: or ई *i*; गै *gai*, to sing, गीतः *gitāḥ*, गीत्वा *gītvā*. Final ऐ *e* and आ *ā*, too, are changed to ई *i*; पा *pā*, to drink, पीतः *pītāḥ*, पीत्वा *pītvā*; धे *dhe*, to suck, धीतः *dhitāḥ*, धीत्वा *dhitvā*.

§ 434. The following roots change their final vowel into इ *i*.

दो *do*, to cut, दितः *ditāḥ*, दित्वा *ditvā* (Pāṇ. vii. 4, 40); सो *so*, to finish, सितः *sitāḥ*, सित्वा *sītvā*; मा *mā*, to measure, मितः *mitāḥ*, मित्वा *mitvā*; स्था *sthā*, to stand, स्थितः *sthītāḥ*, स्थित्वा *sthītvā*; धा *dhā*, to place, हितः *hitāḥ*, हित्वा *hitvā* (Pāṇ. vii. 4, 42); हा *hā*, to leave (हीनः *hīnāḥ*), हित्वा *hitvā* (Pāṇ. vii. 4, 43).

§ 435. शो *śo*, to sharpen, and छो *chho*, to cut, substitute इ *i*, or take the regular आ *ā*. शो *śo*, शितः *śitāḥ* or शातः *śātāḥ*, शित्वा *śītvā* or शात्वा *śātvā* (Pāṇ. vii. 4, 41).

§ 436. Exceptional forms:

दा *dā*, to give, forms दत्तः *dattāḥ*†, दत्त्वा *dattvā* (Pāṇ. vii. 4, 46).

स्फाय् *sphāy*, to grow, forms स्फोतः *sphītāḥ* (Pāṇ. vi. 1, 22).

स्त्यै *styai*, to call (with प्र *pra*), forms प्रस्तीतः *prastītāḥ* (Pāṇ. vi. 1, 23) and प्रस्तीमः *prastīmāḥ* (Pāṇ. viii. 2, 54).

श्यै *śyai*, to curdle, forms शीनः *śīnāḥ*, and शीतः *śītāḥ*, cold; but संशयानः *samśyānāḥ*, rolled up (Pāṇ. vi. 1, 24, 25).

प्याय् *pyāy*, to grow, forms पीनः *pīnāḥ*; but प्यानः *pyānāḥ* after certain prepositions (Pāṇ. vi. 1, 28).

§ 437. The verbs which take Samprasāraṇa before तः *tāḥ* and त्वा *tvā* have been mentioned

* See verbs without intermediate इ *i*. (§ 332, 13, and 16.)

† After prepositions ending in vowels, द *da* may be dropt, and the final इ *i* and उ *u* of a preposition lengthened. प्रदत्तः *pradattāḥ*, प्रतः *prattāḥ*; सुदत्तः *sudattāḥ*, सूतः *sūttāḥ*.

in § 393, as undergoing the same change in the benedictive and passive. वच् *vach*, to speak, उक्ता *uktaḥ*, उक्ता *uktvā*, &c.

§ 438. Roots which can lose their nasal (§ 345, ¹⁰) lose it before तः *tāḥ* and ता *tvā*. संस् *sraṁs*, to tear, स्रस्तः *sraṁstāḥ*, स्रस्ता *sraṁstvā*.

But स्कंद *skand*, to stride, forms its gerund स्कन्वा *skantvā*, and स्यंद *syand*, to flow, स्यन्ता *syantvā* (Pāṇ. VI. 4, 31), although their न् *n* is otherwise liable to be lost. Part. स्कन्नः *skannah*, स्यन्नः *syannah*.

नश् *naś*, to perish, and roots ending in ज् *j*, otherwise liable to nasalization, retain the nasal optionally before ता *tvā* (Pāṇ. VI. 4, 32). नष्टा *naṁshtvā* or नष्टा *naṁstvā* (but only नष्टः *naṁstāḥ*); रक्ता *raṁktvā* or रक्ता *raṁstvā* (but only रक्तः *raṁktāḥ*); मज्ज् *majj*, to dive, मज्जता *maṁjtvā* or मज्जता *maṁstvā* (Pāṇ. VII. 1, 60).

§ 439. Causal verbs form the participle after rejecting अय *aya*; कारयति *kārayati*, कारितः *kāritāḥ*, but कारयित्वा *kārayitvā*.

§ 440. Desiderative verbs form the participle and gerund regularly; चिकीर्षति *chikīrshati*, चिकीर्षितः *chikīrshitāḥ*, चिकीर्षित्वा *chikīrshitvā*.

§ 441. Intensive verbs Âtm. of roots ending in vowels form the participle and gerund regularly; चेक्रीयते *chekrīyate*, चेक्रीयतः *chekrīyitāḥ*, चेक्रीयित्वा *chekrīyitvā*. After roots ending in consonants the intensive य् *y* is dropt; बेभिद्यते *bebhidate*, बेभिदितः *bebhiditāḥ*, बेभिदित्वा *bebhiditvā*.

Intensive verbs Par. form the participle and gerund regularly; चर्कति *charkati*, चर्कितः *charkritāḥ*, चर्कित्वा *charkritvā*.

नः *nāḥ* instead of तः *tāḥ* in the Past Participle.

§ 442. Certain verbs take नः *nāḥ* instead of तः *tāḥ* in the past participle passive, provided they do not take the intermediate इ *i*.

1. Twenty-one verbs of the Krî class, beginning with लू *lū*, to cut, लूनः *lūnaḥ* (Dhātupāṭha 31, 13; Pāṇ. VIII. 2, 44). The most important are, धूनः *dhūnaḥ*, shaken; जिनः *jināḥ*, decayed. Some of them come under the next rule.
2. Twelve verbs of the Div class, beginning with सू *sū* (Dhātupāṭha 26, 23-35; Pāṇ. VIII. 2, 45). The most important are, दूनः *dūnaḥ*, pained; दीनः *dīnaḥ*, wasted; प्रीणः *prīṇaḥ*, loved.
3. Verbs ending in च् *ṛi*, which is changed into ईर् *īr* or ऊर् *ūr*. सू *strī*, स्त्रीः *strīṇaḥ*, spread; शीर्णः *śrīṇaḥ*, injured; दीर्णः *dīrṇaḥ*, torn; जीर्णः *jīrṇaḥ*, decayed.
4. Verbs ending in द् *d*; भिद् *bhid*, भिन्नः *bhinnaḥ*, broken; छिद् *chhid*, छिन्नः *chhinnaḥ*, cut. But मद् *mad*, मत्तः *mattaḥ*, intoxicated. In नुद् *nud*, to push, विद् *vid*, to find, and उद् *ud*, to wet, the substitution is optional (Pāṇ. VIII. 2, 56); नुन्नः *nunnaḥ* or नुत्तः *nuttaḥ*.
5. Verbs which native grammarians have marked in the Dhātupāṭha with

an indicative ओ *o*; भुज् *bhuj* (भुजो *bhujo*, Dhātupāṭha 28, 124), to bend, भुग्नः *bhugnaḥ*.

6. Verbs beginning with a double consonant, one of them being a semivowel, and ending in छा *ā*, or ए *e*, ऐ *ai*, ओ *o*, changeable to ङा *ā* (Pāṇ. VIII. 2, 43); ग्लै *glai*, ग्लानः *glānaḥ*, faded. Except ध्यै *dhyai*, to meditate, ध्यातः *dhyātaḥ* (Pāṇ. VIII. 2, 57); ख्या *khyā*, to proclaim, ख्यातः *khyātaḥ*. In त्रै *trai*, to protect, घ्रा *ghrā*, to smell, the substitution is optional; त्राणः *trāṇaḥ* or त्रातः *trātaḥ* (Pāṇ. VIII. 2, 56.)
7. Miscellaneous participles in नः *naḥ*: पूर्णः *pūrṇaḥ*, only if derived from पू *pūr*, and then with an optional form पूरितः *pūritaḥ* (Pāṇ. VII. 2, 27); while the participle of पृ *pṛi* is said to be पूतः *pūtaḥ* (Pāṇ. VIII. 2, 57); क्षीयः *kshīyaḥ*, from क्षि *kshi*, to waste; द्यूतः *dyūtaḥ*, from दिव् *div*, to play, (not to gamble, where it is द्यूतः *dyūtaḥ*)*; लग्नः *lagnaḥ*, from लग् *lag*, to be in contact with (Pāṇ. VII. 2, 18); also from लज् *laj*, to be ashamed; शीनः *śīnaḥ* and श्यानः *śyānaḥ*, coagulated, but शीतः *śītaḥ*, cold; ह्रीयः *hrīyaḥ* or ह्रीतः *hrītaḥ*, ashamed (Pāṇ. VIII. 2, 56).

§ 443. Native grammarians enumerate certain words as participles which, though by their meaning they may take the place of participles, are by their formation to be classed as adjectives or substantives rather than as participles. Thus पक्कः *pakkaḥ*, ripe; शुष्कः *śuṣkaḥ*, dry (Pāṇ. VI. 1, 206); क्षामः *kshāmaḥ*, weak; कृशः *kṛśaḥ*, thin; प्रसीमः *prastīmaḥ*, crowded; फुल्लः *phullāḥ*, expanded; क्षीवः *kshīvaḥ*, drunk, &c.

§ 444. By adding the possessive suffix वत् *vat* (§ 187) to the participles in त *ta* and न *na*, a new participle of very common occurrence is formed, being in fact a participle perfect active. Thus कृतः *kṛtaḥ*, done, becomes कृतवान् *kṛtāvaṇ*, one who has done, but generally used as a definite verb. स कटं कृतवान् *sa kaṭam kṛtāvān*, he has made the mat; or in the feminine सा कृतवती *sā kṛtavatī*, and in the neuter तत्कृतवत् *tat kṛtavat*. They are regularly declined throughout like adjectives in वत् *vat*.

Gerund in य ya.

§ 445. Compound verbs, but not verbs preceded by the negative particle अ *a*, take य *ya* (without the accent), instead of त्वा *tvā*. Thus, instead of भूत्वा *bhūtvā*, we find संभूय *sambhūya*; but अजित्वा *ajitvā*, not having conquered.

§ 446. Verbs ending in a short vowel take त्या *tya* instead of य *ya*. जि *ji*, to conquer, जित्वा *jitvā*, having conquered; but विजित्य *vijitya*. भृ *bhṛi*, to carry, भृत्वा *bhṛtvā*; but संभृत्य *sambhṛitya*, having collected. Except क्षि *kshi*, which forms प्रक्षीय *prakshīya*, having destroyed (Pāṇ. VI. 4, 59).

* Pāṇ. VIII. 2, 49, allows द्यूत *dyūta* in all senses of the root दिव् *div*, except in that of gambling; see Dhātupāṭha 26, 1. द्यूत *dyūta* and परिद्यूत *paridyūta*, pained, come from a different root, दिव् *div*, to pain, Dhātupāṭha 33, 51.

§ 447. Causative bases with short penultimate vowel, keep the causative suffix **अय** *ay* before **य** *ya* (Pân. VI. 4, 56): **संगमयति** *saṅgamáyati*, **संगमय्य** *saṅgamáyya*, having caused to assemble. Otherwise the causative suffix is, as usual, dropt: **तारयति** *táráyati*, **प्रतारय** *pratáraya*, having caused to advance. **प्रापयति** *prápáyati* forms **प्राप्य** *prápya* and **प्रापय्य** *prápáyya*, having caused to reach (Pân. VI. 4, 57).

§ 448. The verbs called **घु** *ghu* (§ 392*), **मा** *má*, to measure, **स्था** *sthá*, to stand, **गा** *gá*, to sing or to go, **पा** *pá*, to drink or to protect, **हा** *há*, to leave, **सो** *so*, to finish, take **आ** *á*, not **ई** *í* (Pân. VI. 4, 69). **दो** *do*, to cut, **अवदाय** *avaddáya*; **स्था** *sthá*, **प्रस्था** *prastháya*. But **पा** *pá*, to drink, may form **प्रापय** *prapáyya* or **प्रपीय** *prapíya* (Sâr.).

§ 449. Verbs ending in **म्** *m*, which do not admit of intermediate **इ** *i*, may or may not drop their **म्** *m*. Ex. **नम्** *nam*, to bow, **प्रणम्य** *praṇámya* or **प्रणय** *praṇáyya*; **गम्** *gam*, to go, **आगम्य** *ágámya* or **आगत्य** *ágátya*. Other verbs ending in nasals, not admitting of intermediate **इ** *i*, or belonging to the Tan class, always drop their final nasal. Ex. **हन्** *han*, **प्रहस्य** *prahásya*; **तन्** *tan*, **प्रतय** *pratáyya*†. **खन्** *khan* and **जन्** *jan* form **खय** *kháyya* or **खाय** *kháya*, **जय** *jáyya* or **जाय** *jáya*.

§ 450. Verbs ending in **ञ्** *ñ* change it to **ईर्** *ír*, and, after labials, into **ऊर्** *úr*. Ex. **वित्तिरे** *vittríya*, having crossed; **संपूर्य** *sampúrya*, having filled.

§ 451. Certain verbs are irregular in not taking Samprasāraṇa. Thus **वे** *ve*, to weave, forms **प्रवाय** *praváyya*; **ज्या** *jyá*, to fail, **उपज्याय** *upajyáyya*; **व्ये** *vye*, to cover, **प्रव्याय** *pravyáyya*, but after **परि** *pari* optionally **परिव्याय** *parivyáyya* or **परिवीय** *parivíya* (Pân. VI. 1, 41-44).

§ 452. Some verbs change final **इ** *i* and **ई** *í* into **आ** *á*. Thus **मो** *mí*, **मोनाति** *mínáti*, he destroys, and **मि** *mí*, **मिनोति** *minóti*, he throws, form **निमाय** *nimáyya*; **दो** *dí*, to destroy, **उपदाय** *upadáyya*; **लो** *lí*, to melt, optionally **विलाय** *viláyya* or **विलीय** *vilíya* (Pân. VI. 1, 50-51).

CHAPTER XVII.

VERBAL ADJECTIVES.

Verbal Adjectives in तव्यः távyah (or tavyāh), अनीयः aníyah, and यः yāh (or yāh and yah).

§ 453. These verbal adjectives (called *Kṛitya*) correspond in meaning to the Latin participles in *ndus*, conveying the idea that the action expressed by the verbs ought to be done or will be done. **कर्तव्यः** *kartavyah*, **करणीयः** *karaṇíyah*, **कार्यः** *káryah*‡, faciendus. Ex. **धर्मस्तवया कर्तव्यः** *dharmaṣ tvayá kartavyah*, right is to be done by thee.

† Versus memorialis of these verbs: **रमिष्यमिन्मो हन्तिरनुदात्ता गमिष्यति** । तनु क्षण क्षिण्य क्षण्यक्षुण्य वनु मनु नृणु घृणु ॥

‡ Another suffix for forming verbal adjectives is **एलिमः** *elímah*, which is, however, of rare occurrence; **पच** *pach*, to cook, **पचेलिमा माषाः** *pachelimá máshāh*, beans fit to cook; **भिदेलिमः** *bhidelímah*, briclike, fragile. (Pân. III. 1, 96, vart.)

§ 454. In order to form the adjective in तव्यः *tavyaḥ*, take the periphrastic future, and instead of ता *tā* put तव्यः *tavyaḥ*.

Thus दा <i>dā</i> , to give	दाता <i>dātā</i>	दातव्यः <i>dātavyaḥ</i>	दानीयः <i>dānīyaḥ</i>	देयः <i>dēyaḥ</i>
गै <i>gai</i> , to sing	गाता <i>gātā</i>	गातव्यः <i>gātavyaḥ</i>	गानीयः <i>gānīyaḥ</i>	गेयः <i>geyaḥ</i>
जि <i>ji</i> , to conquer	जेता <i>jetā</i>	जेतव्यः <i>jetavyaḥ</i>	जयनीयः <i>jayanīyaḥ</i>	जेयः <i>jeyaḥ</i>
भू <i>bhū</i> , to be	भविता <i>bhavitā</i>	भवितव्यः <i>bhavitavyaḥ</i>	भवनीयः <i>bhavanīyaḥ</i>	भव्यः <i>bhāvyaḥ</i>
कृ <i>kṛi</i> , to do	कर्ता <i>kartā</i>	कर्तव्यः <i>kartavyaḥ</i>	करणीयः <i>karaṇīyaḥ</i>	कार्यः <i>kāryaḥ</i>
जू <i>jū</i> , to grow old	जरिता <i>jaritā</i>	जरितव्यः <i>jaritavyaḥ</i>	जरणीयः <i>jaranīyaḥ</i>	जायः <i>jāryaḥ</i>
क्लृद् <i>kshvid</i> , to sweat	क्लृदिता <i>kshveditā</i>	क्लृदितव्यः <i>kshveditavyaḥ</i>	क्लृदनीयः <i>kshredanīyaḥ</i>	क्लृद्यः <i>kshvedyaḥ</i>
बुध् <i>budh</i> , to know	बोधिता <i>bodhitā</i>	बोधितव्यः <i>bodhitavyaḥ</i>	बोधनीयः <i>bodhanīyaḥ</i>	बोध्यः <i>bodhyaḥ</i>
कृष् <i>kṛish</i> , to draw	कर्हो or क्रहा ¹	कर्ह्यः or क्रह्यः ²	कर्षणीयः <i>karṣaṇīyaḥ</i>	कृष्यः <i>kṛishyaḥ</i>
कुच <i>kuch</i> ⁴ , to squeeze	कुचिता <i>kuchitā</i>	कुचितव्यः <i>kuchitavyaḥ</i>	कुचनीयः <i>kuchanīyaḥ</i>	कुच्यः <i>kuchyaḥ</i>
मिह् <i>mih</i> , to sprinkle	मेढा <i>meḍhā</i>	मेढव्यः <i>meḍhavyaḥ</i>	मेहनीयः <i>mehaṇīyaḥ</i>	मेह्यः <i>mehyaḥ</i>
गम् <i>gam</i> , to go	गंता <i>gantā</i>	गंतव्यः <i>gantavyaḥ</i>	गमनीयः <i>gamanīyaḥ</i>	गम्यः <i>gamyāḥ</i>
द्रुश् <i>drīś</i> , to see	द्रुष्टा <i>drashtā</i>	द्रुष्टव्यः <i>drashtavyaḥ</i>	दर्शनीयः <i>darśanīyaḥ</i>	द्रुश्यः <i>drīśyaḥ</i>
दंश् <i>dañś</i> , to bite	दंष्टा <i>dañśtā</i>	दंष्टव्यः <i>dañśtavyaḥ</i>	दंशनीयः <i>dañśanīyaḥ</i>	दंश्यः <i>dañśyaḥ</i>
Caus. भावय् <i>bhāvay</i> , to cause to be	भावयिता <i>bhāvayitā</i>	भावयितव्यः <i>bhāvayitavyaḥ</i>	भावनीयः <i>bhāvanīyaḥ</i>	भाव्यः <i>bhāvyaḥ</i>
Des. बुभूष् <i>bubhūsh</i> , to wish to be	बुभूषिता <i>bubhūshitā</i>	बुभूषितव्यः <i>bubhūshitavyaḥ</i>	बुभूषणीयः <i>bubhūshaṇīyaḥ</i>	बुभूष्यः <i>bubhūshyaḥ</i>
Int. बोभूष् <i>bobhūy</i>	बोभूषिता <i>bobhūyitā</i>	बोभूषितव्यः <i>bobhūyitavyaḥ</i>	बोभूषनीयः <i>bobhūyanīyaḥ</i>	बोभूष्यः <i>bobhūyyaḥ</i>
Int. बोभू <i>bobhū</i>	बोभविता <i>bobhavitā</i>	बोभवितव्यः <i>bobhavitavyaḥ</i>	बोभवनीयः <i>bobhavanīyaḥ</i>	बोभव्यः <i>bobhavyaḥ</i>
Int. बेभिद्य् <i>bebhidy</i>	बेभिदिता <i>bebhiditā</i>	बेभिदितव्यः <i>bebhiditavyaḥ</i>	बेभिदनीयः <i>bebhidanīyaḥ</i>	बेभिद्यः <i>bebhidyāḥ</i>

§ 455. In order to form the adjective in सनीयः *anīyaḥ*, it is generally sufficient to take the root as it appears before तव्यः *tavyaḥ*, omitting, however, intermediate इ *i*, and putting सनीयः *anīyaḥ* instead. Guṇa-vowels before सनीयः *anīyaḥ* have, of course, the semivowel for their final element, and there can be no occasion for the intermediate इ *i*. The अय् *ay* of the causative and the य् *y* after consonants of intensives and other derivative verbs are, as usual, rejected. बुध् *budh*, बोधयति *bodhayati*, बोधनीयः *bodhanīyaḥ*; भिद् *bhid*, बेभिद्यते *bebhidyate*, बेभिदनीयः *bebhidanīyaḥ*.

§ 456. In order to form the adjective in यः *yaḥ* (ख्यत् *nyat*, &c.) it is

¹ *karṣtā* or *krashtā*.

² *karṣtavyaḥ* or *krashtavyaḥ*.

³ § 456, 3.

⁴ Never takes Guṇa (§ 345, note), except before terminations which have अ् *ā* or इन् *in*. This termination is ख्यत् *nyat*.

generally sufficient to take the adjective in *अनीयः aníyah* and to cut off *अनी aní*. Thus *भवनीयः bhav-aní-yah* becomes *भव्यः bhavyah*; *चेतनीयः chet-aní-yah*, *चेत्यः chetyah*; *वयनीयः vay-aní-yah*, *वेयः veyah*; *बोधनीयः bodh-aní-yah*, *बोध्यः bodhyah*. A few more special rules, however, have here to be mentioned:

1. Final *आ á*, *ए e*, *ऐ ai*, *ओ o*, become *ए e*. *दा dd*, to give, *देयः deyah*; *गै gai*, to sing, *गेयः geyah*. (Pân. III. 1, 98; VI. 4, 65.)
2. Final *इ i* and *ई í* take Guṇa, as before *अनीयः aníya*; *जि ji*, *जेयः jeyah*, to be conquered, different from *जय्यः jayyah*, conquerable; *क्षि kshi*, to destroy, *क्षेयः ksheyah*, different from *क्षय्यः kshayyah*, destructible (Pân. VI. 1, 81). Final *उ u* and *ऊ ú*, under the same circumstances, are changed to *अव् av*, or, after *अवश्य् avashya*, when a high degree of necessity is expressed, to *आव् dv*; *भव्यः bhavyah* or *अवश्यभाव्यः avashya-bhavyah*; *विप्रेण शुचिना भाव्यं vipreṇa śuchinā bhavyam*, a Brâhman must be pure. Final *उ u* if it appears as *उव् uv* before *अनीयः aníya*, appears as *ऊ ú* before *य ya*; *गु gu*, to sound, *गुवनीयः guvaníya*, *गूय gúya*.
3. Final *चृ ri* and *च्रि ri* before *यः yah*, but not before *अनीयः aníyah*, take Vriddhi instead of Guṇa. *कार्यः káryah*; *पार्यः páryah*. (Pân. III. 1, 120, 124.)
4. Penultimate *चृ ri*, which takes Guṇa before *अनीयः aníyah*, does not take Guṇa before *यः yah*, with few exceptions; *वृध्यः vridhyah*, *दृश्यः dṛśyah* (Pân. III. 1, 110). But *कृप् krip*, to do, forms *कल्प्यः kalpyah*; *चृत् chrit*, to kill, *चर्त्यः chartyah* (Pân. III. 1, 110); *वृष् vrish*, to sprinkle, *वृष्यः vrishyah* or *वर्ष्यः varshyah* (Pân. III. 1, 120). Penultimate *चृ ri* becomes *ईर् ír*; *कृत् kṛt*, *कीर्त्यः kīrtiyah*.
5. Penultimate *इ i* and *उ u* take Guṇa before *यः yah*, as before *अनीयः aníyah*; *विद् vid*, *वेद्यः vedyah*; *शुष् śush*, *शोष्यः śoshyah*.
6. Penultimate *अ a*, prosodially short, before *यः yah*, but not before *अनीयः aníyah*, is lengthened, unless the final consonant is a labial (Pân. III. 1, 98; 124); *हस् has*, to laugh, *हास्यः hásyah*; *वह् vah*, *वाह्यः váhyah*. But *शप् śap*, to curse, *शप्यः śapyah*; *लभ् labh*, *लभ्यः labhyah*. The *अ a* remains likewise short in *शक् śakyah*, from *शक् śak*, to be able; in *सह्यः sahyah*, from *सह् sah*, to bear (Pân. III. 1, 99), and some other verbs*. *खन् khan* forms *खेयः kheyah* (Pân. III. 1, 111), which, however, may be derived from *खै khai*, to dig; *हन् han*, *वध्यः vadhyah* or *घातः ghátyah*.

* Pāṇini (III. 1, 100) mentions only *गद् gad*, *मद् mad*, *चर् char*, *यम् yam*, if used without preposition. The Śārasvatī (III. 7, 7) includes among the Śakādi verbs, *शक् śak*, *सह् sah*, *गद् gad*, *मद् mad*, *चर् char*, *यम् yam*, *तक् tak*, *शस् śas*, *चत् chat*, *यत् yat*, *पत् pat*, *जन् jan*, *हन् han*, (*वध् vadh*), *शल्ल śal*, *रुच् ruch*.

§ 457. The following are a few derivatives in यः *yaḥ*, formed against the general rules: गुह् *guh*, to hide, may form गुसः *guhyaḥ* or गोसः *gohyaḥ* (Pân. III. 1, 109, Kâśikâ); जुष् *jush*, to cherish, जुष्यः *jushyaḥ*; ग्रह् *grah*, to take, गृसः *grihyaḥ*, after प्रति *prati* and अपि *api*; वद् *vad*, to speak, उद्यः *udyaḥ*, in composition (Pân. III. 1, 106; 114. ब्रह्मोद्या कथा *brahmodyā kathā*, a story told by a Brâhman); भू *bhū*, to be, भूय *bhūya*, in composition (Pân. III. 1, 107. ब्रह्मभूयं गतः *brahmabhūyam gataḥ*, arrived at Brahmanhood); शास् *śās*, to rule, शिष्यः *śishyaḥ*, pupil.

We find त् *t* inserted before यः *yaḥ*, in analogy to the gerunds in य *ya*, in the following verbs:

इ *i*, to go, इत्यः *ityaḥ*; स्तु *stu*, to praise, स्तुत्यः *stutyaḥ*; वृष् *vṛi*, to choose, वृत्यः *vṛityaḥ*; दृ *dṛi*, to regard, दृत्यः *dṛityaḥ*; भृ *bhṛi*, to bear, भृत्यः *bhṛityaḥ*; कृ *kṛi*, to do, कृत्यः *krityaḥ*. But many of these forms are only used in certain senses, and must not be considered as supplanting the regular verbal adjectives. Thus गुसः *guhyaḥ* and गोसः *gohyaḥ* both occur; दुसः *duhyaḥ* and दोसः *dohyaḥ*, &c.

§ 458. Verbs ending in च् *ch* or ज् *j* change their final consonant into क् *k* or ग् *g* if the following य *ya* (*nyat*) requires the lengthening of the vowel. पच् *pach*, पाक्यं *pākyam*; भुज् *bhuj*, to enjoy, भोग्यं *bhogyam*, but भोज्यं *bhojyam*, what is to be eaten (Pân. VII. 3, 69).

There are, however, several exceptions. Verbs beginning with a guttural do not admit the substitution of gutturals. Likewise the following verbs: यज् *yaj*, याच् *yāch*, रुच् *ruch*, प्रवच् *pravach*, रुच् *rich*, त्यज् *tyaj*, पूज् *pūj*, अज् *aj*, व्रज् *vraj*, वच् *vañch* (to go). Thus यान्यं *yājyam*, याच्यं *yāchyam*, रोच्यं *rochyam*, प्रवाच्यं *pravāchyam*, अच्यं *archyam*, त्वान्यं *tyājyam*, पूज्यं *pūjyam* (Prakriyā-Kaumudī, p. 55 b).

Infinitive in तुं *tum*.

§ 459. The infinitive is formed by adding तुं *tum*, which has no accent. The base has the same form as before the ता *tā* of the periphrastic future, or before the त्व्यः *tavyaḥ* of the verbal adjective. बुध् *budh*, बोधितुं *bōdhitum*. (See § 454.) Ex. कृष्णं द्रष्टुं व्रजति *krishṇam drashtum vrajati*, he goes to see Kṛishṇa; भोक्तुं कालः *bhoktum kālah*, it is time to eat.

Verbal Adverb.

§ 460. By means of the unaccentuated suffix अं *am*, which, as a general rule, is added to that form which the verb assumes before the passive इ *i* (3rd pers. sing. aor. pass., § 403), a verbal adverb is formed. From भुज् *bhuj*, to eat, भोजं *bhōjam*; from पा *pā*, to drink, पायं *pāyam*. Ex. अग्रे भोजं व्रजति *agre bhojam vrajati*, having first eaten, he goes. This verbal adverb is most frequently used twice over. Ex. भोजं भोजं व्रजति *bhōjam bhojam vrajati*, having eaten and eaten, he goes (Pân. III. 4, 22). It is likewise used at the end of compounds; द्वैधंकारं *dvaidhāmkāram*, having divided; उच्चैःकारं *uchchāihkāram*, loudly.

CHAPTER XVIII.

CAUSATIVE VERBS.

§ 461. Simple roots are changed into causal bases by Guṇa or Vṛiddhi of their radical vowel, and by the addition of a final इ i. The root is then treated as following the Bhû class, so that इ i appears in the special tenses as अय aya. Thus भू bhû becomes भावि bhâvi and भावयति bhāvayati, he causes to be; बुध् budh becomes बोधि bodhi and बोधयति bodhayati, he causes to know. The accent is on the á of áya.

§ 462. The rules according to which the vowel takes either Guṇa or Vṛiddhi are as follows:

1. Final इ i and ई i, उ u and ऊ ū, चृ ri and च्रि ri take Vṛiddhi.
Thus स्मि smi, to laugh, स्माययति smāyayati, he makes laugh.
नी nī, to lead, नाययति nāyayati, he causes to lead.
प्लु plu, to swim, प्लावयति plāvayati, he makes swim.
भू bhū, to be, भावयति bhāvayati, he causes to be.
कृ kri, to make, कारयति kārayati, he causes to make.
कृ kri, to scatter, कारयति kārayati, he causes to scatter.
2. Medial इ i, उ u, चृ ri, लृ li, followed by a single consonant, take Guṇa; च्रि ri becomes ईrī.
Thus विद् vid, to know, वेदयति vedayati, he makes know.
बुध् budh, to know, बोधयति bodhayati, he makes know.
कृत् kri, to cut, कर्तयति kartayati, he causes to cut.
क्लृप् kḷip, to be able, कल्पयति kalpayati, he renders fit.
3. Medial अ a followed by a single consonant is lengthened, but there are many exceptions.
सद् sad, to sit, सादयति sādayati, he sets.
पत् pat, to fall, पातयति pātayati, he fells.

Exceptions:

- I. Most verbs ending in अम् am do not lengthen their vowel:

गम् gam, to go, गमयति gamayati, he makes go.

क्रम् kram, to stride, क्रमयति kramayati, he causes to stride.

Verbs in अम् am which do lengthen the vowel are,

कम् kam, to desire, कामयते kāmayate, he desires; Caus. कामयति kāmayati, he makes desire.

अम् am, to move, अमति amati, he moves; Caus. आमयति āmayati, he makes move.

चम् cham, to eat, चमति chamati, he eats; Caus. चामयति chāmayati, he makes eat.

शम् śam, if it means to see, शाम्यति śānyati, he sees; Caus. शामयति śamayati, he shows; but शमयति śamayati, he quiets.

यम् yam, unless it means to eat, यच्छति yachchhati; Caus. यामयति yāmayati, he extends; but यमयति yamayati, he feeds.

नम् *nam*, to bend, optionally lengthens its vowel if it is used without a preposition ;
नामयति *nāmayati* or नमयति *namayati*, he bends. If preceded by a preposition, the
vowel always ought to remain short (Dh. P. 19, 67).

वम् *vam*, to vomit, optionally lengthens its vowel if it is used without a preposition ;
वामयति *vāmayati* or वमयति *vamayati*, he makes vomit. If preceded by a preposition,
the vowel always ought to remain short (Dh. P. 19, 67)*.

II. A class of verbs collected by native grammarians, and beginning with घट् *ghaṭ* (Dh. P. 19, 1), do not lengthen their vowel. The same verbs may optionally retain their short vowel in the 3rd pers. sing. aorist of the causative passive (§ 405). The following list contains the more important among these verbs :

CAUSATIVE.

Root.	3rd Pers. Sing. Pres. Par.	3rd Pers. Sing. Aor. Passive.
1. घट् <i>ghaṭ</i> , to strive	घटयति <i>ghaṭayati</i>	अघटि or अघाटि <i>aghāṭi</i>
2. व्यथ् <i>vyath</i> , to fear	व्यथयति <i>vyathayati</i>	अव्यथि or अव्याथि <i>avyāṭhi</i>
3. प्रथ् <i>prath</i> , to be famous	प्रथयति <i>prathayati</i>	अप्रथि or अप्राथि <i>aprāṭhi</i>
4. मृद् <i>mrad</i> , to rub	मृदयति <i>mradayati</i>	अमृदि or अमृदि <i>amrādi</i>
5. क्रप् <i>krap</i> , to pity	क्रपयति <i>krapayati</i>	अक्रपि or अक्रापि <i>akrāpi</i>
6. त्वर् <i>tear</i> , to hurry	त्वरयति <i>tearayati</i>	अत्वरि or अत्वारि <i>atrāri</i>
7. ज्वर् <i>jvar</i> , to burn with fever	ज्वरयति <i>jvarayati</i>	अज्वरि or अज्वारि <i>ajvāri</i>
8. नट् <i>naṭ</i> , to dance	नटयति <i>naṭayati</i>	अनटि or अनटि <i>anāṭi</i>
9. श्रथ् <i>śrath</i> , to kill	श्रथयति <i>śrathayati</i>	अश्रथि or अश्राथि <i>aśrāṭhi</i>
10. वन् <i>van</i> , to act †	प्रवणयति <i>pravanayati</i>	प्रावनि or प्रावानि <i>prāvāni</i>
11. ज्वल् <i>jval</i> , to shine †	प्रज्वलयति <i>prajvalayati</i>	प्राज्वलि or प्राज्जालि <i>prājvālī</i>
12. स्मृ <i>smṛi</i> , to regret	स्मरयति <i>smarayati</i>	अस्मरि or अस्मारि <i>asmāri</i>
13. दृ <i>dṛi</i> , to respect, (not to tear)	दरयति <i>darayati</i>	अदरि or अदारि <i>adāri</i>
14. श्रा <i>śrā</i> , to boil	श्रपयति <i>śrapayati</i>	अश्रपि or अश्रापि <i>aśrāpi</i>
15. ज्ञा <i>jñā</i> , to slay, to please, to sharpen (?), to perceive	ज्ञपयति <i>jñapayati</i>	अज्ञपि or अज्ञापि <i>ajñāpi</i>
16. चल् <i>chal</i> , to tremble	चलयति <i>chalayati</i>	अचलि or अचालि <i>achālī</i>
17. मद् <i>mad</i> , to rejoice, &c.	मदयति <i>madayati</i>	अमदि or अमादि <i>amādi</i>
18. ध्वन् <i>dhvan</i> , to sound, to ring	ध्वनयति <i>dhvanayati</i>	अध्वनि or अध्वानि <i>adhvāni</i>
19. दल् <i>dal</i> , to cut	दलयति <i>dalayati</i> (optional)	अदलि or अदालि <i>adālī</i>
20. वल् <i>val</i> , to cover	वलयति <i>valayati</i> (optional)	अवलि or अवालि <i>avālī</i>
21. खल् <i>skhal</i> , to drop	खलयति <i>skhalayati</i> (optional)	अखलि or अखालि <i>askhālī</i>
22. त्रप् <i>trap</i> , to be ashamed	त्रपयति <i>trapayati</i>	अत्रपि or अत्रापि <i>atrāpi</i>
23. क्षै <i>kshai</i> , to wane	क्षपयति <i>kshapayati</i>	अक्षपि or अक्षापि <i>akshāpi</i>

* Dhātupāṭha 19, 67. ज्वल् ज्वल् चल् नमा अनुपसर्गाद्वा (मिन्) (ज्वल्ज्वलेत्वनुपसृष्ट्यैव वैकल्पिकमिच्छाबोधनात् राजारामशास्त्री). It seems indeed that the verbs without prepositions only, are optionally *mit* (i. e. short-voweled), while with prepositions they are *mit*, and nothing else. See, however, Colebrooke, Sanskrit Grammar, p. 317, note.

† Without a preposition, and optionally with a preposition. See note *.

24. जन jan (Div), nasci	जनयति janayati	अजनि or अजानि ajāni
25. जृ jṛ (Div), to grow old	जरयति jarayati	अजरि or अजारि ajāri
26. रज्ज् rajj (Bhū), to hunt, to dye*	रजयति or रज्ज् rajayati or rajja-	अरजि or अरजि arāji
27. ग्ल glā† or ग्लै glai, to fade	ग्लपयति or ग्लापयति glāpayati	अग्लपि or अग्लापि aglāpi
28. स्ना snā†, to wash	स्नपयति or स्नापयति snāpayati	अस्नपि or अस्नापि asnāpi
29. वन van†, to cherish	वनयति or वानयति vānayati	अवनि or अवानि avāni
30. फण phan, to go	फणयति or फाणयति(?) phāṇayati	अफणि or अफाणि aphāṇi

Note—Some of these verbs are to be considered as *mit*, i. e. as having a short vowel in the causative, if employed in the sense given above; while if they occur again in other sections of the Dhātupāṭha and with different meanings, they may be conjugated likewise as ordinary verbs.

§ 463. Some verbs form their causative base anomalously:

- I. Nearly all verbs ending in सा á, and most ending in रे e, ऐ ai, ओ o, changeable to सा á, insert प p before the causal termination. (Pāṇ. VII. 3, 36.)

Thus दा dá, to give, ददाति dadāti, he gives; दापयति dāpayati, he causes to give.

दे de, to pity, दयते dayate, he pities; दापयति dāpayati, he causes pity.

दो do, to cut, दाति dāti or द्यति dyati, he cuts; दापयति dāpayati, he causes cutting.

दै dai, to purify, दायति dāyati, he purifies; दापयति dāpayati, he causes to purify.

- II. Other irregular causatives are given in the following list. Their irregularity consists chiefly in taking प p with Guṇa or Vṛiddhi of the radical vowel; sometimes in lengthening the vowel instead of raising it to Guṇa; and frequently in substituting a new base.

1. इ i, to go, in अधिधेते adhīte, he reads; Caus. अध्यापयति adhyāpayati, he teaches ‡. (Pāṇ. VI. 1, 48.)

2. चृ ri, to go, चृच्छति richchhati; Caus. चरेयति arpayati, he places. (Pāṇ. VII. 3, 36.)

3. कृ knūy, to sound, कृणाति knūnāti; Caus. क्णोपयति knopayati, he causes to sound.

4. क्री krī, to buy, क्रीणाति krīṇāti; Caus. क्रापयति krāpayati, he causes to buy.

5. क्ष्माय kshmáy, to tremble, क्ष्मायते kshmayate; Caus. क्ष्मापयति kshmapayati, he causes to tremble. (Pāṇ. VII. 3, 36.)

* If the causative means to hunt, the न n is rejected; रजयति मृगान् rajayati mṛgān, he hunts deer; रजयति वस्त्राणि rajayati vastrāṇi, he dyes clothes. We may also form अरंजि arāñji, but अरान्जि arāñji is wrong, अकारस्योपधात्वाभावेन दीर्घप्राप्ते: (पा० ६. ४. ९३).

† With a preposition, but optionally without a preposition. The usage of the best writers varies, and Indian grammarians vary in their interpretation of Dhātupāṭha 19, 67-68. See note (on preceding page).

‡ प्रति + इ prati + i, to approach, forms its causal regularly when it means to make a person understand, प्रत्यापयति pratyāpayati. Otherwise the causative of इ i is formed from गम् gam.

6. चि *chi*, to collect, चिनोति *chinoti*; Caus. चापयति *chāpayati*, or regularly चाययति *chāyayati*, he causes to collect. (Pāṇ. vi. 1, 54.)
7. छो *chho*, to cut, छयति *chhyati*; Caus. छापयति *chhāpayati*, he causes to cut.
8. जागृ *jāgri*, to be awake, जागर्ति *jāgarti*; Caus. जागरयति *jāgarayati*, he rouses.
9. जि *ji*, to conquer, जयति *jayati*; Caus. जापयति *jāpayati*, he causes to conquer.
10. दरिद्रा *daridrā*, to be poor, दरिद्राति *daridrāti*; Caus. दरिद्रयति *daridrayati*, he makes poor.
11. दीधी *didhī*, to shine, दीधीते *didhīte*; Caus. दीधयति *didhayati*, he causes to shine.
12. दुष् *dush*, to sin, दुषति *dushyati*; Caus. दूषयति *dūshayati*, he causes to sin; also दोषयति *doshayati*, he demoralizes. (Pāṇ. vi. 4, 91.)
13. धू *dhd*, to shake, धूनोति *dhūnoti*; Caus. धूनयति *dhūnayati*, he causes to shake.
14. पा *pā*, to drink, पिबति *pibati*; Caus. पाययति *pāyayati*, he causes to drink; also पै *pai*, पायति *pāyati*, to be dry.
15. पा *pā*, to protect, पाति *pāti*; Caus. पालयति *pālayati*, he protects.
16. प्री *prī*, to love, प्रीणाति *prīṇāti*; Caus. प्रीणयति *prīṇayati*, he delights.
17. भ्रज्ज *bhrajj*, to roast, भृज्जति *bhrijjati*; Caus. भ्रज्जयति *bhrajjayati*, he makes roast, or भर्ज्जयति *bharjjayati*, from भृज् *bhrij*.
18. भी *bhī*, to fear, बिभेति *bibheti*; Caus. भापयते *bhāpayate* or भीषयते *bhīshayate*, he frightens; also regularly भाययति *bhāyayati*. (Pāṇ. vi. 1, 56.)
19. मि *mi*, to throw, मिनोति *minoti*, and मी *mī*, to destroy, मिनति *mindti*, form their Caus. like मा *mā*.
20. री *rī*, to flow, or to go, रीयते *rīyate*; Caus. रेपयति *repayati*, he makes flow.
21. रुह् *ruh*, to grow, रोहति *rohati*; Caus. रोहयति *rohayati*, रोपयति *ropayati*, he causes to grow. (Pāṇ. vii. 3, 43.)
22. ली *lī*, to adhere, लिनाति *lināti* and लीयते *liyate*; Caus. लीनयति *linayati*, लापयति *lāpayati*, and लाययति *lāyayati*; and, if the root takes the form ला *lā*, also लालयति *lālayati* (Pāṇ. vii. 3, 39). The meaning varies; see Pāṇ. vi. 1, 48; 51.
23. वा *vā*, to blow, वाति *vāti*; Caus. वाजयति *vājayati*, if it means he shakes.
24. वी *vī*, to obtain, वेति *veti*; Caus. वापयति *vāpayati* or वाययति *vāyayati*, if it means to make conceive. (Pāṇ. vi. 1, 55.)
25. वे *ve*, to weave, वयति *vayati*; Caus. वाययति *vāyayati*, he causes to weave.
26. वेवी *vevī*, to conceive, वेवीते *vevīte*; Caus. वेवयति *vevayati*.
27. व्ये *vye*, to cover, व्ययति *vyayati*; Caus. व्याययति *vyāyayati*, he causes to cover.
28. व्री *vī*, to choose, व्रिनति *vināti*; Caus. व्रेपयति *vlepayati*, he causes to choose.
29. शद् *śad*, to fall, शीयते *śīyate*; Caus. शानयति *śatayati*, he fells; but not, if it means to move. (Pāṇ. vii. 3, 42.)
30. शो *śo*, to sharpen, श्यति *śyati*; Caus. शाययति *śāyayati*, he causes to sharpen.
31. सिध् *sidh*, to succeed, सिध्यति *sidhyati*; Caus. साधयति *sādhayati*, he performs; but सेधयति *sedhayati*, he performs sacred acts.
32. सो *so*, to destroy, स्यति *syati*; Caus. साययति *sāyayati*, he causes to destroy.

33. स्फुर *sphur*, to sparkle, स्फुरति *sphurati*; Caus. स्फुरयति *sphārayati* and स्फोरयति *sphorayati*, he makes sparkle.
34. स्फाय *sphāy*, to grow, स्फायते *sphāyate*; Caus. स्फाययति *sphāvayati*, he causes to grow.
35. स्मि *smi*, to smile, स्मयते *smayate*; Caus. स्मापयते *smāpayate*, he astonishes; also स्माययति *smdayayati*, he causes a smile by something. (Pāṇ. vi. 1, 57.)
36. ह्री *hrī*, to be ashamed, जिह्रेति *jihreti*; Caus. ह्रेपयति *hrepayati*, he makes ashamed. (Pāṇ. vii. 3, 36.)
37. ह्वे *hve*, to call, ह्वयति *hwayati*; Caus. ह्वाययति *hvāyayati*, he causes to call.
38. हन् *han*, to kill, हन्ति *hanti*; Caus. घातयति *ghātayati*, he causes to kill.

§ 464. As causative verbs are conjugated exactly like verbs of the Chur class, there is no necessity for giving here a complete paradigm. Like Chur verbs they retain अय *ay* throughout, except in the reduplicated aorist and the benedictive Parasmaipada; and they form the perfect periphrastically. The only difficulty in causative verbs is the formation of their bases, and the formation of the aorist. Thus कृ *kṛi*, as causative, forms Pres. Par. and Âtm. कारयति, ०ते, *kārayati*, -te; Impf. सकारयत्, ०त, *akārayat*, -ta; Opt. कारयेत्, ०त, *kārayet*, -ta; Imp. कारयतु, ०तां, *kārayatu*, -tām; Red. Perf. कारयांचकार, ०चक्रे, *kārayāñchakāra*, -chakre (§ 342); Aor. सचीकरत्, ०त, *achīkarat*, -ta; Fut. कारयिष्यति, ०ते, *kārayishyati*, -te; Cond. सकारयिष्यत्, ०त, *akārayishyat*, -ta; Per. Fut. कारयिता *kārayitā*; Ben. कारयेत् *kāryāt*; कारयिषीष्ट *kārayishīṣṭa*.

§ 465. If a causative verb has to be used in the passive, अय *ay* is dropt (§ 399), but the root remains the same as it would have been with अय *ay*. Hence Pres. कार्यते *kāryate*, he is made to do; रोप्यते *ropyate*, from रुह् *ruh*, he is made to grow. The imperfect, optative, and imperative are formed regularly. The perfect is periphrastic with the auxiliary verbs in the Âtmanepada.

§ 466. In the general tenses, however, where the य *ya* of the passive disappears (§ 401), the causative अय *ay* may or may not reappear, and we thus get two forms throughout (see Colebrooke, p. 198, note):

Fut. भावयिष्ये *bhāvayishye* or भाविष्ये *bhāvishye*.

Cond. सभावयिष्ये *abhāvayishye* or सभाविष्ये *abhāvishye*.

Per. Fut. भावयिताहे *bhāvayitāhe* or भावितारे *bhāvītāhe*.

Ben. भावयिषीय *bhāvayishīya* or भाविषीय *bhāvishīya*.

First Aor. I. 1. p. सभावयिषि *abhāvayishi* or सभाविषि *abhāvishi*.

2. p. सभावयिष्ठाः *abhāvayishṭhāḥ* or सभाविष्ठाः *abhāvishṭhāḥ*.

3. p. सभावि *abhāvi*.

CHAPTER XIX.

DESIDERATIVE VERBS.

§ 467. Desiderative bases are formed by reduplication, the peculiarities of which will have to be treated separately, and by adding स् to the root. Thus from भू *bhū*, to be, बुभूष *búbhūsh*, to wish to be. The accent is on the reduplicative syllable.

§ 468. These new bases are conjugated like Tud roots. बुभूषामि *bubhūshāmi*, बुभूषसि *bubhūshasi*, बुभूषति *bubhūshati*, बुभूषावः *bubhūshāvah*, &c.

§ 469. The roots which take the intermediate इ *i* have been given before (§ 331, 340), as well as those which take intermediate ई *ī*. Thus from विद् *vid*, to know, विविदिष् *vividish*, to wish to know; from तृ *trī*, to cross, तितरिष् *titarish* or तितरीष् *titarish*, to wish to cross.

§ 470. As a general rule, though liable to exceptions, it may be stated that bases ending in one consonant may be strengthened by Guṇa, if they take the intermediate इ *i*. Thus बुध् *budh* forms बुबोधयति *bubodhishati*; दिव् *div*, दिदेविषति *didevishati*; also कृ *kṛī*, चिकरिषति *chikarishati*; दृ *dṛī*, दिदरिषति *didarishati*. But भिद् *bhid*, Des. बिभित्सति *bibhitsati* (Pāṇ. I. 2, 10); गुह् *guh*, जुघुषति *jughukshati* (Pāṇ. VII. 2, 12). In fact, no Guṇa without intermediate इ *i*.

§ 471. But there are important exceptions. In many cases the base of the desiderative is neither strengthened nor weakened; रुद् *rud*, रुरुदिषति *rudurishati*. Other bases may be strengthened optionally; द्युत् *dyut*, दिद्युतिषते *didyutishate* or दिद्योतिषते *didyotishate*. Certain bases which do not take intermediate इ *i* are actually weakened; स्वप् *svap*, सुषुप्सति *sushupsati*.

1. Verbs which do not take Guṇa, though they have intermediate इ *i*.

रुद् *rud*, to cry, रुरुदिषति *rudurishati*; विद् *vid*, to know, विविदिषति *vividishati*; मुष् *mush*, to steal, मुमुषिषति *mumushishati*. (Pāṇ. I. 2, 8.)

2. Verbs which may or may not take Guṇa, though they have intermediate इ *i*.

Verbs beginning with consonants, and ending in any single consonant, except य *y* or व *v*, and having इ *i* or उ *u* for their vowel. (Pāṇ. I. 2, 26.)

द्युत् *dyut*, दिद्युतिषते *didyutishate* or दिद्योतिषते *didyotishate*.

But दिव् *div*, दिदेविषति *didevishati* or, without इ *i*, दुद्युषति *dudyūshati* (Pāṇ. VII. 2, 49); वृत् *vṛt*, विवर्तिषते *vivartishate* or विवृत्सति *vivṛtsati*.

3. Verbs ending in इ *i* or उ *u*, not taking intermediate इ *i*, lengthen their vowel; final ऋ *ṛī* and ॠ *ṛī* become ई *ī* *ī*, and, after labials, ऊ *ū*. (Pāṇ. VI. 4, 16.)

जि *ji*, to conquer, जिगीषति *jigīshati*; यु *yu*, to mix, युयुषति *yuyūshati*.

कृ *kṛī*, to do, चिकीर्षति *chikīrshati*; तृ *trī*, to cross, तितरीषति *titrīshati*.

मृ *mṛī*, to die, मुमूषति *mumūrshati*; पू *pṛī*, to fill, पुपूषति *pupūrshati*.

If, however, they take intermediate इ *i*, they likewise take Guṇa.

स्मि *smi*, to smile, सिस्मयिषते *sismayishate*; पू *pū*, to purify, पिपविषते *pipavishate*; गृ *grī*, to swallow, जिगरिषति *jigarishati*; दृ *dṛī*, to respect, दिदरिषते *didarishate*.

4. गम् *gam*, to go, as a substitute for इ i, to go, and हन् *han*, to kill, lengthen their vowel before the स् s of the desiderative. (Pāṇ. vi. 4, 16.)
 गम् *gam*, अधिजिगांसते *adhijigānsate*, he wishes to read; but जिगमिषति *jigamishati*, he wishes to go.
 हन् *han*, जिघांसति *jighānsati*, he wishes to kill.
5. तन् *tan*, to stretch, lengthens its vowel optionally. (Pāṇ. v. 4, 17.)
 तन् *tan*, तितांसति *titānsati* or तितंसति *titaṁsati*; but also तितनिषति *titanishati*. (Pāṇ. VII. 2, 49, vārt.)
6. सन् *san*, to obtain, drops its न् n and lengthens the vowel before the स् s of the desiderative. (Pāṇ. vi. 4, 42.)
 सन् *san*, सिधांसति *sishānsati*; but सिसनिषति *sisanishati*.
7. ग्रह् *grah*, to take, स्वप् *svap*, to sleep, and प्रह् *prachh*, to ask, shorten their bases by Samprasāraṇa. (Pāṇ. i. 2, 8.)
 ग्रह् *grah*, निघृक्षति *jighrikshati*. स्वप् *svap*, मुषुप्सति *sushupsati*.
 प्रह् *prachh*, पिपृच्छति *piprichchhishati*.
8. The following verbs shorten their vowel to इ i before the स् s of the desiderative, insert त् t (Pāṇ. vii. 4, 54), and reject the reduplication.
 मी *mī* (मीनाति *mīndati*, to destroy, and मिनोति *minoti*, to throw), Des. मित्सति *mitsati*.
 मा *mā* (माति *māti*, to measure, मिमीते *mimīte*, to measure, मयते *mayate*, to change), Des. मित्सति *mitsati*, मित्सते *mitsate*.
 दा *dā* (ददाति *daddati*, to give, दां, Dh. P. 25, 9, दाप, Dh. P. 22, 32; द्यति *dyati*, to cut, do, Dh. P. 26, 39; but not दाति *dāti*, to cut, दाप, Dh. P. 24, 51, because it is not *ghu*, cf. § 392; दयते *dayate*, to pity, दे, Dh. P. 22, 66), Des. दित्सति *ditsati*, दित्सते *ditsate*.
 धा *dhá* (दधाति *dadhāti*, to place, धयति *dhayati*, to drink), Des. धित्सति *dhitsati*.
9. Other desideratives formed without reduplication :
 रभ् *rabh*, to begin (रभते *rabhate*), Des. रिप्सते *ripsate*.
 लभ् *labh*, to take (लभते *labhate*), Des. लिप्सते *lipsate*.
 शक् *śak*, to be able (शक्नोति *śaknoti*, शक्यति *śakyati*), Des. शिक्खति *śikshati*.
 पत् *pat*, to fall (पतति *patati*), Des. पित्सति *pitsati*.
 पद् *pad*, to go (पद्यते *padyate*), Des. पित्सते *pitsate*.
 आप् *āp*, to obtain (आप्नोति *āpnoti*), Des. ईप्सति *īpsati*.
 जप् *jñap*, to command (जपयति *jñapayati*), Des. जीप्सति *jñīpsati*.
 ऋप् *ṛidh*, to grow (ऋध्नोति *ṛidhnoti*), Des. ईर्त्सति *īrtsati*.
 दम् *dambh*, to deceive (दध्नोति *dabhnoti*), Des. धीप्सति *dhīpsati* or धिप्सति *dhīpsati*.
 मुच् *much*, to free (मुञ्चति *mūñchati*), Des. मोक्षते *mokshate* or मुमुक्षते *mumukshate*, he wishes for spiritual freedom.
 राप् *rādh*, to finish (राध्यति *rādhayati*), Des. प्रतिरित्सति *prati-ritsati*, in the sense of injuring (Pāṇ. vii. 4, 54, vārt.), otherwise रिरात्सति *rirātsati* (not रिरित्सति *riritsati*).
- § 472. Certain verbs which are commonly considered to belong to the Bhū class are really desiderative bases.

किन् *kit*, चिकित्सते *chikitsate*, he cures.

तिज् *tij*, तितिक्षते *titikshate*, he bears.

गुप् *gup*, जुगुप्सते *jugupsate*, he despises.

मान् *mān*, मीमांसते *mīmānsate*, he investigates.

बष् *badh*, बीभत्सते *bibhatsate*, he loathes. दान् *dán*, दीदांसते *diddámsate*, he straightens.
 शान् *śán*, शीशांसते *śiddámsate*, he sharpens.

Reduplication in Desideratives.

§ 473. Besides the general rules of reduplication given in § 302-319*, the following special rules with regard to the vowel of the reduplicative syllable are to be observed in forming the desiderative base :

Radical अ *a* and आ *ā* are represented by इ *i* in the reduplicative syllable (Pāṇ. VII. 4, 79).

पच् *pach*, पिपक्षति *pipakshati*; स्या *sthā*, तिष्ठसति *tishṭhāsati*.

§ 474. अव् *av* and आव् *āv*, standing as Guṇa or Vṛiddhi of radical उ *u* or ऊ *ū*, are represented by इ *i* in the reduplicative syllable, provided they be preceded by प् *p*, फ् *ph*, ब् *b*, भ् *bh*, म् *m*, य् *y*, र् *r*, ल् *l*, व् *v*, ज् *j* (Pāṇ. VII. 4, 80).

पू *pū*, पिपावयिषति *pipāvayishati*, (Red. Aor. अपीपवत् *apīpavat*.) See § 375.

भू *bhū*, बिभावयिषति *bibhāvayishati*, (Red. Aor. अबीभवत् *abībhavat*.)

यू *yū*, यिपयिषति *yiṇavayishati*, and Caus. Desid. यियावयिषति *yiṇāvayishati*.

जू *jū*, जिजावयिषति *jijāvayishati*, (Red. Aor. अजीजवत् *ajījavat*.)

But नु *nu*, नुनावयिषति *nunāvayishati*, (Red. Aor. अनूनवत् *anūnavat*.) See § 375†.

§ 475. Roots सु *śru*, to flow, श्रु *śru*, to hear, द्रु *dru*, to run, प्रु *pru*, to approach, प्लु *plu*, to swim, च्यु *chyu*, to fall, may under similar circumstances optionally take इ *i* or उ *u* in the reduplicative syllable.

सु *śru*, सिखावयिषति *sirāvayishati* or सुखावयिषति *susrāvayishati*; but the simple desiderative सुसृषति *susrūshati* only.

स्वापय् *svāpay*, the Caus. of स्वप् *svap*, forms सुष्यापयिषति *sushvāpayishati*.

§ 476. Roots beginning with a vowel have a peculiar kind of internal reduplication, to which allusion was made in § 378. Thus (Pāṇ. VI. 1, 2)

अश् *aś* forms अशिञ् + इषति *aśis + ishati*.

अट् *aṭ* forms अटिट् + इषति *aṭiṭ + ishati*.

अक्ष् *aksh* forms अचिक्श् + इषति *achiksh + ishati*.

उच्च् *uchch* forms उचिच्च् + इषति *uchichch + ishati*.

§ 477. If the root ends in a double consonant, the first letter of which is न् *n*, ह् *h*, or र् *r*, then the second letter is reduplicated.

अर्च् *arch*, अर्चिचिषति *archich-ishati*.

उद् *und*, उंदिदिषति *undid-ishati*.

उज् *uj*, उजिजिषति *ujji-ishati*.

In ईर्श् *īrshy* the last consonant is reduplicated.

ईर्श् *īrshy*, ईर्श्चिषति *īrshyishati* or ईर्श्चिषति *īrshyish-ishati*. (Pāṇ. VI. 1, 3, vārt.)

In the verbs beginning with कङ् *kaṇḍ* (§ 498) the final य् *y* is reduplicated.

कङ् *kaṇḍ*, कङ्चिषति *kaṇḍyishati*.

* Exceptional reduplication occurs in चिकीषति *chiktshati*, besides चिचिषति *chichtshati*, from चि *chi* (Pāṇ. VII. 3, 58); in जिचिषति *jightshati* from हि *hi* (Pāṇ. VII. 3, 56), &c.

CHAPTER XX.

INTENSIVE VERBS.

§ 478. Intensive, or, as they are sometimes called, frequentative bases are meant to convey an intenseness or frequent repetition of the action expressed by the simple verb. Simple verbs, expressive of motion, sometimes receive the idea of tortuous motion, if used as intensives. Some intensive bases convey the idea of reproach or disgrace, &c.

§ 479. Only bases beginning with a consonant, and consisting of one syllable, are liable to be turned into intensive bases. Verbs of the Chur class cannot be changed into intensive verbs. There are, however, some exceptions. Thus अद् *aḍ*, to go, though beginning with a vowel, forms अदाद्वाते *aḍātyate*, he wanders about; अङ् *aṣ*, to eat, अशास्यते *aśāsyate*; रु *ri*, to go, अरायते *arāyate* and अरति *arati* (Siddh.-Kaum. vol. II. p. 216); ऊर्णु *ūrṇu*, to cover, ऊर्णुयते *ūrṇonhyate* (Pāṇ. III. 1, 22).

§ 480. There are two ways of forming intensive verbs:

1. By a peculiar reduplication and adding य *yá* at the end. This *yá* has the accent.
2. By the same peculiar reduplication without any modification in the final portion of the base. The latter form occurs less frequently. It has the accent on the reduplicative syllable.

Bases formed in the former way admit of Âtmanepada only.

Ex. भू *bhū*, बोभूयते *bobhūyáte*.

Bases formed in the latter way admit of Parasmaipada only, though, according to some grammarians, the Âtmanepada also may be formed.

Ex. भू *bhū*, बोभवीति *bóbhavīti* or बोभेति *bóbhoti*.

The Âtmanepada would be बोभूते *bobhūte*.

Roots ending in vowels retain the य *ya* of the intensive base in the general tenses; roots ending in consonants drop it. Hence बोभूयिता *bobhūyitá*, but सोसूयिता *sosūchitá*. (Pāṇ. VI. 4, 49.)

§ 481. When य *ya* is added, the effect on the base is generally the same as in the passive and benedictive Par. (§ 389). Thus final vowels are lengthened: चि *chi*, to gather, चेचीयते *chechīyate*; श्रु *śru*, to hear, श्रोश्रूयते *śrośrūyate*. आ *á* is changed to ई *ī*: धा *dhá*, to place, देधीयते *dedhīyate*. रु *rí* becomes ईर *īr*, or, after labials, ऊर *ūr*: तृ *trí*, to cross, तेतीयते *tettryate*; पू *pṛí*, to fill, पोपूयते *popūryate*. Final रु *rí*, however, when following a simple consonant, is changed to री *rí*, not to रि *ri*: कृ *kṛi*, to do, चेक्रीयते *chekrīyate*. When following a double consonant it is changed to अर *ar*: स्मृ *smṛi*, to

remember, *सस्मर्यते sdsmaryate*. These intensive bases are conjugated like bases of the Div class in the Âtmanepada. It should be observed, however, that in the general tenses roots ending in vowels retain य *y* before the intermediate इ *i*, while roots ending in consonants throw off the य *ya* of the special tenses altogether. Thus from बोभूय *bobhūya*, बोभूयिता *bobhū-y-itā*; from बेभिद्य *bebhidya*, बेभिदिता *bebhiditā*.

§ 482. When य *ya* is not added, the intensive bases are treated like bases of the Hu class. The rules of reduplication are the same. Observe, however, that verbs with final or penultimate च्च *ri* have peculiar forms of their own (§ 489, 490), and verbs in च्च *ri* start from a base in अर् *ar*, and therefore have आ *ā* in the reduplicative syllable. तृ *trī*, तर् *tar*, तातमि *tātarmi*; 3rd pers. plur. तातिरति *tātirati*.

§ 483. According to the rules of the Hu class, the weak terminations require Guṇa (§ 297). Hence from बोबुध् *bobudh*, बोबोध्मि *bobodhmi*; but बोबुध्मः *bobudhmaḥ*. From बोभू *bobhū*, बोभोमि *bobhomi*, बोभवामि *bobhavāmi*; but बोभूयः *bobhūyaḥ*. Remark, however, that in 1. 2. 3. p. sing. Pres., 2. 3. p. sing. Impf., 3. p. sing. Imp. ई *ī* may be optionally inserted :

बोबोध्मि *bobodhmi* or बोबुधीमि *bobudhīmi*; बोभोमि *bobhomi* or बोभवीमि *bobhavīmi*. And remark further, that before this intermediate ई *ī*, and likewise before weak terminations beginning with a vowel, intensive bases ending in consonants do not take Guṇa (Pāṇ. VII. 3, 87). Hence बोबुधीमि *bobudhīmi*, बोबुधानि *bobudhāni*, अबोबुधं *abobudham*. From विद् *vid*,

PRESENT.	IMPERFECT.	IMPERATIVE.
वेवेमि or वेविदीमि <i>vevedmi or vevidīmi</i>	अवेविदं <i>avevidam</i>	वेविदानि <i>vevidāni</i>
वेवेत्सि or वेविदीषि <i>vevetsti or vevidīṣhi</i>	अवेवेत् or अवेविदीः <i>avevet or avevidīḥ</i>	वेविद्धि <i>veviddhi</i>
वेवेत्ति or वेविदीति <i>vevetti or vevidīti</i>	अवेवेत् or अवेविदीत् <i>avevet or avevidit</i>	वेवेतु or वेविदीतु <i>vevettu or vevidītu</i>
वेविद्वः <i>vevidvāḥ</i> , &c.	अवेविद्व <i>avevidva</i>	वेविदाव <i>vevidvā</i>

Rules of Reduplication for Intensives.

§ 484. The simplest way to form the peculiar reduplication of intensives, is to take the base used in the general tenses, to change it into a passive base by adding य *ya*, then to reduplicate, according to the general rules of reduplication, and lastly, to raise, where possible, the vowel of the reduplicative syllable by Guṇa (Pāṇ. VII. 4, 82), and आ *ā* to आ *ā* (Pāṇ. VII. 4, 83).

चि *chi*, to gather, चीय *chīya*, चेचीयते *chechīyate*; चेचेति *checheti*.

क्रुश् *kruś*, to abuse, क्रुश्य *kruśya*, चोक्रुश्यते *chokruśyate*; चोक्रोष्टि *chokroshṭi*.

त्रौक् *trauk*, to approach, त्रौक्य *traukya*, तोत्रौक्यते *totraukyate*; तोत्रौक्ति *totraukti*.

रेक् *rek*, to suspect, रेक्य *rekya*, रेरेक्यते *rerekyate*; रेरेक्ते *rerekte*.

कृ *kṛi*, to do, क्रिय *kriya*, चेक्रियते *chekriyate* (Pāṇ. VII. 4, 27); चक्रेति *charkarti*.

कृ *kṛi*, to scatter, कीर्य *kīrya*, चेकीर्यते *chekīryate*; चाकति *chākarti*. (§ 482.)

पृ *prī*, to fill, पूर्य *pūrya*, पोपूर्यते *popūryate*; पापति *pāpati*.

स्मृ *smṛi*, to remember, स्मर्य *smarya*, सास्मर्यते *sāsmaryate*; सस्मरति *sarsmarti**.

दा *dā*, to give, दीय *dīya*, देदीयते *dediyate*; दादाति *dādāti*.

ह्वे *hve*, to call, हूय *hūya*, जोहूयते *johūyate*; जोहोति *johoti*.

§ 485. The roots वञ्च् *vañch*, संस् *srañs*, ध्वंस् *dhvañs*, भ्रंस् *bhrañs*, कस् *kas*, पत् *pat*, पद् *pad*, स्कंद *skand*, place नी न् between the reduplicative syllable and the root. (Pāṇ. VII. 4, 84.)

वञ्च् *vañch*, to go round, वनीवच्यते *va nī vachyate*; वनीवचोति *vanīvañchti*.

संस् *srañs*, to tear, सनीस्रस्यते *sa nī srasyate*; सनीस्रसोति *santīsrasmīti*.

ध्वंस् *dhvañs*, to fall, दनीध्वस्यते *da nī dhvasyate*; दनीध्वसोति *dantīdhvañsmīti*.

भ्रंस् *bhrañs*, to fall, बनीभ्रस्यते *ba nī bhrasyate*; बनीभ्रसोति *banībhrañsmīti*.

कस् *kas*, to go, चनीकस्यते *cha nī kasyate*; चनीकसोति *chanīkastīti*.

पत् *pat*, to fly, पनीपत्यते *pa nī patyate*; पनीपतीति *panīpatīti*.

पद् *pad*, to go, पनीपद्यते *pa nī padyate*; पनीपदीति *panīpadīti*.

स्कंद *skand*, to step, चनीस्कद्यते *cha nī skadyate*; चनीस्कंदीति *chantīskandīti*.

§ 486. Roots ending in a nasal, preceded by स्र *a*, repeat the nasal in the reduplicative syllable (Pāṇ. VII. 4, 85). The repeated nasal is treated like म् *m*, and the vowel, being long by position, is not lengthened.

गम् *gam*, to go, जंगम्यते *jaṅgamyate*; जंगमीति *jaṅgamīti*.

भ्रम् *bhram*, to roam, बंभ्रम्यते *bambhramyate*; बंभ्रमीति *bambhramīti*.

हन् *han*, to kill, जंघन्यते *jaṅghanyate*; जंघनीति *jaṅghanīti*.

§ 487. The roots जप् *jap*, to recite, जम् *jabh*, to yawn, दह् *dah*, to burn, दंश् *dañś*, to bite, भञ् *bhañj*, to break, पश् *paś*, to bind, insert a nasal in the reduplicative syllable. (Pāṇ. VII. 4, 86.)

जप् *jap*, जंजप्यते *jañjapyate*; जंजपीति *jañjapīti*.

दंश् *dañś*, दंदश्यते *dañdaśyate*; दंदशीति *dañdaśīti*.

§ 488. The roots चर् *char* and फल् *phal* form their intensives as,

चञ्चूर्यते *chañchūryate* and चञ्चुरीति *chañchurīti* or चञ्चूर्ति *chañchūrīti*.

पंफुल्यते *pamphulyate* and पंफुलीति *pamphulīti* or पंफुलि *pamphuli*. (Pāṇ. VIII. 4, 87.)

§ 489. Roots with penultimate चृ *ri* insert री *rī* in their reduplicative syllable. (Pāṇ. VII. 4, 90.)

वृत् *vṛit*, वरीवृत्यते *va rī vṛityate*; वरीवृतीति *va rī vṛitīti*.

In the Parasmaipada these roots allow of six formations. (Pāṇ. VII. 4, 91.)

वरिवृतीति *va r vṛitīti*.

वर्वति *varvati*.

वरिवृतीति *va rī vṛitīti*.

वरिवृति *varivarti*.

वरीवृतीति *va rī vṛitīti*.

वरीवृति *varivarti*.

* This form follows from Pāṇ. VII. 4, 92, and is supported by the Mādhaviya-dhātuvṛitti. Other grammarians give सास्मरति *sāsmarti*.

§ 490. The same applies to roots ending in चृ ri, if used in the Parasmaipada. (Pāṇ. VII. 4. 92.)

कृ kri; चकरोति cha r karṭi.	चक्रेति charkarṭi.
चरिकरोति cha ri karṭi.	चरिकति charikarṭi.
चरीकरोति cha rī karṭi.	चरीकति charīkarṭi.

§ 491. A few frequentative bases are peculiar in the formation of their base *.

स्वप् svap, to sleep, सोषुष्यते soshupyate; but सास्त्रि सāsvapti. (Pāṇ. VI. 1. 19.)

स्यम् syam, to sound, सेसिम्यते sesimyate; but संस्यति saṁsyaṁti.

व्ये vye, to cover, वेवीयते veviyate; but वाव्याति vāvyaṭi; or (§ 483) वाव्येति vāvryeti.

वश् vaś, to desire, वावश्यते vācaśyate; वावष्टि vāvaśṭi. (Pāṇ. VI. 1. 20.)

चाय chāy, to regard, चेकीयते chekiyate; चेकेति cheketi. (Pāṇ. VI. 1. 21.)

प्याय pyāy, to grow, पेपीयते pepīyate; पाप्याति pāpyāti. (Pāṇ. VI. 1. 29.)

स्वि svi, to swell, शोशूयते śośūyate or शेष्ठीयते śeṣṭhiyate; शेष्ठेति śeṣveti. (Pāṇ. VI. 1. 30.)

हन् han, to kill, जेघ्नीयते jekhniyate; जंघति jaṅghanti. (Pāṇ. VII. 4. 30. vārt.)

घ्रा ghrā, to smell, जेघ्रीयते jekhriyate; जाघ्राति jāghrāti. (Pāṇ. VII. 4. 31.)

ध्मा dhmā, to blow, देध्मीयते dedhmīyate; दाध्माति dādhmāti. (Pāṇ. VII. 4. 31.)

गृ gr̥, to swallow, जेगित्यते jegityate; जागति jāgati. (Pāṇ. VIII. 2. 20.)

शि śi, to lie down, शाशय्यते śāśayyate; शेसेति śeṣeti. (Pāṇ. VII. 4. 22.)

§ 492. From derivative verbs new derivatives may be formed, most of which, however, are rather the creation of grammarians, than the property of the spoken language. Thus from भावयति bhāvayati, the causal of भू bhū, he causes to be, a new desiderative is derived, बिभावयिषति bibhāvayishati, he wishes to cause existence. So from the intensive बोभूयते bobhūyate, he exists really, is formed बोभूयिषति bobhūyishati, he wishes to exist really; then a new causative may be formed, बोभूयिषयति bobhūyishayati, he causes a wish to exist really; and again a new desiderative, बोभूयिषयिषति bobhūyishayishati, he wishes to excite the desire of real existence.

* The formation and conjugation of the Intensive in the Parasmaipada, or the so-called Charkarita, have given rise to a great deal of discussion among native grammarians. According to their theory यङ् yañ, the sign of the Intensive Âtmanepada, has to be suppressed by लुक् luk. By this suppression the changes produced in the verbal base by यङ् yañ would cease (Pāṇ. I. 1. 63), except certain changes which are considered as Anaṅgakārya, changes not affecting the base, such as reduplication. Changes of the root that are to take place not only in the Intens. Âtm., but also in the Intens. Par., are distinctly mentioned by Pāṇini, VII. 4. 82-92. About other changes, not directly extended to the Intens. Par., grammarians differ. Thus the Prakriyâ-Kaumudî forms सोषोति soshopti, because Pāṇ. VI. 1. 19, prescribes सोषुष्यते soshupyate; other authorities form only सास्त्रि sāsvapti or सास्त्रोति sāsvapti. Colebrooke allows चेकेति cheketi (p. 332), because Pāṇ. VI. 1. 21, prescribes चेकीयते chekiyate, and the commentary argues in favour of चेकेति cheketi. But Colebrooke (p. 321) declines to form सेसिन्ते sesinte, because it is in the Âtm. only that Pāṇ. VI. 1. 19, allows सेसिम्यते sesimyate. Whether the Perfect should be periphrastic or reduplicated is likewise a moot point among grammarians; some forming बोभवांचकार bobhavāñchakāra, others बोभूव bobhūva, others बोभाव bobhāva.

CHAPTER XXI.

DENOMINATIVE VERBS.

§ 493. There are many verbs in Sanskrit which are clearly derived from nominal bases*, and which generally have the meaning of behaving like, or treating some one like, or wishing for or doing whatever is expressed by the noun. Thus from *श्येन śyena*, hawk, we have *श्येनायते śyendyáte*, he behaves like a hawk; from *पुत्र putra*, son, *पुत्रीयति putrīyāti*, he treats some one like a son, or he wishes for a son. Some denominatives are formed without any derivative syllable. Thus from *कृष्ण kṛṣṇā*, *कृष्णति kṛṣṇāti*, he behaves like Kṛṣṇa; from *पितृ pitri*, father, *पितरति pitárati*, he behaves like a father.

These denominative verbs, however, cannot be formed at pleasure; and many even of those which would be sanctioned by the rules of native grammarians, are of rare occurrence in the national literature of India. These verbs should therefore be looked for in the dictionary rather than in a grammar. A few rules, however, on their formation and general meaning, may here be given.

Denominatives in य yá, Parasmaipada.

§ 494. By adding *य yá* to the base of a noun, denominatives are formed expressing a wish. From *गो go*, cow, *गव्यति gavyati*, he wishes for cows. These verbs might be called nominal desideratives, and they never govern a new accusative.

§ 495. By adding the same *य ya*, denominatives are formed expressing one's looking upon or treating something like the subject expressed by the noun. Thus from *पुत्र putra*, son, *पुत्रीयति शिष्यं putrīyati śishyam*, he treats the pupil like a son. By a similar process *प्रासादीयति prásádīyati*, from *प्रासाद prásāda*, palace, means to behave as if one were in a palace; *प्रासादीयति कुट्यां भिक्षुः prásádīyati kutyām bhikṣuh*, the beggar lives in his hut as if it were a palace.

§ 496. Before this *य ya*,

1. Final *अ a* and *आ á* are changed to *ई í*; *सुता sutá*, daughter, *सुतीयति sutīyati*, he wishes for a daughter †.
2. *इ i* and *उ u* are lengthened; *पति pati*, master, *पतीयति patīyati*, he treats like a master; *कवि kavi*, poet, *कवीयति kavīyati*, he wishes to be a poet.

* They are called in Sanskrit *लिङ्ग lidhu*, from *लिङ्ग línga*, it is said, a crude sound, and *धु dhu*, for *धातु dhātu*, root. (Carey, Grammar, p. 543.)

† Minute distinctions are made between *अशनीयति aśanīyati*, he wishes to eat at the proper time, and *अशनायति aśanāyati*, he is ravenously hungry; between *उदकीयति udakīyati*, he wishes for water, and *उदस्यति udasyati*, he starves and craves for water; between *धनायति dhanāyati*, he is greedy for wealth, and *धनीयति dhanīyati*, he asks for some money. (Pāṇ. VII. 4, 34.)

3. चृ *ri* becomes री *ri*, ओ *o* becomes अ *av*, औ *au* becomes आ *ā*; पितृ *pitri*, father, पितृयति *pitriyati*, he treats like a father; नौ *nau*, ship, नावति *nāvati*, he wishes for a ship.
4. Final न् *n* is dropt, and other final consonants remain unchanged; राजन् *rājan*, king, राजीयति *rājīyati*, he treats a man like a king; पयस् *payas*, milk, पयस्यति *payasyati*, he wishes for milk; वाच् *vāch*, speech, वाच्यति *vāchyati* (Pāṇ. I. 4, 15); नमस् *namas*, worship, नमस्यति *namasyati*, he worships (Pāṇ. III. 1, 19).

Denominatives in य ya, Ātmanepada.

§ 497. A second class of denominatives, formed by adding य *ya*, has the meaning of behaving like, or becoming like, or actually doing what is expressed by the noun. They differ from the preceding class by generally following the Ātmanepada*, and by a difference in the modification of the final letters of the nominal base. Thus

1. Final अ *a* is lengthened; श्येन *śyena*, hawk, श्येनायते *śyendyate*, he behaves like a hawk; शब्द *śabda*, sound, शब्दायते *śabddyate*, he makes a sound, he sounds; भृश *bhṛīśa*, much, भृशायते *bhṛīśāyate*, he becomes much; कष्ट *kashṭa*, mischief, कष्टायते *kashṭāyate*, he plots; रोमंश्च *romantha*, ruminating, रोमंश्चायते *romanthāyate*, he ruminates. The final ई *i* of feminine bases is generally dropt, and the masculine base taken instead; कुमारी *kumārī*, girl, कुमारायते *kumārāyate*, he behaves like a girl. (Pāṇ. VI. 3, 36-41.)
- 2 and 3. Final इ *i* and उ *u*, चृ *ri*, ओ *o*, औ *au* are treated as in § 496; शुचि *śuchi*, pure, शुचीयते *śuchīyate*, he becomes pure.
4. Final न् *n* is dropt, and the preceding vowel is lengthened; राजन् *rājan*, king, राजायते *rājāyate*, he behaves like a king; उष्मन् *ushman*, heat, उष्मायते *ushmāyate*, it sends out heat.

Some nominal bases in स् *s* and त् *t* may, others must (Pāṇ. III. 1, 11) be treated like nominal bases in अ *a*. Hence from विद्वस् *vidvas*, wise, विद्वस्यते *vidvasyate* or विद्वायते *vidvāyate*, he behaves like a wise man; from पयस् *payas*, milk, पयस्यते *payasyate* or पयायते *payāyate*, it becomes milk; from अप्सरस् *apsaras*, अप्सरायते *apsarāyate*, she behaves like an Apsaras; from बृहत् *bṛihat*, great, बृहायते *bṛihāyate*, he becomes great. (Pāṇ. III. 1, 12.)

§ 498. Some verbs are classed together by native grammarians as Kaṇḍvādi's, i.e. beginning with Kaṇḍū. They take य *ya*, both in Parasmaipada and Ātmanepada, and keep it through the general tenses under the restrictions applying to other denominatives in य *ya* (§ 501). Nouns ending in अ *a* drop it before य *ya*. Thus from अगद *agada*, free from

* Those that may take both Parasmaipada and Ātmanepada are said to be formed by क्यश् *kyash*, the rest by क्यन् *kyan*. Thus from लोहित *lohita*, red, लोहितायति or ते *lohitāyati* or -te, he becomes red. (Pāṇ. III. 1, 13.)

illness, **अमद्यति** *agadyati*, he is free from illness; from **सुख** *sukha*, pleasure, **सुख्यति** *sukhyati*, he gives pleasure; from **कङ्कू** *kaṇḍá*, scratching, **कङ्कूयति** or **कङ्कूते** *kaṇḍáyati* or *-te*, he scratches.

Denominatives in स्य sya.

§ 499. Certain denominative verbs, which express a wish, take **स्य** *sya* instead of **य** *ya*. Thus from **क्षीर** *kshíra*, milk, **क्षीरस्यति** *kshírasyati*, the child longs for milk; from **लवण** *lavaṇa*, salt, **लवणस्यति** *lavaṇasyati*, he desires salt. Likewise **अश्वस्यति** *áśvasyati*, the mare longs for the horse; **वृषस्यति** *vṛshasyati*, the cow longs for the bull (Pāṇ. VII. 1, 52). Some authorities admit **स्य** *sya* and **अस्य** *asya*, in the sense of extreme desire, after all nominal bases. Thus from **मधु** *madhu*, honey, **मधुस्यति** *madhusyati* or **मध्वस्यति** *madhvasyati*, he longs for honey.

Denominatives in काम्य kāmya.

§ 500. It is usual to form desiderative verbs by compounding a nominal base with **काम्य** *kāmya*, a denominative from **काम** *kāma*, love. Thus **पुत्रकाम्यति** *putrakāmyati*, he has the wish for a son; Fut. **पुत्रकाम्यिता** *putrakāmyitá*. Here the **य** *y*, it is said, is not liable to be dropt. (Siddh.-Kaum. vol. II. p. 222.)

§ 501. The denominatives in **य** *ya* are conjugated like verbs of the Bhū class in the Parasmaipada and Âtmanepada. Pres. **पुत्रीयामि** *putrīyāmi*, Impf. **अपुत्रीयं** *aputrīyam*, Imp. **पुत्रीयाणि** *putrīyāni*, Opt. **पुत्रीयेयं** *putrīyeyam*. Pres. **श्येनाये** *śyenāye*, Impf. **अश्येनाये** *áśyenāye*, Imp. **श्येनायै** *śyenāyai*, Opt. **श्येनायेय** *śyenāyeya*. In the general tenses the base is **पुत्रीय** *putrīy* or **श्येनाय** *śyenāy*; but when the denominative **य** *y* is preceded by a consonant, **य** *y* may or may not be dropt in the general tenses (Pāṇ. VI. 4, 50). Hence, Per. Perf. **पुत्रीयामास** *putrīyāmdsa* (§ 325, 3), Aor. **अपुत्रीयिषं** *aputrīyisham*, Fut. **पुत्रीयिष्यामि** *putrīyishyāmi*, Per. Fut. **पुत्रीयिता** *putrīyitá*, Ben. **पुत्रीयासं** *putrīyāsam*.

From **श्येनायते** *śyenāyate*, Per. Perf. **श्येनायामास** *śyenāyāmdsa*, Aor. **अश्येनायिषि** *áśyenāyishi*, Fut. **श्येनायिष्ये** *śyenāyishye*, &c.

From **समिध्** *samidh*, fuel, **समिध्यति** *samidhyati*, he wishes for fuel; Per. Fut. **समिध्यिता** *samidhyitá* or **समिधिता** *samidhitá*, &c. (Pāṇ. VI. 4, 50).

Denominatives in अय aya.

§ 502. Some denominative verbs are formed by adding **अय** *aya* to certain nominal bases. They generally express the act implied by the nominal base. They may be looked upon as verbs of the Chur class. They are conjugated in the Parasmaipada and Âtmanepada, some in the Âtmanepada only. They retain **अय** *ay* in the general tenses under the limitations that apply to verbs of the Chur class and causatives (viz. benedictive Par., reduplicated aorist, &c.), and their radical vowels are modified according to the rules applying to the verbs of the Chur class (§ 296, 4).

Thus from **पाश** *pāśa*, fetter, **विपाशयति** *vipāśayati*, he unties; from **वर्मन्** *varman*, armour, **संवर्णयति** *saṁvarmayati*, he arms, (the final **न्** *n* being dropt); from **मुंड** *munda*, shaven, **मुंडयति** *mundayati*, he shaves; from **शब्द** *śabda*, sound, **शब्दयति** *śabdayati*, he makes a sound (Dhātupāṭha 33, 40); from **मिश्र** *miśra*, mixed, **मिश्रयति** *miśrayati*, he mixes (Pāṇ. III. 1, 21; 25).

Some of these verbs are always *Âtmanepada*. Thus from पुच्छ *puchchha*, tail, उत्पुच्छयते *utpuchchhayate*, he lifts up the tail (Pân. III. 1, 20).

If अय *aya* is to be added to nouns formed by the secondary affixes मत् *mat*, वत् *vat*, मिन् *min*, विन् *vin*, these affixes must be dropt. From स्रग्विन् *sragvin*, having garlands, स्रजयति *srajayati*.

If अय *aya* is added to feminine bases, they are generally replaced by the corresponding masculine base. From श्येनी *syent* (§ 247), white, श्येतयति *syetayati*, he makes her white (Pân. VI. 3, 36).

Certain adjectives which change their base before इष्ट *ishṭha* of the superlative, do the same before अय *aya*. मृदु *mṛidu*, soft, मृदयति *mṛadayati*, he softens; दूर *dūra*, far, दृषयति *dṛavayati*, he removes.

Some nominal bases take आपय *āpaya*. Thus from सत्य *satya*, true, सत्यापयति *satyāpayati*, he speaks truly; from अर्थ *artha*, sense, अर्थोपयति *arthāpayati*, he explains.

Denominatives without any Affix.

§ 503. According to some authorities every nominal base may be turned into a denominative verb by adding the ordinary verbal terminations of the First Division, and treating the base like a verbal base of the Bhû class. अ *a* is added to the base, except where it exists already as the final of the nominal base; other final and medial vowels take गुण, where possible, as in the Bhû class.

Thus from कृष्ण *kṛishṇa*, कृष्णति *kṛishṇati*, he behaves like *Kṛishṇa*; from माला *māla*, garland, मालाति *māldti*, it is like a garland, Impf. अमालात् *amāldt*, Aor. अमालासीत् *amāldāsīt*; from कवि *kavi*, poet, कवयति *kavayati*, he behaves like a poet; from वि *vi*, bird, वयति *vayati*, he flies like a bird; from पितृ *pitṛi*, father, पितरति *pitarati*, he is like a father; from राजन् *rājan*, king, राजानति *rājānati*, he is like a king (Pân. VI. 4, 15).

CHAPTER XXII.

PREPOSITIONS AND PARTICLES.

§ 504. The following prepositions may be joined with verbs, and are then called *Upasarga* in Sanskrit (Pân. I. 4, 58-61; § 148).

अति *ati*, beyond. अधि *adhi*, over (sometimes धि *dhi*). अनु *anu*, after. अप *apa*, off. अपि *api*, upon (sometimes पि *pi*). अभि *abhi*, towards. अव *ava*, down (sometimes व *va*). आ *ā*, near to. उद् *ud*, up. उप *upa*, next, below. दुः *duḥ*, ill. नि *ni*, into, downwards. निः *niḥ*, without. परा *parā*, back, away. परि *pari*, around. प्र *pra*, before. प्रति *prati*, back. वि *vi*, apart. सं *sa*m, together. सु *su*, well. They all have the *uddtta* on the first syllable except अभि *abhi*.

§ 505. Certain adverbs, called *Gati* in Sanskrit, a term applicable also to the *Upasargas* (Pân. I. 4, 60), may be prefixed, like prepositions, to certain verbs, particularly to भू *bhū*, to be, अस् *as*, to be, कृ *kṛi*, to do, and गम् *gam*, to go.

अच्छ *achchha*; e.g. अच्छगत्य *achchhagatya*, having approached (§ 445); अच्छोद्य *achchhodya*, having addressed. अदः *adah*; e.g. अदःकृत्य *adahkṛitya*, having done it thus. अन्तर *antar*; e.g. अन्तरित्य *antaritya*, having passed between. अलं *alam*; e.g. अलंकृत्य *alaṅkṛitya*, having ornamented. अस्तं *astam*; e.g. अस्तंगत्य *astaṅgatya*, having gone to rest, having set. आविः *aviḥ*; e.g. आविर्भूय *āvīrbhūya*, having appeared. तिरः *tiraḥ*; e.g. तिरोभूय *tīrobhūya*, having disappeared. पुरः *purah*; e.g. पुरस्कृत्य *puraskṛitya*, having placed before (§ 89, II. 1). प्रादुः *prāduḥ*; e.g. प्रादुर्भूय *prādurbhūya*, having become manifest. सत् *sat* and असत् *asat*, when expressing regard or contempt; e.g. असत्कृत्य *asatkṛitya*, having disregarded. साक्षात् *sākshāt*; e.g. साक्षात्कृत्य *sākshātkṛitya*, having made known. Words like शुक्ली *śuklī*, in शुक्लीकृत्य *śuklīkṛitya*, having made white. (Here the final अ *a* of शुक्ल *śukla* is changed to ई *ī*. Sometimes, but rarely, final अ *a* or आ *ā* is changed to आ *ā*. Final इ *i* and उ *u* are lengthened; च *ri* is changed to री *rī*; final अन् *an* and अस् *as* are changed to ई *ī*; e.g. राजीकृत्य *rājīkṛitya*, having made king.) Words like ऊरी *ūrī*, in ऊरीकृत्य *ūrīkṛitya*, having assented. Words like खात् *khāt*, imitative of sound; e.g. खात्कृत्य *khātkṛitya*, having made *khāt*, the sound produced in clearing one's throat.

§ 506. Several of the prepositions mentioned in § 503 are also used with nouns, and are then said to govern certain cases. They are then called *Kar-mapravachanīya*, and they frequently follow the noun which is governed by them (Pāṇ. I. 4, 83).

The accusative is governed by अति *ati*, beyond; अभि *abhi*, towards; परि *pari*, around; प्रति *prati*, against; अनु *anu*, after; उप *upa*, upon. Ex. गोविन्दमति नेश्वरः *govindam ati neśvaraḥ*, Iśvara is not beyond Govinda; हरं प्रति हलाहलं *haram prati halāhalam*, venom was for Hara; विष्णुमन्वर्च्यते *vishṇu-manvarchyate*, he is worshipped after Viṣṇu; अनु हरिं सुराः *anu hariṁ surāḥ*, the gods are less than Hari.

The ablative is governed by प्रति *prati*, परि *pari*, अप *apa*, आ *ā*. Ex. भक्तेः प्रत्यमृतं *bhakteḥ praty amṛitam*, immortality in return for faith; आ मृत्योः *ā mṛityoḥ*, until death; अप त्रिगर्तेभ्यो वृष्टो देवः *apa trigartebhyo vṛiṣṭo devaḥ*; it has rained away from Trigarta, or परि त्रिगर्तेभ्यः *pari trigartebhyah*, round Trigarta, without touching Trigarta.

The locative is governed by उप *upa* and अधि *adhi*. Ex. उप निष्के काशपाणं *upa nishke kārshāpaṇam*, a Kārshāpaṇa is more than a Nishka; अधि पांचालेषु ब्रह्मदत्तः *adhi pañchāleṣu brahmadattaḥ*, Brahmadatta governs over the Pañchālas.

§ 507. There are many other adverbs in Sanskrit, some of which may here be mentioned.

1. The accusative of adjectives in the neuter may be used as an adverb.

Thus from मंदः *mandah*, slow, मंदं मंदं *mandam mandam*, slowly, slowly; शीघ्रं *śighram*, quickly; ध्रुवं *dhruvam*, truly.

2. Certain compounds, ending like accusatives of neuters, are used adverbially, such as यथाशक्ति *yathāśakti*, according to one's power. For these see the rules on composition.

3. Adverbs of place :

अन्तरं *antar*, within, with loc. and gen.; between, with acc. अन्तरा *antarā*, between, with acc. अन्तरेण *antareṇa*, between, with acc.; without, with acc. आरात् *ārāt*, far off, with abl. वहिः *vahiḥ*, outside, with abl. समया *samayā*, near, with acc. निकषा *nikashā*, near, with acc. उपरि *upari*, above, over, with acc. and gen. उच्चैः *uchchaiḥ*, high, or loud. नीचैः *nīchaiḥ*, low. अधः *adhaḥ*, below, with gen. and abl. अवः *avaḥ*, below, with gen. तिरः *tiraḥ*, across, with acc. or loc. इह *iha*, here. पुरा *purā*, before. समक्षं *samaksham*, साक्षात् *sākshāt*, in the presence. सकाशात् *sakāśāt*, from. पुरः *purah*, before, with gen. अमा *amd*, सचा *sachā*, साकं *sākam*, समा *samā*, सार्धं *sārdham*, together, with instr. अभितः *abhitah*, on all sides, with acc. उभयतः *ubhayataḥ*, on both sides, with acc. समन्तात् *samantāt*, from all sides. दूरं *dūram*, far, with acc., abl., and gen. अन्तिकं *antikam*, near, with acc., abl., and gen. अथक् *ridhak*, पृथक् *prithak*, apart.

4. Adverbs of time :

प्रातरं *prātar*, early. सायं *sāyam*, at eve. दिवा *divā*, by day. अह्नाय *ahnāya*, by day. दोषा *doshā*, by night. नक्तं *naktam*, by night. उषा *ushā*, early. युगपद् *yugapad*, at the same time. अद्य *adya*, to-day. ह्यः *hyah*, yesterday. पूर्वद्युः *pūrvedyuh*, yesterday. श्वः *śvah*, to-morrow. परेद्यवि *paredyavi*, to-morrow. ज्योकं *gyok*, long. चिरं *chiram*, चिरेण *chireṇa*, चिराय *chirāya*, चिरात् *chirāt*, चिरस्य *chirasya*, long. सना *sanā*, सनात् *sanāt*, सनत् *sanat*, perpetually. अरं *aram*, quickly. शनैः *śanaiḥ*, slowly. सद्यः *sadyah*, at once. संप्रति *samprati*, now. पुनर् *punar*, मुहुः *muhuh*, भूयः *bhūyah*, वारं *vāram*, again. सकृत् *sakrit*, once. पुरा *purā*, formerly. पूर्वं *pūrvam*, before. ऊर्ध्वं *ūrdhvam*, after. सपदि *sapadi*, immediately. पश्चात् *paśchāt*, after, with abl. जातु *jātu*, once upon a time, ever. अधुना *adhunā*, now. इदानीं *idānīm*, now. सदा *sadd*, संततं *santatam*, अनिशं *anīṣam*, always. अलं *alam*, enough, with dat. or instr.

5. Adverbs of circumstance :

मृषा *mṛishā*, मिथ्या *mithyā*, falsely. मनाक् *mandāk*, ईषत् *īshat*, a little. तूष्णीं *tūṣhṇīm*, quietly. वृषा *vrithā*, मुषा *mudhā*, in vain. सानि *sāmi*, half. अकस्मात् *akasmāt*, unexpectedly. उपांशु *upāṃśu*, in a whisper. मिथः *mithah*, together. प्रायः *prāyah*, frequently, almost. अतीव *atīva*, exceedingly. कामं *kāmam*, जोषं *josham*, gladly. अवश्यं *avaśyam*, certainly.

किल *kila*, indeed. खलु *khalu*, certainly. विना *vinā*, without, with acc., instr., or abl. च्युते *ryte*, without, with acc. or abl. नाना *nānā*, variously. सुषु *sushṭhu*, well. दुषु *dushṭhu*, badly. दिष्ट्या *dishtyā*, luckily. प्रभृति *prabhṛiti*, et cetera, and the rest, with abl. कुर्वित् *kuvit*, really? कश्चित् *kachchit*, really? कथं *katham*, how? इति *iti*, इत्थं *ittham*, thus. इव *iva*, as; हरिर्विव *harir iva*, like Hari. वत् *vat*, enclitic; हरिवत् *harivat*, like Hari.

Conjunctions and other Particles.

§ 508. अथ *atha*, अथो *atho*, now then. इति *iti*, thus. यदि *yadi*, when. यद्यपि *yadyapi*, although. तथापि *tathāpi*, yet. चेत् *chet*, if. न *na*, नो *no*, not. च *cha*, and, always enclitic, like *que*. किंच *kincha*, and. मा *mā* or मा स्म *mā sma*, not, prohibitively. वा *vā*, or. वा वā-वा *vā vā*, either-or. अथवा *athavā*, or. एव *eva*, even, very; (स एव *sa eva*, the same.) एवं *evam*, thus. नूनं *nūnam*, doubtlessly. यावत् *yāvat*-तावत् *tāvat*, as much-as. यथा *yathā*-तथा *tathā*, as-so. येन *yena*-तेन *tena*, यद् *yad*-तद् *tad*, and other correlatives, because-therefore. तथाहि *tathāhi*, thus, for. तु *tu*, परं *param*, किंतु *kintu*, but. चित् *chit*, चन *chana*, subjoined to the interrogative pronoun किं *kim*, any, some; as कश्चित् *kaśchit*, some one; कथंचन *kathañchana*, any-how. हि *hi*, for, because. उत *uta*, उताहो *utāho*, or. नाम *nāma*, namely. प्रत्युत *pratyuta*, on the contrary. नु *nu*, perhaps. ननु *nanu*, Is it not? खित् *svit*, किंखित् *kiñsvit*, perhaps. अपि *api*, also, even. अपि च *api cha*, again. नूनं *nūnam*, certainly.

Interjections.

§ 509. हे *he*, भो *bho*, vocative particles. अये *aye*, हये *haye*, Ah! धिक् *dhik*, रे *re*, खरे *are*, Fie!

CHAPTER XXIII.

COMPOUND WORDS.

§ 510. The power of forming two or more words into one, which belongs to all Aryan languages, has been so largely developed in Sanskrit that a few of the more general rules of composition claim a place even in an elementary grammar.

As a general rule, all words which form a compound drop their inflectional terminations, except the last. They appear in that form which is called their base, and when they have more than one, in their Pada base (§ 180). Hence देवदासः *deva-dāsaḥ*, a servant of god; राजपुरुषः *rājapurushaḥ*, a king's man; प्रत्यगमुखः *pratyagmukhaḥ*, facing west.

§ 511. Sometimes the sign of the feminine gender in the prior elements of a compound may be retained. This is chiefly the case when the feminine is treated as an appellative, and would lose its distinctive meaning by losing the feminine suffix: कल्याणीमाता *kalyāṇīmātā*, the mother of a beautiful daughter (Pāṇ. vi. 3, 34); कठीभार्यः *kaṭhībhāryaḥ*, having a Kaṭhi for one's wife (Pāṇ. vi. 3, 41). If the feminine forms a mere predicate, it generally loses its feminine suffix; शोभनभार्यः *śobhanabhāryaḥ*, having a beautiful wife (Pāṇ. vi. 3, 34; 42).

The phonetic rules to be observed are those of external Sandhi with certain modifications, as explained in § 24 seq.*

§ 512. Compound words might have been divided into substantival, adjectival, and adverbial. Thus words like तत्पुरुषः *tatpuruṣaḥ*, his man, नीलोत्पलं *nīlotpalam*, blue lotus, द्विगवं *dvigavam*, two oxen, अग्निधूमौ *agnidhūmau*, fire and smoke, might have been classed as substantival; बहुव्रीहिः *bahuvrīhiḥ*, possessing much rice, as an adjectival; and यथाशक्ति *yathāśakti*, according to one's strength, as an adverbial compound.

Native grammarians, however, have adopted a different principle of division, classing all compounds under six different heads, under the names of *Tatpuruṣa*, *Karmadhāraya*, *Dvigu*, *Dvandva*, *Bahuvrīhi*, and *Avyayibhāva*.

I. *Tatpuruṣa* is a compound in which the last word is determined by the preceding words, for instance, तत्पुरुषः *tat-puruṣaḥ*, his man, or राजपुरुषः *rāja-puruṣaḥ*, king's man.

As a general term the *Tatpuruṣa* compound comprehends the two subdivisions of *Karmadhāraya* (I b) and *Dvigu* (I c). The *Karmadhāraya* is in fact a *Tatpuruṣa* compound, in which the last word is determined by a preceding adjective, e. g. नीलोत्पलं *nīlotpalam*, blue lotus. The component words, if dissolved, would stand in the same case, whereas in other *Tatpuruṣas* the preceding word is governed by the last, the man of the king, or fire-wood, i. e. wood for fire.

The *Dvigu* again may be called a subdivision of the *Karmadhāraya*, being a compound in which the first word is not an adjective in general, but always a numeral: द्विगवं *dvigavam*, two oxen, or द्विगुः *dviguḥ*, bought for two oxen.

* Occasionally bases ending in a long vowel shorten it, and bases ending in a short vowel lengthen it in the middle of a compound; उदक *udaka*, water, पाद *pāda*, foot, हृदय *hṛidaya*, heart, frequently substitute the bases उदन् *udan* (i. e. उद *uda*), पद् *pad*, and हृद् *hṛid*. हृद्रोगः *hṛidrogaḥ*, heart-disease, or हृदयरोगः *hṛidayarogaḥ*. (Pāṇ. vi. 3, 51-60.)

The particle कु *ku*, which is intended to express contempt, as कुब्राह्मणः *kubrāhmaṇaḥ*, a bad Brāhman, substitutes कद् *kad* in a determinative compound before words beginning with consonants: कदुष्टः *kadusṭhaḥ*, a bad camel. The same takes place before रथ *ratha*, वद् *vada*, and तृण *triṇa*: कद्रथः *kadrathaḥ*, a bad carriage; कतृणम् *kattṛiṇam*, a bad kind of grass. The same particle is changed to का *kā* before पथिन् *pathin* and अक्ष *akṣa*: कापथः *kāpathaḥ*, and optionally before पुरुष *puruṣa*. (Pāṇ. vi. 3, 101-107.)

These three classes of compounds may be comprehended under the general name of *Determinative Compounds*, while the Karmadhāraya (I b) may be distinguished as *appositional* determinatives, the Dvigu (I c) as *numeral* determinatives.

- II. The next class, called *Dvandva*, consists of compounds in which two words are simply joined together, the compound taking either the terminations of the dual or plural, according to the number of compounded nouns, or the terminations of the singular, being treated as a collective term : अग्निधूमौ *agni-dhūmau*, fire and smoke ; शशकुशपलाशाः *śaśa-kuśa-palāśāḥ*, nom. plur. masc. three kinds of plants, or शशकुशपलाशं *śaśa-kuśa-palāśam*, nom. sing. neut. They will be called *Collective Compounds*.
- III. The next class, called *Bahuvrīhi* by native grammarians, comprises compounds which are used as adjectives. The notion expressed by the last word, and which may be variously determined, forms the predicate of some other subject. They may be called *Possessive Compounds*. Thus बहुव्रीहिः *bahu-vrīhiḥ*, possessed of much rice, scil. देशः *deśaḥ*, country ; रूपवद्भाविः *rūpavad-bhāvīḥ*, possessing a handsome wife, scil. राजा *rājā*, king.

Determinative compounds may be turned into possessive compounds, sometimes without any change, except that of accent, sometimes by slight changes in the last word.

The gender of possessive compounds, like that of adjectives, conforms to the gender of the substantives to which they belong.

- IV. The last class, called *Aavyayībhāva*, is formed by joining an indeclinable particle with another word. The resulting compound, in which the indeclinable particle always forms the first element, is again indeclinable, and generally ends, like adverbs, in the ordinary terminations of the nom. or acc. neut. : अधिस्त्रि *adhi-stri*, for woman, as in अधिस्त्रि गृहकार्याणि *adhistri grihakarṛyāṇi*, household duties are for women. They may be called *Adverbial Compounds*.

I. *Determinative Compounds.*

§ 513. This class (Tatpurusha) comprehends compounds in which generally the last word governs the preceding one. The last word may be a substantive or a participle or an adjective, if capable of governing a noun.

1. Compounds in which the first noun would be in the Accusative :

कृष्णाश्रितः *krishṇa-śritaḥ*, m. f. n. gone to Kṛishṇa, dependent on Kṛishṇa, instead of कृष्णं श्रितः *krishṇam śritaḥ*. दुःखातीतः *duḥkha-atītaḥ*, m. f. n. having overcome pain, instead of दुःखमतीतः *duḥkham atītaḥ*. वर्षभोग्यः *varsha-bhogyah*, m. f. n. to be enjoyed a year long. ग्रामप्राप्तः *grāma-prāptaḥ*, m. f. n. having reached the village, instead of ग्रामं प्राप्तः *grāmam*

prāptaḥ: it is more usual, however, to say *prāpta-grāmaḥ* (Pāṇ. II. 2, 4). Similarly are formed determinatives by means of adverbs or prepositions, such as *अतिगिरि atigiri*, past the hill, used as an adverb, or as an adjective, *अतिगिरिः atigiriḥ*, ultramontane; *अभिमुखं abhimukham*, facing, &c.

2. Compounds in which the first noun would be in the Instrumental:

धान्यार्थः dhānya-arthaḥ, m. wealth (*arthaḥ*) (acquired) by grain (*dhānyena*).
शङ्कुलाखंडः śaṅkulā-khaṇḍaḥ, m. a piece (*khaṇḍaḥ*) (cut) by nippers (*śaṅku-lābhīḥ*). *दातृच्छिन्नः dātra-chchinnah*, m. f. n. cut (*chhinnah*) by a knife (*dātrena*). *हरित्रातः hari-trātaḥ*, m. f. n. protected (*trātaḥ*) by Hari. *देवदत्तः deva-dattaḥ*, given (*dattaḥ*) by the gods (*devaiḥ*), or as a proper name with the supposed auspicious sense, may the gods give him (*Dieu-donné*).
पितृसमः pitri-samaḥ, m. f. n. like the father, i. e. *pitṛa samaḥ*. *नखनिभिन्नः nakha-nirbhinnah*, m. f. n. cut asunder (*nirbhinnah*) by the nails (*nakhaiḥ*).
विश्वोपास्यः viśva-upāsyah, m. f. n. to be worshipped by all. *स्वयंकृतः svayam-kṛitaḥ*, m. f. n. done by oneself.

3. Compounds in which the first noun would be in the Dative:

यूपदारु yūpa-dāru, n. wood (*dāru*) for a sacrificial stake (*yūpāya*). *गोहितः go-hitah*, m. f. n. good (*hitah*) for cows (*gobhyaḥ*). *द्विजार्थः dvija-arthaḥ*, m. f. n. object (*artha*), i. e. intended for Brāhmans. Determinative compounds, when treated as possessive, take the terminations of the masc., fem., and neut.; e. g. *द्विजार्थो यवागूः dvijārthā yavāgūḥ*, fem. gruel for Brāhmans.

4. Compounds in which the first noun would be in the Ablative:

चोरभयं chora-bhayam, n. fear (*bhayam*) arising from thieves (*chorebhyah*).
स्वर्गपतितः svarga-patitaḥ, m. f. n. fallen from heaven. *अपग्रामः apa-grāmaḥ*, m. f. n. gone from the village.

5. Compounds in which the first noun would be in the Genitive:

तत्पुरुषः tat-purushah, m. his man, instead of *tasya*, of him, *purushah*, the man*.
राजपुरुषः rāja-purushah, m. the king's man, instead of *rājñah*, of the king, *purushah*, the man. *राजसखः rāja-sakhah*, m. the king's friend. In these compounds *sakhi*, friend, is changed to *sakhah*. *कुम्भकारः kumbha-kārah*, a maker (*kārah*) of pots (*kumbhānām*). *गोशतं go-śatam*, a hundred of cows.

6. Compounds in which the first noun would be in the Locative:

अक्षशौंडः aksha-śauṇḍaḥ, m. f. n. devoted to dice. *उरोजः uro-jah*, m. f. n. produced on the breast.

* Most words ending in *तृ* *tri* or *का* *ka* are not allowed to form compounds of this kind. Hence *कटस्य कर्ता kaṭasya kartā*, maker of a mat, not *कटकर्ता kaṭakartā*; *पुरां भेत्ता purāṁ bhetā*, breaker of towns. There are, however, many exceptions, such as *देवपूजकः deva-pūjakaḥ*, worshipper of the gods, &c.

§ 514. Certain Tatpurusha compounds retain the case-terminations in the governed noun.

सहसाकृतः *sahasá-kṛtaḥ*, done suddenly (Pāṇ. vi. 3, 3). **आत्मनावहः** *átmaná-shashṭhah*, the sixth with oneself (Pāṇ. vi. 3, 6). **परस्मैपदं** *paramai-padam*, a word for the sake of another, i. e. the transitive form of verbs (Pāṇ. vi. 3, 7, 8). **कृच्छ्रात्तमं** *kṛichchhráḥ-labdham*, obtained with difficulty. **स्वसुपुत्रः** *svasuh-putraḥ*, sister's son (Pāṇ. vi. 3, 23). **दिवस्पतिः** *divas-patiḥ*, lord of heaven. **वाचस्पतिः** *vāchas-patiḥ*, lord of speech. **देवानांप्रियः** *devánám-priyaḥ*, beloved of the gods, a goat, an ignorant person. **गेहेपंडितः** *gehe-panḍitaḥ*, learned at home, i. e. where no one can contradict him. **खेचरः** *khecharaḥ*, moving in the air. **सरसिजः** *sarasi-jah*, born in a pond, water-lily. **हृदिस्पृश** *hṛidi-sprīś*, touching the heart. **युधिष्ठिरः** *yudhishṭhiraḥ*, firm in battle, a proper name (Pāṇ. vi. 3, 9).

§ 515. To this class a number of compounds are referred in which the governing element is supposed to take the first place. Ex. **पूर्वकायः** *pūrva-kāyaḥ*, the fore-part of the body, i. e. the fore-body; **पूर्वरात्रः** *pūrva-rātraḥ*, the first part of the night, i. e. the fore-night; **राजदंतः** *rājadantaḥ*, the king of teeth, lit. the king-teeth, i. e. the fore-teeth (Pāṇ. ii. 2, 1). They would better be looked upon as Karmadhārayas; cf. § 517.

§ 516. If the second part of a determinative compound is a verbal base, no change takes place in bases ending in consonants or long vowels, except that diphthongs, as usual, are changed to **आ** *ā*. Hence **जलमुष्** *jalamuṣ*, water-dropping, i. e. a cloud; **सोमपा** *soma-pā*, Soma-drinking, nom. sing. **सोमपाः** *somapāḥ* (§ 239).

Bases ending in short vowels generally take a final **त्** *t*: **विश्वजित्** *viśvajit*, all-conquering, from **जि** *ji*, to conquer. Other suffixes used for the same purpose are **अ** *a*, **इन्** *in*, &c.

I b. Appositional Determinative Compounds.

§ 517. These compounds (Karmadhāraya) form a subdivision of the determinative compounds (Tatpurusha). In them the first portion stands as the predicate of the second portion, such as in *black-beetle*, *sky-blue*, &c.

The following are some instances of appositional compounds:

नीलोत्पलं *nila-utpalam*, neut. the blue lotus. **परमात्मा** *parama-ātmā*, masc. the supreme spirit. **शाकपाषिवः** *śāka-pārthivaḥ*, masc. a Śāka-king, explained as a king such as the Śākas would like, not as the king of the Śākas. **सर्वरात्रः** *sarva-rātraḥ*, masc. the whole night, from *sarva*, whole, and *rātriḥ*, night. *Rātriḥ*, fem., is changed to *rātra*; cf. **पूर्वरात्रः** *pūrva-rātraḥ*, masc. the fore-night; **मध्यरात्रः** *madhya-rātraḥ*, masc. midnight; **पुण्यरात्रः** *punya-rātraḥ*, masc. a holy night. **द्विरात्रं** *dvi-rātram*, neut. a space of two nights, is a numeral compound (Dvigu). **महाराजः** *mahā-rājah*, masc. a great king. In these compounds **महत्** *mahat*, great, always becomes **महा** *mahā* (Pāṇ. vi. 3, 46), and **राजन्** *rājan*, king, **राजः** *rājah*; as **परमराजः** *parama-rājah*, a supreme king: but **सुराजा** *su-rājā*, a good king, **किंराजा** *kimrājā*, a bad king (Pāṇ. v. 4, 69, 70). **प्रियसखः** *priya-sakhaḥ*, masc. a dear friend. **सखि** *sakhi* is changed to **सखः** *sakhaḥ*. **परमाहः** *parama-ahah*, masc. the highest day. In these compounds **अहन्** *ahan*, day, becomes

अह *aha*; cf. उत्तमाहः *uttamāhaḥ*, the last day. Sometimes अह् *ahna* is substituted for अहन् *ahan*; पूर्वाह्नः *pūrvāhnaḥ*, the fore-noon. कुपुरुषः *ku-purushaḥ*, masc. a bad man, or कापुरुषः *kāpurushaḥ*. प्राचायिः *prā-āchāryaḥ*, masc. a hereditary teacher, i.e. one who has been a teacher (*āchārya*) before or formerly (*pra*). अब्राह्मणः *a-brāhmaṇaḥ*, masc. a non-Brāhman, i.e. not a Brāhman. अनश्वः *an-aśvaḥ*, masc. a non-horse, i.e. not a horse. घनश्यामः *ghana-śyāmaḥ*, m.f.n. cloud-black, from *ghana*, cloud, and *śyāma*, black. ईषतिपिंगलः *īshat-pīṅgalaḥ*, m.f.n. a little brown, from *īshat*, a little, and *pīṅgala*, brown. सामिकृतः *sāmi-kṛitaḥ*, m.f.n. half-done, from *sāmi*, half, and *kṛita*, done.

§ 518. In some appositional compounds, the qualifying word is placed last. विप्रगौरः *vipragaurah*, a white Brāhman; राजाधनः *rājādhamah*, the lowest king; भरतश्रेष्ठः *bharata-śreshṭhaḥ*, the best Bharata; पुरुषव्याघ्रः *purusha-vyāghraḥ*, a tiger-like man, a great man; गोवृन्दारकः *govṛindārakaḥ*, a prime cow.

I c. Numeral Determinative Compounds.

§ 519. Determinative compounds, the first portion of which is a numeral, are called *Dvigu*. The numeral is always the predicate of the noun which follows. They are generally neuters, or feminines, and are meant to express aggregates, but they may also form adjectives, thus becoming possessive compounds, with or without secondary suffixes.

If an aggregate compound is formed, final अ *a* is changed to ई *ī*, fem., or in some cases to अं *am*, neut. Final अन् *an* and आ *ā* are changed to ई *ī* or अं *am*.

पंचगवं *pañcha-gavam*, neut. an aggregate of five cows, from *pañchan*, five, and *go*, cow. गो *go* (in an aggregate compound) is changed to गव *gava* (Pāṇ. II. 1, 23), and नौ *nau* to नाव *nāva*. पंचगुः *pañcha-guḥ*, as an adjective, worth five cows (Pāṇ. v. 4, 92). द्विनौ *dvinauḥ*, bought for two ships. अंगुलं *dvy-aṅgulam*, neut. what has the measure of two fingers, from *dvi*, two, and *aṅgulīḥ*, finger; final *i* being changed to *a*. द्विहः *dvy-ahaḥ*, masc. a space of two days; *ahan* changed to *ahaḥ* (Pāṇ. II. 1, 23). पंचकपालः *pañcha-kapālaḥ*, m.f.n. an offering (*puṛodāśaḥ*) made in a dish with five compartments, from *pañchan*, five, and *kapālam*, neut. (Pāṇ. II. 1, 51, 52; IV. 1, 88). त्रिलोकी *tri-lokī*, fem. the three worlds: here the *Dvigu* compound takes the fem. termination to express an aggregate (Pāṇ. IV. 1, 21). त्रिभुवनं *tri-bhuvanam*, neut. the three worlds: here the *Dvigu* compound takes the neuter termination. दशकुमारी *daśa-kumārī*, fem. an assemblage of ten youths. चतुयुगं *chatur-yugam*, neut. the four ages.

§ 520. The following rules apply to the changes of the final syllables in determinative compounds. Very few of them are general as requiring a change without any regard to the

preceding words in the compound. The general rules are given first, afterwards the more special, while rules for the formation of one single compound are left out, such compounds being within the sphere of a dictionary rather than of a grammar.

1. **चुर्** *rich*, verse, **पुर** *pur*, town, **अप्** *ap*, water, **धुर्** *dhur*, charge, **पथिन्** *pathin*, path, add final **अ** *a* (Pāṇ. v. 4, 74); **अर्धर्चः** *ardharchaḥ*, a half-verse. This is optional with **पथिन्** *pathin* after the negative **अ** *a*; **अपथं** *apatham* or **अपन्थाः** *apanthāḥ*.
2. **राजन्** *rājan*, king, **अहन्** *ahan*, day, **सखि** *sakhi*, friend, become **राज** *rāja*, **अह** *aha*, **सख** *sakha*; **महाराजः** *mahārājaḥ*. (Pāṇ. v. 4, 91.)
3. **उरस्** *uras*, if it means chief, becomes **उरस** *urasa*; **अश्वोरसं** *as'orasam*, an excellent horse (Pāṇ. v. 4, 93). Likewise after **प्रति** *prati*, if the locative is expressed; **प्रत्युरसं** *pratyurasam*, on the chest (Pāṇ. v. 4, 82).
4. **अक्षि** *akshi*, eye, becomes **अक्ष** *aksha*, if it ceases to mean eye. **गवाक्षः** *gavākshaḥ*, a window; but **ब्राह्मणाक्षि** *brāhmaṇākshi*, the eye of a Brāhman. (Pāṇ. v. 4, 76.)
5. **अनस्** *anas*, cart, **अश्मन्** *aśman*, stone, **अयस्** *ayas*, iron, **सरस्** *saras*, lake, take final **अ** *a* if the compound expresses a kind or forms a name. **कालायसं** *kālāyasam*, black-iron; but **सदयः** *sadayah*, a piece of good iron. (Pāṇ. v. 4, 94.)
6. **ब्रह्मन्** *brahman* becomes **ब्रह्म** *brahma*, if preceded by the name of a country; **सुराष्ट्रब्रह्मः** *surāśṭrabrahmaḥ*, a Brāhman of Surāśṭra (Pāṇ. v. 4, 104). After **कु** *ku* and **महा** *mahā* that substitution is optional (Pāṇ. v. 4, 105).
7. **तक्षन्** *takshan* takes final **अ** *a* after **ग्राम** *grāma* and **कौट** *kauṭa*; **ग्रामतक्षः** *grāmatukshaḥ*, village carpenter. (Pāṇ. v. 4, 95.)
8. **श्वन्** *śvan*, dog, takes final **अ** *a* after **अति** *ati*, and after certain words, not the names of animals, with which it is compared; **आकर्षश्वः** *ākarsṣaśvaḥ*, a dog of a die, a bad throw (?). (Pāṇ. v. 4, 97.)
9. **अध्वन्** *adhvan* becomes **अध्व** *adhva* after prepositions; **प्राध्वः** *prādhvaḥ*. (Pāṇ. v. 4, 85.)
10. **सामन्** *sāman*, hymn, and **लोमन्** *loman*, hair, become **साम** *sāma* and **लोम** *loma* after **प्रति** *prati*, **अनु** *anu*, and **अव** *ava*; **अनुलोमः** *anulomaḥ*, regular; **अनुलोमं** *anulomam*, adv. with the hair or grain, i. e. regularly. (Pāṇ. v. 4, 75.)
11. **तमस्** *tamas* becomes **तमस** *tamasa* after **अव** *ava*, **सं** *sa*, and **अंध** *andha*; **अंधतमसं** *andha-tamasam*, blind darkness. (Pāṇ. v. 4, 79.)
12. **रहस्** *rahas* becomes **रहस** *rahasa* after **अनु** *anu*, **अव** *ava*, and **तप्त** *tapta*; **अनुरहसः** *anurahaḥ*, solitary. (Pāṇ. v. 4, 81.)
13. **वर्चस्** *varchas* becomes **वर्चस** *varchasa* after **ब्रह्म** *brahma* and **हस्ति** *hasti*; **ब्रह्मवर्चसं** *brahma-varchasaḥ*, the power of a Brāhman. (Pāṇ. v. 4, 78.)
14. **गो** *go* becomes **गव** *gava*, except at the end of an adjectival Dvigu. **पंचगवं** *pañcagāvam*, five cows; but **पंचगुः** *pañcagauḥ*, bought for five cows. (Pāṇ. v. 4, 92.)
15. **नौ** *nau*, ship, becomes **नाव** *nāva*, if it forms a numerical aggregate; **पंचनावं** *pañchanāvam*, five ships; not when it forms a numerical adjective; **पंचनौः** *pañchanauḥ*, worth five ships. (Pāṇ. v. 4, 99.)
16. **नौ** *nau*, ship, after **अर्ध** *ardha*, becomes **नाव** *nāva*; **अर्धनावं** *ardhanāvam*, half a ship. (Pāṇ. v. 4, 100.)
17. **खारी** *khārī*, a measure of grain, becomes **खार** *khāra* as an aggregate; **द्विखारं** *dvikhāram*; also after **अर्ध** *ardha*; **अर्धखारं** *ardhakhāram*. (Pāṇ. v. 4, 101.)
18. **अंजलि** *añjali*, a handful, after **द्वि** *dvi* or **त्रि** *tri*, may, as an aggregate, take final **अ** *a*; **द्व्यंजलं** *dvyañjalam* or **द्व्यंजलि** *dvyañjali*, two handfuls. (Pāṇ. v. 4, 102.)

19. अंगुलि *aṅguli*, finger, after numerals and indeclinables, becomes अंगुल *aṅgula*; अंगुलं *dvyāṅgulam*, a length of two fingers. (Pāṇ. v. 4, 86.)
20. सकथि *sakthi*, thigh, becomes सकथ *saktha* after उत्तर *uttara*, मृग *mṛiga*, and पूर्वे *pūrva*; पूर्वसकथं *pūrvasaktham*. (Pāṇ. v. 4, 98.)
21. रात्रि *rātri*, night, after सर्वे *sarva*, after partitive words, after संख्यात *saṅkhyāta*, पुण्य *puṇya*, likewise after numerals and indeclinables, becomes रात्र *rātra*; सर्वरात्रः *sarva-rātraḥ*, the whole night; पूर्वरात्रः *pūrvārātraḥ*, the fore-night; द्विरात्रं *dvirātram*, two nights. (Pāṇ. v. 4, 87.)
22. अहन् *ahan*, day, under the same circumstances, becomes अह् *ahna*; सर्वाह्नः *sarvāhnaḥ*, the whole day : but not after a numeral when it expresses an aggregate; द्विहः *dvyahah*, two days. Except also पुण्याहं *puṇyāham*, a good day, and एकाहं *ekāham*, n. and m. a single day. (Pāṇ. v. 4, 88-90.)

II. Collective Compounds.

§ 521. Collective compounds (Dvandva) are divided into two classes. The first class (called इतरेतर *itaretara*) comprises compounds in which two or more words, that would naturally be connected by *and*, are united, the last taking the terminations either of the dual or the plural, according to the number of words forming the compound. The second class (called समाहार *samāhāra*) comprises the same kind of compounds but formed into neuter nouns in the singular. हस्त्यश्वौ *hasty-aśvau*, an elephant and a horse, is an instance of the former, हस्त्यश्वं *hastyāśvam*, the elephants and horses (in an army), an instance of the latter class. Likewise शुक्लकृष्णौ *śukla-kṛishṇau*, white and black; गवाश्वं *gavāśvam*, a cow and a horse.

If instead of a horse and an elephant, हस्त्यश्वौ *hastyāśvau*, the intention is to express horses and elephants, the compound takes the terminations of the plural, हस्त्यश्वाः *hastyāśvāḥ*.

§ 522. Some rules are given as to which words should stand first in a Dvandva compound. Words with fewer syllables should stand first: शिवकेशवौ *śiva-keśavau*, Śiva and Keśava; not केशवशिवौ *keśavaśivau*. Words beginning with a vowel and ending in अ should stand first: ईशकृष्णौ *īśa-kṛishṇau*, Īśa and Kṛishṇa. Words ending in इ i (gen. एः *eh*) and उ u (gen. ओः *oh*) should stand first: हरिहरौ *hari-harau*, Hari and Hara; also भोक्तृभोग्यौ *bhoktri-bhogyau*, the enjoyer and the enjoyed. Lastly, words of greater importance should have precedence: देवदेवौ *deva-daityau*, the god and the demon; ब्राह्मणक्षत्रियौ *brāhmaṇa-kshatriyau*, a Brāhman and a Kshatriya; मातापितरौ *mātā-pitarau*, mother and father, but in earlier Sanskrit पितरामातरौ *pitarā-mātarā*, father and mother. (Pāṇ. vi. 3, 33.)

§ 523. Words ending in अtri, expressive of relationship, or sacred titles, forming the first member of a compound, and being followed by another word ending in अtri, or by पुत्र *putra*, son, change their अtri into आ ā (Pāṇ. vi. 3, 25). मातृ *mātri* + पितृ *pitri* form मातापितरौ *mātāpitarau*, father and mother; पितृ *pitri* + पुत्र *putra* form पितापुत्रौ *pitāputrau*; होतृ *hotri* + पोतृ *potri* form होतापोतारौ *hotāpotārau*, the Hotri and Potri priests.

§ 524. When the names of certain deities are compounded, the first sometimes lengthens its final vowel (Pāṇ. vi. 3, 26). Thus मित्रावरुणौ *mitrāvaruṇau*, Mitra and Varuṇa; अग्नीषोमौ *agnīśhomau*, Agni and Soma. Similar irregularities appear in words like

द्यावापृथिव्यौ *dyāvā-prithivyau*, heaven and earth; उषासानक्तं *ushāsā-naktam*, dawn and night (Pāṇ. vi. 3, 29-31).

§ 525. If the compound takes the termination of the singular, then final च *ch*, छ *chh*, ज् *j*, झ् *jh*, द् *d*, श् *sh*, and ह् *h* take an additional अ *a*. वाच् *vāch* + त्वच् *tvach* form वाक्त्वचं *vāktvacham*, speech and skin (Pāṇ. v. 4, 106). अहन् *ahan*, day (see § 90, 196), and रात्रि *rātri*, night, form the compound अहोरात्रः *ahorātraḥ*, a day and night, a νύχθημερον (Pāṇ. v. 4, 87).

§ 526. भ्रातरो *bhrātarau* may be used in the sense of brother and sister; पुत्रौ *putrau* in the sense of son and daughter; पितरौ *pitarau* in the sense of father and mother; अशुरौ *śvaśurau* in the sense of father and mother-in-law. Man and wife may be expressed by नायापती *jāyā-patī*, जंपती *jampatī*, or दंपती *dampatī*.

III. Possessive Compounds.

§ 527. Possessive compounds (Bahuvrīhi) are always predicates referring to some subject or other. A determinative may be used as a possessive compound by a mere change of termination or accent. Thus नीलोत्पलं *nīla-utpalam*, a blue lotus, is a determinative compound (Tatpurusha, subdivision Karmadhāraya); but in नीलोत्पलं सरः *nīlotpalam sarah*, a blue lotus lake, *nīlotpalam* is an adjective and as such a predicative or possessive compound; (see Pāṇ. ii. 2, 24, com.) In the same manner अनाश्वः *anaśvaḥ*, not-a-horse, is a determinative, अनाश्वो रथः *anaśvo rathaḥ*, a cart without a horse, a horseless cart, a possessive compound.

Examples: प्राप्नोदको ग्रामः *prāpta-udako grāmaḥ*, a water-reached village, a village reached by water. ऊढरथोऽनङ्गान् *ūḍha-ratho 'naḍvān*, a bull by whom a cart (*rathaḥ*) is drawn (*ūḍha*). उपहृतपशू रुद्रः *upahrīta-paśū rudraḥ*, Rudra to whom cattle (*paśuḥ*) is offered (*upahrīta*). पीताम्बरो हरिः *pīta-ambaro hariḥ*, Hari possessing yellow garments. प्रपणः *pra-parṇaḥ*, leafless, i.e. a tree from which the leaves are fallen off. अपुत्रः *a-putraḥ*, sonless. चित्रगुः *chitra-guḥ*, possessed of a brindled cow. रूपवद्भार्यः *rūpavad-bhāryaḥ*, possessed of a beautiful wife. द्विमूर्धः *dvi-mūrdhaḥ*, two-headed: here *mūrdha* stands for *mūrdhan*. द्विपाद् *dvi-pād*, two-legged: here *pād* stands for *pāda*. सुहृद् *su-hṛid*, having a good heart, a friend. भक्षितभिक्षः *bhākshita-bhikshaḥ*, one who has eaten his alms. नीलोज्ज्वलवपुः *nīla-ujjvala-vapuḥ*, having a blue resplendent body.

§ 528. Bahuvrīhi compounds frequently take suffixes. The following rules apply to the changes of the final syllables in possessive compounds:

1. सक्थि *sakthi*, thigh, and अक्षि *akshi*, eye, if they mean really thigh and eye, take final अ *a*; कमलाक्षः *kamalākshaḥ*, lotus-eyed. (Pāṇ. v. 4, 113.)
2. अंगुलि *aṅguli*, finger, substitutes final अ *a* if it refers to wood; अंगुलं दारु *aṅgulam dāru*, a piece of wood with two prongs*. (Pāṇ. v. 4, 114.)

* अंगुलिसदृशावयवं धान्यादिविशेषणकार्थं, Prakriyā-Kaumudī.

3. मूर्धन् *mūrdhan*, head, substitutes final अ *a* after द्वि *dvi* and त्रि *tri*; द्विमूर्धः *dvimūrdhaḥ*, having two heads. (Pāṇ. v. 4, 115.)
4. लोमन् *loman*, hair, substitutes final अ *a* after अन्तर *antar* and वहिः *vahiḥ*; अन्तर्लोमः *antar-lomaḥ*, having the hairy part inside. (Pāṇ. v. 4, 117.)
5. नासिका *nāsikā*, nose, becomes नस *nasa*, if it stands at the end of a name; गोनसः *gonasaḥ*, cow-nosed, i. e. a snake; but not after स्थूल *sthūla*; स्थूलनासिकः *sthūla-nāsikah*, large-nosed, i. e. a hog. The same change takes place after prepositions; उन्नसः *unnasaḥ*, with a prominent nose. (Pāṇ. v. 4, 118, 119.)
6. After अ *a*, दुः *duḥ*, or सु *su*, हलि *hali*, furrow, and सकृष *sakṛiḥ*, thigh, may substitute final अ *a*; अहलः *ahalaḥ* or अहलिः *ahaliḥ*. (Pāṇ. v. 4, 121.)
7. After the same particles, प्रजा *prajā*, progeny, and मेधा *medhā*, mind, are treated like nouns ending in अस् *as*; दुर्मेधाः *durmedhāḥ*. (Pāṇ. v. 4, 122.)
8. धर्म *dharma*, law, preceded by one word, is treated like a noun ending in अन् *an*; कल्याणधर्मा *kalyāṇadharmā*. (Pāṇ. v. 4, 124.)
9. जम्भा *jambhā*, jaw, after certain words, becomes जम्भन् *jambhan*; सुजम्भा *sujambhā*.
10. जानु *jānu*, knee, after प्र *pra* and सं *sa*, becomes जु *jū*; प्रजुः *prajānuḥ* (Pāṇ. v. 4, 129). This is optional after ऊर्ध्व *ūrdhva* (Pāṇ. v. 4, 130).
11. ऊधस् *ūdhas*, udder, becomes ऊधन् *ūdhan*; कुण्डोष्ठी *kuṇḍodhñī*. (Pāṇ. v. 4, 131.)
12. धनुस् *dhanus*, bow, becomes धन्वन् *dhanvan*; पुष्पधन्वा *pushpadhanvā*, having a bow of flowers (Pāṇ. v. 4, 132). In names this is optional.
13. जाया *jāyā*, wife, becomes जानि *jāni*; शुभजानिः *śubhajāniḥ*. (Pāṇ. v. 4, 134.)
14. गन्ध *gandha*, smell, substitutes गन्धि *gandhi* after certain words; सुगन्धिः *sugandhiḥ*. (Pāṇ. v. 4, 135-137.)
15. पाद *pāda*, foot, becomes पाद् *pād* after certain words; व्याघ्रपाद् *vyāghrapād*. (Pāṇ. v. 4, 138-140.)
16. दन्त *danta*, tooth, becomes दत् *dat* after many words; द्विदन् *dvidan*, having two teeth, (sign of a certain age); fem. द्विदन्ती *dvidatī*. (Pāṇ. v. 4, 141-145.)
17. ककुद् *kakuda*, hump, becomes ककुद् *kakud* after certain words and in certain senses; अजातककुद् *ajātakakud*, a young bull before his humps have grown. (Pāṇ. v. 4, 146-148.)
18. उरस् *uras* and other words belonging to the same class add final क *ka*; व्यूढोरस्कः *vyūḍhoraskaḥ*, broad-chested. (Pāṇ. v. 4, 151.)
19. Words in इन् *in* add final क *ka* in the feminine; बहुस्वामिका *bahusvāmikā*, having many masters, from स्वामिन् *svāmin*, master. (Pāṇ. v. 4, 152.)
20. Feminine words in ई, like नदी *nadī*, and words in अ *ri*, add final क *ka*; बहुकुमारीकः *bahukumārīkaḥ*, having many maidens; बहुभर्तृकः *bahubhartṛikaḥ*, having many husbands. (Pāṇ. v. 4, 153.)
21. Most other words may or may not add final क *ka*; बहुमालकः *bahumālakaḥ* or बहुमालाकः *bahumāldakaḥ* or बहुमालः *bahumālaḥ*. (Pāṇ. v. 4, 154.)

IV. Adverbial Compounds.

§ 529. Adverbial or indeclinable compounds (Avyayībhāva) are formed by joining an indeclinable particle with another word. The resulting compounds, in which the indeclinable particle forms always the first element, are again indeclinable, and generally end, like adverbs, in the ordinary terminations of the nom. or acc. neut.

Examples : अधिहरि *adhi-hari*, upon Hari, instead of अधि हरौ *adhi harau*, loc. sing. अनुविष्णु *anu-vishṇu*, after Viṣṇu, instead of अनु विष्णु *anu viṣṇum*, acc. sing. उपकृष्णं *upa-kṛishṇam*, near to Kṛishṇa. निर्मक्षिकं *nir-makshikam*, free from flies, flylessly. अतिहिमं *ati-himam*, past the winter, after the winter, instead of अति हिमं *ati himam*, acc. sing. प्रदक्षिणं *pradakshinam*, to the right. अनुरूपं *anu-rūpam*, after the form, i.e. accordingly, instead of अनु रूपं *anu rūpam*, acc. sing. यथाशक्ति *yathā-śakti*, according to one's ability, instead of शक्तिर्यथा *śaktir yathā*. सतृणं *sa-triṇam* with the grass; सतृणमस्ति *satriṇam attī*, he eats (everything) even the grass, instead of तृणेन सह *triṇena saha*, with the grass. यावच्छ्लोकं *yāvach-chhlokam*, at every verse. आमुक्ति *āmukti*, until final delivery. अनुगङ्गं *anu-gaṅgam*, near the Gaṅgā. उपशरदं *upa-śaradam*, near the autumn; from शरद् *śared*, autumn (Pāṇ. v. 4, 107). उपजरसं *upa-jarasam*, at the approach of old age; from जरस् *jaras*, old age (§ 167). उपसमित् *upa-samit* or उपसमिधं *upa-samidham*, near the fire-wood; from समिध *samidh*, fire-wood. उपराजं *upa-rājam*, near the king; from राजन् *rājan*, king.

§ 530. There are some Avyayibhāvas the first element of which is not an indeclinable particle. Ex. तिष्ठतु *tishṭhad-gu*, at the time when the cows stand to be milked; पञ्चगङ्गं *pañcha-gaṅgam*, at the place where the five Gaṅgās meet, (near the Mādhav-rāo ghāt at Benares); प्रत्यग्रामं *pratyag-grāmam*, west of the village.

§ 531. The following rules apply to the changes of the final syllables in adverbial compounds :

1. Words ending in mutes (*k, kh, g, gh, ch, chh, j, jh, t, th, d, dh, t, th, d, dh, p, ph, b, bh*) may or may not take final अ *a*; उपसमिधं *upasamidham* or उपसमित् *upasamit*, near the fire-wood. (Pāṇ. v. 4, 111.)
2. Words ending in अन् *an* substitute final अ *a*; अध्यात्मं *adhyātmam*, with regard to one-self. (Pāṇ. v. 4, 108.)
3. But neuters in अन् *an* may or may not; उपचर्मं *upacharmam* or उपचर्मे *upacharma*, near the skin. (Pāṇ. v. 4, 109.)
4. नदी *nadī*, पौर्णमासी *paurṇamāśī*, आग्रहायणी *āgrahāyaṇī*, and गिरि *giri* may or may not take final अ *a*; उपनदि *upanadī* or उपनदं *upanadam*, near the river. (Pāṇ. v. 4, 110, and 112.)
5. Words belonging to the class beginning with शरद् *śarad* take final अ *a*; उपशरदं *upaśaradam*, about autumn. (Pāṇ. v. 4, 107.)

APPENDIX I.

DHÂTUPÂTHA OR LIST OF VERBS.

Explanation of some of the Verbal Anubandhas or Indicatory Letters.

अ *a* is put at the end of roots ending in a consonant in order to facilitate their pronunciation.

Accent.—The last letter of a root is accented with the acute, the grave, or circumflex accent, in order to show that the verb follows the Parasmaipada, the Âtmanepada, or both forms.

The roots themselves are divided into *udâtta*, acutely accented, and *anudâtta*, gravely accented, the former admitting, the latter rejecting the intermediate इ *i*.

आ *ā* prohibits the use of the intermediate इ *i* in the formation of the Nishṭhâs (§ 333, D. 2), Pân. VII. 2, 16. Ex. फुल्लः *phullaḥ* from निफला *ñiphalā*.

इ *i* requires the insertion of a nasal after the last radical vowel, which nasal is not to be omitted where a nasal that is actually written would be omitted (§ 345, ¹⁰), Pân. VII. 1, 58; VI. 4, 24. Ex. नंदति *nandati* from नदि *nadi*, Pass. नंद्यते *nandyate*; but from मंथ् or मन्थ् *manth*, Pres. मंथति *manthati*, Pass. मथ्यते *mathyate*.

इर् *ir* shows that a verb may take the first or second aorist in the Parasmaipada (§ 367), Pân. III. 1, 57. Ex. अच्युतत् *achyutat* or अच्योतीत् *achyotit* from च्युतिर् *chyutir*.

ई *ī* prohibits the use of the intermediate इ *i* in the formation of the Nishṭhâs (§ 333, D. 2), Pân. VII. 2, 14. Ex. उन्नः *unnaḥ* from उंदी *undī*.

उ *u* renders the admission of the intermediate इ *i* optional before the gerundial त्वा *tvā* (§ 337, II. 5), Pân. VII. 2, 56; and therefore inadmissible in the past participle (Pân. VII. 2, 15). Ex. समित्वा *samitvā* or शान्त्वा *śāntvā* from शमु *śamu*; but शान्तः *śāntaḥ*.

उ *ū* renders the admission of the intermediate इ *i* optional in the general tenses before all consonants but य् *y* (§ 337, I. 2), Pân. VII. 2, 44; and therefore inadmissible in the past participle (Pân. VII. 2, 15). Ex. सेद्धा *seddhā* or सेधिता *sedhitā* from सिधू *sidhū*; but सिद्धः *siddhaḥ*.

अ *ri* prevents the substitution of the short for the long vowel in the reduplicated aorist of causals (§ 372*), Pân. VII. 4, 2. Ex. अलुलोकात् *alulokāt* from लोक् *lokri*.

- हृ णि shows that the verb takes the second aorist in the Parasmaipada (§ 367), Pāṇ. III. 1, 55. Ex. अगमत् *agamat* from गम् *gamli*.
 रे forbids Vṛiddhi in the first aorist (§ 348*), Pāṇ. VII. 2, 5. Ex. अमथीत् *amathīt* from मथे *mathe*.
 ओ o indicates that the participle is formed in न *na* instead of त *ta* (§ 442, 5), Pāṇ. VIII. 2, 45. Ex. पीनः *pīnaḥ* from ओष्यायी *opyāyī*.
 इ ण shows that the verb follows the Ātmanepada (Pāṇ. 1. 3, 12).
 ऋ ण shows that the verb follows both the Ātmanepada and Parasmaipada, the former if the act reverts to the subject (Pāṇ. 1. 3, 72).
 णि णि shows that the past participle has the power of the present (Pāṇ. III. 2, 187). Ex. फुल्लः *phullaḥ*, blown, from निफला *nīphalā*.
 म् m shows that the vowel is not lengthened in the causative (§ 462, note), Pāṇ. VI. 4, 92; and that the vowel is optionally lengthened in the aorist of the passive (Pāṇ. VI. 4, 93).

Bhū Class (Bhṛādi, I Class).

I. Parasmaipada Verbs.

1. भू *bhū*, to be.

- Parasmaipada: P. 1. भवानि *bhāvāni*, 2. भवसि *bhāvasi*, 3. भवति *bhāvati*, 4. भवावः *bhāvāvaḥ*, 5. भवथः *bhāvathah*, 6. भवतः *bhāvataḥ*, 7. भवानः *bhāvāmaḥ*, 8. भवथ *bhāvatha*, 9. भवन्ति *bhāvanti*, I. 1. अभवम् *ābhavam*, 2. अभवः *ābhavaḥ*, 3. अभवात् *ābhavat*, 4. अभवाव *ābhavāva*, 5. अभवतम् *ābhavatam*, 6. अभवताम् *ābhavatām*, 7. अभवाम *ābhavāma*, 8. अभवत *ābhavata*, 9. अभवन् *ābhavan*, O. 1. भवेयम् *bhāveyam*, 2. भवेः *bhāveḥ*, 3. भवेत् *bhāvet*, 4. भवेव *bhāveva*, 5. भवेतम् *bhāvetam*, 6. भवेताम् *bhāvetām*, 7. भवेम *bhāveṃ*, 8. भवेत *bhāvetā*, 9. भवेयुः *bhāveyuḥ*, I. 1. भवानि *bhāvāni*, 2. भव *bhāva*, 3. भवतु *bhāvatu*, 4. भवाव *bhāvāva*, 5. भवतम् *bhāvataṃ*, 6. भवताम् *bhāvataām*, 7. भवान *bhāvāma*, 8. भवत *bhāvata*, 9. भवन्तु *bhāvantu* || Pf. 1. बभूव *babhūva*† (see p. 175), 2. बभूविष *babhūviṣa*, 3. बभूव *babhūva*, 4. बभूविष *babhūvivā*, 5. बभूवतुः *babhūvātuḥ*, 6. बभूवतुः *babhūvātuḥ*, 7. बभूविम *babhūvimā*, 8. बभूव *babhūvā*, 9. बभूवतुः *babhūvātuḥ*, II A. 1. अभूवम् *ābhūvam* (see p. 188), 2. अभूः *ābhūḥ*, 3. अभूत् *ābhūt*, 4. अभूव *ābhūva*, 5. अभूतम् *ābhūtam*, 6. अभूताम् *ābhūtām*, 7. अभूम *ābhūma*, 8. अभूत *ābhūta*, 9. अभूवन् *ābhūvan*, F. 1. भविष्यामि *bhavishyāmi*, 2. भविष्यसि *bhavishyāsi*, 3. भविष्यति *bhavishyāti*, 4. भविष्यावः *bhavishyāvaḥ*, 5. भविष्यथः *bhavishyāthah*, 6. भविष्यतः *bhavishyātaḥ*, 7. भविष्यामः *bhavishyāmaḥ*, 8. भविष्यथ *bhavishyātha*, 9. भविष्यन्ति *bhavishyānti*, C. 1. अभविष्यम् *ābhavishyam*, 2. अभविष्यः *ābhavishyaḥ*, 3. अभविष्यत् *ābhavishyat*, 4. अभविष्याव *ābhavishyāva*, 5. अभविष्यतम् *ābhavishyatam*, 6. अभविष्यताम् *ābhavishyatām*, 7. अभविष्याम *ābhavishyāma*, 8. अभविष्यत *ābhavishyata*, 9. अभविष्यन् *ābhavishyan*,

† The reduplicative syllable *bū* is irregular, instead of *bu*. The base, too, is irregular (Pāṇ. 1. 2, 6); the regular form would have been *बुभाष* *bubhāṣa*.

P. F. 1. भवितास्मि *bhavitāsmi*, 2. भवितासि *bhavitāsi*, 3. भविता *bhavitā*, 4. भवितास्वः *bhavitāsvah*, 5. भवितास्यः *bhavitāsthaḥ*, 6. भवितारौ *bhavitārau*, 7. भवितास्मः *bhavitāsmah*, 8. भवितास्य *bhavitāstha*, 9. भवितारः *bhavitārah*, B. 1. भूयासं *bhūyāsam*, 2. भूयाः *bhūyāḥ*, 3. भूयान् *bhūyānt*, 4. भूयास्व *bhūyāsva*, 5. भूयास्तं *bhūyāstam*, 6. भूयास्तां *bhūyāstām*, 7. भूयास्म *bhūyāsmā*, 8. भूयास्त *bhūyāsta*, 9. भूयासुः *bhūyāsuḥ* ॥ Part. Pres. भवन् *bhāvan*, Perf. बभूवान् *babhūvān*, Fut. भविष्यन् *bhavishyān*, Ger. भूता *bhūtvā* or °भूय *-bhūya*, Adj. भवितव्यः *bhavitavyaḥ*, भवनीयः *bhavanīyaḥ*, भव्यः *bhāvyaḥ* (§ 456).

Ātmanepada*: P. 1. भवे *bhāve*, 2. भवसे *bhāvase*, 3. भवते *bhāvate*, 4. भवावहे *bhāvāvahe*, 5. भवेचे *bhāvethe*, 6. भवते *bhāvete*, 7. भवामहे *bhāvāmahe*, 8. भवध्वे *bhāvadhve*, 9. भवन्ते *bhāvante*, I. 1. अभवे *ābhave*, 2. अभवथाः *ābhavathāḥ*, 3. अभवत *ābhavata*, 4. अभवावहि *ābhavāvahi*, 5. अभवेयां *ābhavethām*, 6. अभवेतां *ābhavetām*, 7. अभवामहि *ābhavāmahi*, 8. अभवध्वं *ābhavadhvam*, 9. अभवन्त *ābhavanta*, O. 1. भवेय *bhāveya*, 2. भवेयाः *bhāvetthāḥ*, 3. भवेत *bhāveta*, 4. भवेवहि *bhāvevahi*, 5. भवेयायां *bhāveyāthām*, 6. भवेयातां *bhāveyātām*, 7. भवेमहि *bhāvemahi*, 8. भवेध्वं *bhāvedhvam*, 9. भवेरन् *bhāveran*, I. 1. भवै *bhāvai*, 2. भवस्व *bhāvasva*, 3. भवतां *bhāvātām*, 4. भवावहै *bhāvāvahai*, 5. भवेयां *bhāvetthām*, 6. भवेतां *bhāvetām*, 7. भवामहै *bhāvāmahai*, 8. भवध्वं *bhāvadhvam*, 9. भवन्तां *bhāvantām* ॥ Pf. 1. बभूवे *babhūvé* (see note †, page 245), 2. बभूविषे *babhūviṣhé*, 3. बभूवे *babhūvé*, 4. बभूविवहे *babhūvivāhe*, 5. बभूवाये *babhūvāthe*, 6. बभूवाते *babhūvāte*, 7. बभूविमहे *babhūvimāhe*, 8. बभूविध्वे or °द्वे *babhūvidhvé* or °ध्वे (see § 105), 9. बभूविर *babhūviré*, I A. 1. अभविषि *ābhaviṣhi*, 2. अभविष्ठाः *ābhaviṣthāḥ*, 3. अभविष्ठ *ābhaviṣṭa*, 4. अभविष्वहि *ābhaviṣvahi*, 5. अभविषायां *ābhaviṣhāthām*, 6. अभविषातां *ābhaviṣhātām*, 7. अभविषमहि *ābhaviṣmahi*, 8. अभविध्वं or °द्वं *ābhavidhvam* or °ध्वम, 9. अभविषत *ābhaviṣata*, F. भविष्ये *bhavishyé* &c., C. अभविष्ये *ābhaviṣhye* &c., P. F. 1. भविताहे *bhavitāhe*, 2. भवितासे *bhavitāse*, 3. भविता *bhavitā*, 4. भवितास्वहे *bhavitāsvahe*, 5. भवितासाये *bhavitāsāthe*, 6. भवितारौ *bhavitārau*, 7. भवितास्महे *bhavitāsmāhe*, 8. भविताध्वे *bhavitādhve*, 9. भवितारः *bhavitārah*, B. 1. भविषीय *bhavishīyā*, 2. भविषीष्ठाः *bhavishīṣthāḥ*, 3. भविषीष्ट *bhavishīṣṭā*, 4. भविषीवहि *bhavishīvāhi*, 5. भविषीयास्यां *bhavishīyāsthām*, 6. भविषीयास्तां *bhavishīyāstām*, 7. भविषीमहि *bhavishīmāhi*, 8. भविषीध्वं or °द्वं *bhavishīdhvam* or °ध्वम, 9. भविषीरन् *bhavishīrān* ॥ Part. Pres. भवमानः *bhāvamānaḥ*, Perf. बभूवानः *babhūvānāḥ*, Fut. भविष्यामः *bhavishyāmāḥ*.

Passive: P. 1. भूये *bhūyé*†, 2. भूयसे *bhūyāse*, 3. भूयते *bhūyāte*, 4. भूयावहे *bhūyāvahe*, 5. भूयेचे *bhūyéthe*, 6. भूयेते *bhūyéte*, 7. भूयामहे *bhūyāmahe*, 8. भूयध्वे *bhūyādhve*, 9. भूयन्ते *bhūyānte*, I. अभूये *ābhūye* &c., O. भूयेय *bhūyéya* &c., I. भूयै *bhūyāi* &c. ॥

* भू *bhū* may be used in the Ātmanepada after certain prepositions. Even by itself it is used in the sense of obtaining: स श्रियं भवते *sa śriyam bhavate*, he obtains happiness. (Sār. p. 4, l. 3.)

† भू *bhū* with अनु *anu* means to perceive, and may yield a passive.

Pf. *बभूवे babhūvé* &c., like *Ātmanepada*, I A. 1. *अभविषि* or *अभाविषि ābhāvishi*, 2. *अभविष्टा* or *अभाविष्टा ābhāvishṭhā*, 3. *अभावि ābhāvi*, 4. *अभविष्वहि ābhāvishvahi* &c., like *Ātmanepada*, F. *भविष्ये* or *भाविष्ये bhāvishyē* &c., C. *अभविष्ये* or *अभाविष्ये ābhāvishyē* &c., P. F. *भविताहे* or *भाविताहे bhāvitāhe* &c., B. *भविषीय* or *भाविषीय bhāvishīyā* &c. ॥ *Pārt. Pres.* भूयमानः *bhūyāmanah*, *Fut.* भविष्यमाणः *bhāvishyāmanah*, *Past* भूतः *bhūtāh*.

Causative, *Parasmaipada*: P. *भावयामि bhāvāyāmi*, I. *अभावये ābhāvayam*, O. *भावयेयं bhāvāyeyam*, I. *भावयानि bhāvāyāni* ॥ Pf. *भावयांचकार bhāvayāñchakāra*, II A. *अबीभवे ābībhavam*, F. *भावयिष्यामि bhāvayishyāmi*, C. *अभावयिष्यं ābhāvayishyam*, P. F. *भावयितास्मि bhāvayitāsmi*, B. *भाष्यासं bhāvāyāsam*.

Causative, *Ātmanepada*: P. *भावये bhāvāye*, I. *अभावये ābhāvāye*, O. *भावयेयं bhāvāyeyam*, I. *भावयै bhāvāyai* ॥ Pf. *भावयांचक्रे bhāvayāñchakre*, II A. *अबीभवे ābībhave*, F. *भावयिष्ये bhāvayishyē*, C. *अभावयिष्ये ābhāvayishyē*, P. F. *भावयिताहे bhāvayitāhe*, B. *भावयिषीय bhāvayishīyā*.

Causative, *Passive*: P. *भाष्ये bhāvāyē*, I. *अभाष्ये ābhāvāyē*, O. *भाष्येयं bhāvāyēyam*, I. *भाष्यै bhāvāyai* ॥ Pf. *भावयांचक्रे*, °*बभूवे*, °*सासे*, *bhāvayāñchakre*, -*babhūve*, -*āse*, I A. *अभावयिषि ābhāvayishi* or *अभाविषि ābhāvishi*, F. *भावयिष्ये bhāvayishyē* or *भाविष्ये bhāvishyē*, C. *अभावयिष्ये ābhāvayishyē* or *अभाविष्ये ābhāvishyē*, P. F. *भावयिताहे bhāvayitāhe* or *भाविताहे bhāvitāhe*, B. *भावयिषीय bhāvayishīyā* or *भाविषीय bhāvishīyā*.

Desiderative, Parasmaipada: P. *बुभूषामि búbhūshāmi*, I. *अबुभूषं ābubhūsham*, O. *बुभूषेयं búbhūshēyam*, I. *बुभूषाणि búbhūshāṇi* ॥ Pf. *बुभूषांचकार búbhūshāñchakāra*, I A. *अबुभूषिषं ābubhūshisham*, F. *बुभूषिष्यामि búbhūshishyāmi*, C. *अबुभूषिष्यं ābubhūshishyam*, P. F. *बुभूषितास्मि búbhūshitāsmi*, B. *बुभूष्यासं búbhūshyāsam*.

Desiderative, Ātmanepada: P. *बुभूषे búbhūshe*, I. *अबुभूषे ābubhūshe*, O. *बुभूषेयं búbhūshēyam*, I. *बुभूषै búbhūshai* ॥ Pf. *बुभूषांचक्रे búbhūshāñchakre*, I A. 1. *अबुभूषिषि ābubhūshishi*, 2. *अबुभूषिष्टा ābubhūshishṭhā*, 3. *अबुभूषिष्ट ābubhūshishṭa*, F. *बुभूषिष्ये búbhūshishyē*, C. *अबुभूषिष्ये ābubhūshishyē*, P. F. *बुभूषिताहे búbhūshitāhe*, B. *बुभूषिषीय búbhūshishīyā*.

Desiderative, Passive: P. *बुभूष्ये búbhūshyē*, I. *अबुभूष्ये ābubhūshyē*, O. *बुभूष्येयं búbhūshyēyam*, I. *बुभूष्यै búbhūshyai* ॥ Pf. *बुभूषांचक्रे búbhūshāñchakre*, I A. 1. *अबुभूषिषि ābubhūshishi*, 2. *अबुभूषिष्टा ābubhūshishṭhā*, 3. *अबुभूषिष्ट ābubhūshishṭa* (see § 406), F. *बुभूषिष्ये búbhūshishyē*, C. *अबुभूषिष्ये ābubhūshishyē*, P. F. *बुभूषिताहे búbhūshitāhe*, B. *बुभूषिषीय búbhūshishīyā*.

Intensive, Ātmanepada: P. 1. *बोभूयसे bobhūyāse*, 2. *बोभूयसे bobhūyāse*, 3. *बोभूयते bobhūyāte*, 4. *बोभूयावहे bobhūyāvāhe*, 5. *बोभूयेथे bobhūyēthe*, 6. *बोभूयेते bobhūyēte*, 7. *बोभूयामहे bobhūyāmahe*, 8. *बोभूयध्वे bobhūyādhve*, 9. *बोभूयंतं bobhūyānte*, I. 1. *अबोभूये ābobhūyē*, 2. *अबोभूयथा ābobhūyathā*, 3. *अबोभूयत ābobhūyata*, 4. *अबोभूयावहि ābobhūyāvahi*, 5. *अबोभूयेथा ābobhūyethā*, 6. *अबोभूयेतां ābobhūyetām*, 7. *अबोभूयामहि ābobhūyāmahi*, 8. *अबोभूयध्वं ābobhūyādhvam*, 9. *अबोभूयंतं ābobhūyānta*, O. *बोभूयेयं bobhūyēyam*.

bobhūyéya &c., I. 1. **बोभूयै** *bobhūyai*, 2. **बोभूयस्व** *bobhūyāsva*, 3. **बोभूयतां** *bobhūyātām*, 4. **बोभूयावहै** *bobhūyāvahai*, 5. **बोभूयेषां** *bobhūyēthām*, 6. **बोभूयेतां** *bobhūyētām*, 7. **बोभूयामहै** *bobhūyāmahai*, 8. **बोभूयध्वं** *bobhūyādhvam*, 9. **बोभूयन्तां** *bobhūyāntām* ॥ Pf. **बोभूयांचक्रे** *bobhūyāñchakre*, I A. 1. **अबोभूयिषि** *ábobhūyishi*, 2. **अबोभूयिष्ठाः** *ábobhūyishṭhāḥ*, 3. **अबोभूयिष्य** *ábobhūyishya*, 4. **अबोभूयिष्वहि** *ábobhūyishvahi*, 5. **अबोभूयिषायां** *ábobhūyishāyām*, 6. **अबोभूयिषातां** *ábobhūyishātām*, 7. **अबोभूयिषमहि** *ábobhūyishmahi*, 8. **अबोभूयिध्वं** or **०द्वं** *ábobhūyidhvam* or *-dhvam*, 9. **अबोभूयिषतः** *ábobhūyishata*, F. **बोभूयिष्ये** *bobhūyishyē*, C. **अबोभूयिष्ये** *ábobhūyishyē*, P. F. **बोभूयिताहे** *bobhūyitāhe*, B. **बोभूयिषीय** *bobhūyishīyā*.

Intensive, Parasmaipada : P. 1. **बोभोमि** *bóbbhomi* or **बोभवीमि** *bóbbhavāmi*, 2. **बोभोषि** *bóbbhoshi* or **बोभवीषि** *bóbbhavīshi*, 3. **बोभोति** *bóbbhoti* or **बोभवीति** *bóbbhavīti*, 4. **बोभूवः** *bobhūvāḥ*, 5. **बोभूयः** *bobhūthāḥ*, 6. **बोभूतः** *bobhūtāḥ*, 7. **बोभूमः** *bobhūmāḥ*, 8. **बोभूष** *bobhūthā*, 9. **बोभुवति** *bóbbhuvati*, I. 1. **अबोभवं** *ábobbhavam*, 2. **अबोभोः** *ábobbhoh* or **अबोभवीः** *ábobbhavīḥ*, 3. **अबोभोत्** *ábobbhoh* or **अबोभवीत्** *ábobbhavit*, 4. **अबोभूव** *ábobbhūva*, 5. **अबोभूतं** *ábobbhūtām*, 6. **अबोभूतां** *ábobbhūtām*, 7. **अबोभूम** *ábobbhūma*, 8. **अबोभूत** *ábobbhūta*, 9. **अबोभुवुः** *ábobbhavuh*, O. **बोभूयां** *bobhūyām*, I. 1. **बोभवानि** *bóbbhavāni*, 2. **बोभूहि** *bobhūhī*, 3. **बोभोतु** *bóbbhotu* or **बोभवीतु** *bóbbhavītu*, 4. **बोभवाव** *bóbbhavāva*, 5. **बोभूतं** *bobhūtām*, 6. **बोभूतां** *bobhūtām*, 7. **बोभवाम** *bóbbhavāma*, 8. **बोभूत** *bobhūtā*, 9. **बोभुवतु** *bóbbhuvatu* ॥ Pf. 1. **बोभवांचकार** *bobhavāñchakāra*, 4. **बोभवांचकृव** *bobhavāñchakṛiva*, 7. **बोभवांचकृम** *bobhavāñchakṛima*; also 1. **बोभाव** *bobhāva* or **बोभूव** *bobhūva*, 2. **बोभूविष** *bobhūvitha*, 3. **बोभाव** *bobhāva* or **बोभूव** *bobhūva*, 4. **बोभूविव** *bobhūvivā**, 5. **बोभूवषुः** *bobhūvāthuh*, 6. **बोभूवतुः** *bobhūvātuh*, 7. **बोभूविम** *bobhūvimā*, 8. **बोभूव** *bobhūvā*, 9. **बोभूवुः** *bobhūvūḥ*, II A. 1. **अबोभूवं** *ábobbhavam*, 2. **अबोभूः** *ábobbhūḥ* or **अबोभूवीः** *ábobbhavīḥ*, 3. **अबोभूत्** *ábobbhūt* or **अबोभूवीत्** *ábobbhavit*, 4. **अबोभूव** *ábobbhūva*, 5. **अबोभूतं** *ábobbhūtām*, 6. **अबोभूतां** *ábobbhūtām*, 7. **अबोभूम** *ábobbhūma*, 8. **अबोभूत** *ábobbhūta*, 9. **अबोभुवुः** *ábobbhavuh* (not **अबोभूवन्** *ábobbhūvan*), I A. 1.† **अबोभाविषं** *ábobhāviṣam*, 4. **अबोभाविष्व** *ábobhāviṣva*, 7. **अबोभाविष्य** *ábobhāviṣya*, F. **बोभविष्यामि** *bobhavishyāmi*, C. **अबोभविष्यं** *ábobhavishyam*, P. F. **बोभवितासि** *bobhavitāsmi*, B. **बोभूयासं** *bobhūyāsam*.

Note—Grammarians who allow the intensive without **यया** to form an *Ātmanepada*, give the following forms : Pres. **बोभूते** *bobhūté*, Impf. **अबोभूत** *ábobhūta*, Opt. **बोभूवीत** *bóbbhuvīta*, Imp. **बोभूतां** *bobhūtām*, Per. Perf. **बोभवांचक्रे** *bobhavāñchakre*, Aor. **अबोभविष्ट** *ábobhavishṭa*, Fut. **बोभविष्यते** *bobhavishyāte*, Cond. **अबोभविष्यत** *ábobhavishyata*, Per. Fut. **बोभविता** *bobhavitā*, Ben. **बोभविषीष्ट** *bobhavishīṣṭā*. (See Colebrooke, p. 194.)

* The form **बोभूविव** *bobhuviva* is not sanctioned by any rule of Pāṇini.

† The first aorist is the usual form for intensives, but in **भू** *bhū* it is superseded by the second aorist, this being enjoined for the simple verb. Some grammarians, however, admit the first aorist optionally for **भू** *bhū* (Colebr. p. 193). The conflicting opinions of native grammarians on the conjugation of intensives are fully stated by Colebrooke, p. 191 seq.

2. चित् *chit*, to think, (चिती.)

The Anubandha ई shows that the participle in तः *taḥ* takes no intermediate ई.

P. चेतति, I. सचेतत्, O. चेतोत्, I. चेततु ॥ Pf. 1. चिचेत्, 2. चिचेतिथ, 3. चिचेत्, 4. चिचितिथ, 5. चिचितिथुः, 6. चिचिततुः, 7. चिचितिम, 8. चिचित, 9. चिचितुः, I A. 1. सचेतिथं, 2. सचेतीः, 3. सचेतीत्, 4. सचेतिथ्य, 5. सचेतिथं, 6. सचेतिथं, 7. सचेतिथ्य, 8. सचेतिथ, 9. सचेतिथुः, F. चेतियति, C. सचेतिथ्यत्, P. F. चेतिता, B. चियात् ॥ Pt. चित्तः, चिचित्वान्, Ger. चेतित्वा or चितित्वा, °चित्य, Adj. चेतित्यः, चेतनीयः, चेत्यः ॥ Pass. चित्यते, Aor. सचेति, Caus. चेतयति, Aor. सचीचितत्, Des. चिचेतिषति or चिचितिषति, Int. चिचित्यते, चेचेत्ति.

3. च्युत् *chyut*, to sprinkle, (च्युतिर्.)

The Anubandha ईर *ir* shows that the verb may take the first and second aorist.

P. च्योति, I. सच्योतत्, O. च्योतेत्, I. च्योततु ॥ Pf. 1. चुच्योत्, 2. चुच्योतिथ, 4. चुच्युतिथ, I A. 1. सच्योतिथं, 2. सच्योतीः, 3. सच्योतीत्, 9. सच्योतिथुः, or II A. 1. सच्युतं, 2. सच्युतः, 3. सच्युतत्, 9. सच्युतत्, F. च्योतिषति, C. सच्योतिष्यत्, P. F. च्योतिता, B. च्युतात् ॥ Pt. च्युतिः or च्योतिनः, चुच्युत्वान्, Ger. च्योतित्वा or च्युतित्वा, Adj. च्योतिथ्यः ॥ Pass. च्युयते, Caus. च्योतयति, Aor. सच्युतत्, Des. चुच्योतिषति or चुच्युतिषति, Int. चोच्युयते, चोच्योत्ति.

4. क्ष्युत् *śchyut*, to flow, (क्ष्युतिर्.)

P. क्ष्योति, I. सक्ष्योतत्, O. क्ष्योतेत्, I. क्ष्योततु ॥ Pf. 1. चुक्ष्युत्, I A. 1. सक्ष्योतिथं, 2. सक्ष्योतीः, or II A. 1. सक्ष्युतं, F. क्ष्योतिषति, C. सक्ष्योतिष्यत्, P. F. क्ष्योतिता, B. क्ष्युतात् &c.

Note—This verb is sometimes written श्रुत्.

5. मन्थ् *manth*, to shake.

P. मन्थति ॥ Pf. 1. ममंथ, 2. ममंथिथ, 3. ममंथ, 7. ममंथिम, 8. ममंथयुः (Pān. I. 2, 5) or, less correctly, ममथयुः (§ 328, 4), I A. समंथीत्, F. मंथिषति, P. F. मंथिता, B. मथ्यात् (§ 345, ¹⁰) ॥ Pt. मथितः, ममथान् or मेथिवान् (cf. § 395, note), Ger. मंथित्वा or मथित्वा (Pān. I. 2, 23; § 428), °मथ्य, Adj. मंथित्यः, मंथनीयः, मंथ्यः ॥ Pass. मथ्यते, Caus. मंथयति, Des. मिमंथिषति, Int. मामथ्यते, मामंथि or मामंथीति, Impf. 3. समामन्.

Note—Roots ending in consonants preceded by a nasal, lose the nasal before weakening (*kit*, *nit*) terminations (Pān. VI. 4, 24); but not roots written with Anubandha ई. The terminations of the reduplicated perfect in the dual and plural are weakening (*kit*), except after roots ending in double consonants (Pān. I. 2, 5). According to some, however, the weakening is allowed even after double consonants: केचिदिदि । प्रबोधोदयवृत्तिकारादयः । तथा च प्रबोधोदयवृत्तावुक्ते । संयोगास्तिद्वि । ररजतुः ररजुरिति ॥ Roots, however, which thus drop the penultimate nasal in the perfect, need not take ए instead of reduplication: स्तोपिनो नेति केचिन् ममथयुः । Prakriyā-Kaumudī, p. 7 b.

Native grammarians admit a verb मथति (*mathe*), and another मथ्नाति, which supply a variety of verbal derivatives.

6. कुंप् *kunth*, to strike, (कुपि.)

Roots marked in the Dhātupāṭha by technical final ई keep their penultimate nasal throughout.

This root can take no Guṇa, on account of its final conjunct consonant.

P. कुंप्ति, I. सकुंप्ति, O. कुंप्तेत्, I. कुंप्तु ॥ Pf. 1. चुकुंप्ति, 2. चुकुंप्तिथ, 9. चुकुंप्ति, I A.

अकुंषीत्, 9. अकुंषिषुः, F. कुंषिष्यति, P. F. कुंषिता, B. कुंष्यात्, (प्रनिकुंष्यात्, § 99, not with lingual ण, as Carey gives it) ॥ Pt. कुंषितः, चुकुंषान्, Ger. कुंषित्वा, °कुंष्य, Adj. कुंषितव्यः ॥ Pass. कुंष्यते, Caus. कुंषयति, Des. चुकुंषिषति, Int. चोकुंष्यते, चोकुंषि.

7. सिष् *sidh*, to go (विष्), and सिष् *sidh*, to command (विष्).

P. सेषति (निसेषति*), I. ससेषत् ॥ Pf. 1. सिषेध, 2. सिषेधिय, 9. सिषिषुः, I A. ससेषीत्, F. सेषिष्यति, P. F. सेषिता, B. सिष्यात्.

In the sense of commanding or ordaining, this root is marked by technical ञ (विष्), and hence the intermediate इ may be omitted. Thus Pf. 2. सिषेधिय or सिषेड्, 4. सिषिधिय or सिषिध्व &c., F. सेषिष्यति or सेष्यति, P. F. सेषिता or सेडा, I A. ससेषीत् (as before), or 1. ससेत्सं, 2. ससेत्सोः, 3. ससेत्सीत्, 4. ससेत्स, 5. ससेड्, 6. ससेडां, 7. ससेत्स, 8. ससेड्, 9. ससैत्सुः ॥ Pt. सिड्, Ger. सेषित्वा or सिड्वा, °सिध्य, Adj. सेषितव्यः or सेड्यव्यः ॥ Pass. सिध्यते, Caus. सेषयति, Des. सिसेषिषति or सिषिषति (§ 103), Int. सेषिष्यते, सेषेडि.

8. खद् *khad*, to be steady, to kill, to eat.

P. खदति ॥ Pf. 1. चखाद (अँ), 2. चखदिय, 3. चखाद, 4. चखदिय, 5. चखदयुः, 6. चखदुः, 7. चखदिम, 8. चखद, 9. चखदुः, I A. चखादीत् or चखदीत् (अँ), (Pāṇ. vii. 2, 7; § 348), F. खदिष्यति, P. F. खदिता, B. खद्यात् ॥ Pt. खदितः, चखद्वात्, Ger. खदित्वा, °खद्य, Adj. खदितव्यः ॥ Pass. खद्यते, Caus. खादयति, Des. चिखदिषति, Int. चाखद्यते, चाखति.

9. गद् *gad*, to speak.

P. गदति (प्रणिगदति), I. अगदत् (प्रख्यगदत्), O. गदेत्, I. गदतु ॥ Pf. 1. जगद (अँ), 2. जगदिय, 9. जगदुः, I A. अगादीत् or अगदीत् (अँ), (Pāṇ. vii. 2, 7; § 348), F. गदिष्यति, C. अगदिष्यत्, P. F. गदिता, B. गद्यात् ॥ Caus. गादयति, Des. जिगदिषति, Int. जागद्यते, जागति.

10. रद् *rad*, to trace, to scratch.

P. रदति ॥ Pf. 1. रराद (अँ), 2. रेदिय, 9. रेदुः, I A. अरादीत् or अरदीत् (अँ), (§ 348).

11. नद् *nad*, to hum, (शुद्).

P. नदति (प्रणदति, प्रणिनदति) ॥ Pf. 1. ननाद (अँ), 2. नेदिय, 9. नेदुः, I A. अनादीत् or अनदीत् (अँ).

12. अर्द् *ard*, to go, to ask, to pain.

P. अर्दति, I. आर्दत् ॥ Pf. 1. आनर्द, 2. आनर्दिय, 9. आनर्दुः, I A. आर्दीत्, F. अर्दिष्यति ॥ Pt. अर्दितः, not आर्तः, see also p. 166 ॥ Caus. अर्दयति, आर्दिदत्, Des. अर्दिदयति.

13. इद् *ind*, to govern, (इदि).

P. इंदति, I. ऐंदत्, O. ईंदत्, I. ईंदतु ॥ Pf. ईदां चकार (§ 325) or ईदामास or ईदां चभूव,

* The change of स् into ष् is forbidden by Pāṇini viii. 3, 113, when सिष् means to go. It is admitted by the Sār. The Anubandha उ is sometimes added to सिष् to go, but is explained to be for the sake of pronunciation only. Colebrooke marks it as erroneous. Its proper meaning would be that intermediate इ is optional in the gerund, and forbidden in the past participle (§ 337, II. 5). The forms without intermediate इ belong properly only to सिष् to command. This verb *must* change its initial स् after prepositions; निषेधति.

IA. 1. रेंदिषं, 2. रेंदीः, F. इंदिष्यति, C. रेंदिष्यत्, P. F. इंदिता, B. इंछात् ॥ Pt. इंदितः, Perf. इंदाचकुवान् or बभूवान् or आसिवान्, Perf. Pass. इंदाचक्राणः or बभूवानः or आसाणः.

14. निंद् *nind*, to blame, (णिदि.)

P. निंदति (प्रनिंदनं or प्रणिंदनं, § 98, 8, 2) ॥ Pf. निनिंद, I A. अनिंदीत्, F. निंदिष्यति, P. F. निंदिता, B. निंछात्.

15. निश्च *niksh*, to kiss, (णिश्च.)

P. निश्चति (प्रणिश्चति, not प्रनिश्चति, § 98, 8, 2) ॥ Pf. निनिश्च, I A. अनिश्चीत्, F. निश्चिष्यति, P. F. निश्चिता, B. निश्छात्.

16. उक्ख *ukh*, to go.

P. ओखति (प्रोखति, § 43), I. ओखत् ॥ Pf. 1. उवोख (§ 314), 2. उवोखिष, 3. उवोख, 7. जखिम, I A. ओखीत्, F. ओखिष्यति, C. ओखिष्यत्, P. F. ओखिता, B. उख्यात् ॥ Pass. उख्यते, Caus. ओखयति, Des. ओचिखिषति.

17. अंच् *añch*, to go, to worship, (अंचु and अचि.)

The Anubandha उ u of अंचु *añchu* allows the option of intermediate इ i in the gerund, अंचित्वा *añchitvā* or अक्ता *aktvā*, and its nasal remains, except before weakening forms (see *manth*, No. 5); but the Anubandha इ i of अचि *achi* requires the nasal throughout (Dhātupāṭha 7.6).

P. अंचति ॥ Pf. 1. आनंच (§ 313), 9. आनंचुः (but see No. 5, note), I A. आंचीत्, F. अंचिष्यति, C. आंचिष्यत्, P. F. अंचिता, B. अंच्यात् (may he go), § 345, ¹⁰.

Pass. अच्यते and अंच्यते, Caus. अंचयति, Des. अंचिचिषति.

Distinguish between अंचितः worshipped, Ger. अंचित्वा having worshipped, and अक्कः moved (Pāṇ. VII. 2, 53; VI. 4, 30); अंच् never seems to lose its nasal when it means to honour: Pass. अंच्यते he is honoured, अच्यते he is moved. The two roots, however, are not always kept distinct.

18. आच्छ *ācchh*, to stretch, (आच्छि.)

P. आच्छति ॥ Pf. आनाच्छ or आच्छ (§ 313), I A. आच्छीत्, F. आच्छिष्यति ॥ Caus. आच्छयति, Des. आचिच्छिषति.

19. मुच् *mruch*, to go, (मुचु.)

ओचति ॥ This and other verbs enumerated § 367 take optionally the first or second aorist; अयोचीत् or अमुचत् ॥ Pt. मुक्कः, Perf. मुमुचान्, Ger. मुचित्वा, ओचित्वा (Pāṇ. I. 2, 26), or मुक्ता.

20. हुच्छे *hurchh*, to be crooked, (हुच्छे.)

P. हूच्छति (§ 143) ॥ Pf. जुहूच्छे, I A. अहूच्छीत् ॥ Pt. हूच्छितः or हूणः (§ 431, 2).

21. वज् *vaj*, to go.

P. वजति ॥ Pf. 1. ववाज (ā), 2. ववजिष (§ 328), I A. अवजीत् or अवजनीत्, F. वजिष्यति.

22. व्रज् *vraj*, to go.

P. व्रजति ॥ Pf. 1. वव्राज (ā), 2. वव्रजिष, I A. अव्रजनीत् (§ 348*) ॥ Pt. व्रजितः ॥ Caus. व्रजयति, Des. विव्रजिषति, Int. वाव्रज्यते, वाव्रजि.

23. अञ् अज्, to go, to throw.

P. अजति, I. अजान् ॥ वी must be substituted in the general tenses before terminations beginning with vowels. Before all consonants except य् (Pāṇ. II. 4, 56, vārt.) this substitution is optional, i. e. both अञ् and वी may be used ॥ Pf. 1. विवाय (ā), 2. विवेय or विवयिष्य (§ 335, 3), [अजिष्य], 3. विवाय, 4. विविष्य (§ 334), [अजिव], 5. विव्ययुः, 6. विव्यतुः, 7. विविष्य [अजिष्य], 8. विव्य, 9. विव्युः, I A. अवेषीत् [अजोत्], 9. अवेषुः, F. वेयति (§ 332, 3), C. अवेष्यात्, P. F. वेता, B. वीयात् [F. अजिष्यति, C. अजिष्यत्, P. F. अजिता] ॥ Pt. वीतः [अजितः], Perf. विवीवान् [अजिवात्], Ger. वीत्वा [अजित्वा], °वीय, Adj. वेतव्यः [अजितव्यः], वयनीयः, वेयः ॥ Pass. वीयते, Caus. वाययति, Des. विवीषति [अजिष्यति], Int. वेयीयते (वेवेति is not sanctioned by Pāṇini).

24. क्षि kshi, to wane, trans. to diminish, (Colebrooke.)

P. क्षयति ॥ Pf. 1. चिह्वाय (ā), 2. चिह्वेय or चिह्वयिष्य, 9. चिह्वियुः, I A. सक्षेपीत्, F. क्षेयति, B. क्षीयात् (§ 390) ॥ Pt. क्षितः or क्षीणः ॥ Pass. क्षीयते, Caus. क्षाययति, Des. चिह्वयति, Int. चेक्षीयते, चेक्षेति. The Caus. क्षययति belongs to क्षे (§ 462, II. 23)*.

25. कट् kaṭ, to rain, to encompass, (कटे.)

The Anubandha ए e prevents the lengthening of the vowel in the aorist.

P. कटति ॥ Pf. चकाट, I A. सकटीत् (no Vriddhi, § 348†).

26. गुप् gup, to protect, (गुप्.)

The verbs गुप् gup, to guard, धूप dhūp, to warm, विह्व vikh, to go, पण pan, to traffic, पन् pan, to praise, take णाय āya in the special tenses, and take it optionally in the rest. (Pāṇ. III. 1, 28; 31.)

P. गोपायति, I. अगोपायत्, O. गोपायेत्, I. गोपायतु ॥ Pf. गोपायाञ्चकार (§ 325, 3) or जुगोप, I A. अगोपायीत्, अगोपीत्, or अगोप्सीत् (§ 337, I. 2), 6. अगोप्तां, F. गोपायिष्यति, गोपिष्यति, or गोप्स्यति, P. F. गोपायिता, गोपिता, or गोप्ता, B. गोपाय्यात् or गुप्यात् ॥ Pt. गोपायितः or गुप्तः, Ger. गोपायित्वा, गोपित्वा, or गुप्ता, Adj. गोपायितव्यः, गोपितव्यः, or गोप्यः ॥ Caus. गोपयति or गोपाययति, Des. जुगुप्सति, जुगुपिषति, जुगोपिषति, or जुगोपायिषति, Int. जोगुप्यते, जोगोप्ति.

27. धूप dhūp, to warm.

P. धूपायति ॥ Pf. धूपायाञ्चकार or दुधूप (no Guṇa, because the vowel is long), I A. अधूपायीत् or अधूपीत्.

28. तप् tap, to burn, (§ 332, 14.)

P. तपति ॥ Pf. 1. तप्ताय (ā), 2. तप्त्य or तेषिष्य (§ 335, 3), 3. तप्ताय, I A. 1. अताप्, 2. अताप्सीः, 3. अताप्सीत्, 6. अताप्तां (§ 351), F. तप्स्यति, P. F. तप्ता, B. तप्यात् ॥ Pt. तप्तः,

* The causative cannot have short a, and though both Westergaard and Boetlingk-Roth give the short a, they produce no authority for it. The participle क्षयितः is equally impossible, and should always be changed into क्षयितः.

तेपिवान्, Ger. तप्ता, Adj. तप्यः, तप्यः (short, because it ends in प, § 456, 6) ॥
Pass. तप्यते, Caus. तापयति, Des. तितप्सति, Int. तातप्यते, तातप्ति.

Note—With certain prepositions तप् takes the Âtmanepada (Pân. I. 3, 27); उन्नपते, वितपते it shines. It has an active sense in the passive (i. e. Div Âtm.), if it refers to तप्यः austere devotion; तप्यते तपस्तापसः the devotee performs austere devotion. In the sense of regretting (being burnt) it forms the Aor. अतप्तः; अन्ववातप्त पापेन कर्मणा he was distressed by a sinful act. (Colebr.)

29. चम् cham, to eat, (चमु.)

The following verbs lengthen their vowel in the special tenses (Pân. VII. 3, 75, 76): चम् cham, if preceded by आ ā, to rinse, आचामति āchāmati; शिष् shṭhiv, to spit, शिषति shṭhivati (see No. 35); क्रम् kram, to stride, क्रामति krāmati (see No. 30); क्लम् klam, to tire, क्लामति klāmati. गुह guh, to hide, गूहति gūhati, follows a different rule, lengthening its vowel throughout, instead of taking Guṇa, when a vowel follows. (Pân. VI. 4, 89.)

P. चमति, but after the prep. आ, आचामति ॥ Pf. I. चचाम (ā), 2. चेमिच &c., I A. अचमोत् (§ 348*) ॥ Pt. चांतः (§ 429), Ger. चांत्वा or चमित्वा, Adj. चमित्यः, चाम्यः (Pân. III. 1, 126) ॥ Caus. चामयति (§ 462).

30. क्रम् kram, to stride, (क्रमु.)

क्रमु kram, to stride, भ्राशृ bhrās, to shine, भ्राशृ bhlās, to shine, भ्रमु bhram, to roam, क्लम् klam, to fail, त्रसो tras, to tremble, दुद दुतु, to cut, लप् lash, to desire, may take य ya in the special tenses. Hence भ्राम्यति bhrāmyati or भ्रमति bhramati. (Pân. III. 1, 70.)

P. क्रामति or क्राम्यति, I. अक्रामत् or अक्राम्यत् ॥ Pf. चक्राम, I A. अक्रमीत् (§ 348*), F. क्रमिष्यति, P. F. क्रमिता, B. क्रम्यात् ॥

क्रम् lengthens its vowel in the general tenses (śit) of the Parasmaipada (Pân. VII. 3, 76). Hence क्रामति, but क्रमते. It takes no intermediate इ in the Âtm.; Fut. क्रंस्यते, P. F. क्रंता, Aor. अक्रंस्त; but some grammarians admit intermediate इ.

Pt. क्रान्तः, Perf. चक्रणवान्, Ger. क्रान्त्वा (ā) or क्रमित्वा (§ 429), Adj. क्रमित्यः ॥ Pass. क्रम्यते, Caus. क्रमयति, § 461, (after prep. also क्रामयति), Des. चिक्रमिषति or चिक्रंसते, Int. चंक्रम्यते, चंक्रंति.

Note—It has been doubted whether क्रम् in the Div class also lengthens its vowel. It is not one of the eight Sam verbs (Pân. VII. 3, 74); and in Pân. VII. 3, 76, śyan is no longer valid. The Prasāda gives क्रम्यति; but adds, स्वमते तु इयन्यपि दीर्घः क्राम्यतीति। The Śārasvatī decides for क्राम्यति, giving the general rule (II. 1, 145) शमादीनां दीर्घो भवति यकारे परे। and enumerating as शमादि, शम्दम् अम्भम् अम्भम् क्रमद्. But क्रम् is not a Samādi at all, and instead of क्रम् we ought to read क्रम्. Tārānātha in the Dhāturūpadārśa gives क्रम्यति, Rājārāmasāstri supports क्राम्यति.

31. यम् yam, to stop.

The roots गम् gam, to go, यम् yam, to cease, and इष् ish, to wish, substitute च्छ chchha for their final in the special tenses. (Pân. VII. 3, 77.)

P. यच्छति, I. अयच्छत् ॥ Pf. I. ययाम (ā), 2. ययंथ or येमिथ, 9. येयुः, I A. अयंतीत् (§ 359), F. यंस्यति, P. F. यंता, B. यम्यात् ॥ Pt. यतः, येमिवान्, Ger. यत्वा, यम्य or ययत्, Adj.

यंत्यः, यम्यः (नियाम्यः) ॥ Pass. यम्यते, Caus. यमयति (ऌ), (§ 461), II A. अयीयमत्, Des. यियंसति, Int. यंयम्यते or यंयति.

Note—यम् may be used in the Âtm. with the prep. आ, if it is either intransitive, आयच्छते तर्हः the tree spreads, or governs as its object a member of the agent's body; आयच्छते पाणिं he puts forth his hand. Likewise with the prep. आ, सं, उद्, if it is used reflectively; संयच्छते व्रीहीन् he heaps together his own rice. Likewise after उप, when it means to espouse; रामः सीतामुपायंस्त रामा married Sitā: here the Aor. may also be उपायत्; like उदायत् he divulged another's faults. (§ 356.)

32. नम् *nam*, to bow, (शम्.)

P. नमति ॥ Pf. 1. ननाम् (ऌ), 2. ननंथ or नेमिथ, 9. नेभुः, I A. अनंसीत् (§ 359), F. नंस्यति, P. F. नंता, B. नम्यात् &c., like यम्. On the Causative, see § 461.

Note—नम् may be conjugated in the Âtmanepada. (Pāṇ. III. 1, 89.)

The Anubandha उ given to it by some grammarians is declared wrong by others.

33. गम् *gam*, to go, (गम्.)

P. गच्छति ॥ Pf. 1. जगाम (ऌ), 2. जगमिथ or जगंथ, 3. जगाम, 4. जगिमव (§ 328, 3), 5. जगमयुः &c., II A. अगमत् (§ 367), F. गमिष्यति (§ 338, 2), P. F. गंता, B. गम्यात् ॥ Pt. गतः, Perf. जगिमान् or जगन्वान्, Ger. गत्वा, °गम्य or °गत्य, Adj. गंत्यः, गम्यः ॥ Pass. गम्यते, Caus. गमयति, Aor. अजीगमत्, Des. जगमिषति, Int. जंगम्यते or जंगंति.

Note—With prep. सं it follows the Âtm., if intransitive. The Caus. too, with the prep. आ, may follow the Âtm., if it means to have patience; आगमयस्व तावत् wait a little. In the Âtm. the final म् may be dropt in the Aor. and Ben.; समगत or समगंस्त, संगसीष्ट or संगंसीष्ट. (See § 355.)

34. फल् *phal*, to burst, (भिफला.)

P. फलति ॥ Pf. 1. पफाल (ऌ), 2. फेलिथ (§ 336, II. 2), 3. पफाल, 4. फेलिथ, I A. अफालीत् (§ 348*), F. फलिष्यति ॥ Pt. फुल्लः (Pāṇ. VIII. 2, 55), Ger. फलित्वा ॥ Pass. फल्यते, Caus. फालयति, Aor. अपीफलत्, Des. पिफलिषति, Int. पंफुल्यते, पंफुलि. (Pāṇ. VII. 4, 87-89.)

35. श्विष् *shthiv*, to spit, (श्विषु.)

P. श्वीवति ॥ Pf. तिष्ठेव or टिष्ठेव, I A. अष्टेवीत्, F. षेविष्यति ॥ Pt. श्वूतः ॥ Pass. श्वीव्यते (§ 143), Caus. श्वेवयति, Des. तिष्ठीविषति or तुष्टूपति (Pāṇ. VII. 2, 49), Int. तेष्टीव्यते. No Intensive Parasmaipada.

Vowel lengthened in special tenses (see No. 29). Initial sibilant unchangeable (§ 103).

36. जि *ji*, to excel.

P. जयति ॥ Pf. 1. जिगाय (ऌ), 2. जिगेथ or जिगमिथ, 3. जिगाय, 4. जिगियथ, 5. जिगययुः, 6. जिगयतुः, 7. जिगियम, 8. जिगय, 9. जिगयुः, I A. अजैयीत् (§ 350), F. जेष्यति, P. F. जेता, B. जीयात् ॥ Pt. जितः, Perf. जिगिमान्, Ger. जित्वा, Adj. जेत्यः, जयनीयः, जेयः, and जय्यः (§ 456, 2), जित्यः only with हलिः (Pāṇ. III. 1, 117) ॥ Pass. जीयते, Aor. अजायि, Caus. जाययति, Aor. अजीजपत्, Des. जिगीषति, Int. जेजीयते, जेजेति. It follows the Âtmanepada with the prepositions परा and वि.

The change of ज् into ग् in the reduplicated perfect is anomalous (§ 319). It does not

take place in **ज्या** to wither (**जिनानि**), although the rule of Pāṇini might seem to comprehend that root after it has taken Samprasāraṇa. **ज्या** forms its reduplicated perfect **जिन्यौ**.

37. **अक्ष** *aksh*, to obtain, (**अक्ष्**.)

अक्ष *aksh* follows also the Su class, **अक्ष्णोति** *akshṇoti* &c.

P. **अक्षति** || Pf. 1. **आनक्ष**, 2. **आनक्षिष** or **आनक्ष**, 3. **आनक्ष**, 4. **आनक्षिष** or **आनक्ष**, 5. **आनक्षयुः**, 6. **आनक्षयुः**, 7. **आनक्षिष** or **आनक्ष**, 8. **आनक्ष**, 9. **आनक्षुः**; I A. 1. **आक्षिषं** or **आक्ष**, 2. **आक्षीः**, 3. **आक्षीत्**, 4. **आक्षिष्य** or **आक्ष**, 5. **आक्षिष्टं** or **आक्ष**, 6. **आक्षिष्टं** or **आक्ष**, 7. **आक्षिष्य** or **आक्ष**, 8. **आक्षिष्ट** or **आक्ष**, 9. **आक्षिषुः** or **आक्षुः**; F. **अक्षिष्यति** or **अक्ष्यति**, P. F. **अक्षिता** or **अष्टा** || Pt. **अष्टः**; Ger. **अष्टा** or **अक्षित्वा** || Pass. **अक्ष्यते**, Caus. **अक्षयति**, Aor. **आक्षिष्यत्**, Des. **आक्षिष्यति** (§ 476).

तक्ष्, to hew, follows **अक्ष** throughout, also in the optional forms of the Su class.

38. **कृष्** *krish*, to drag along, to furrow.

P. **कर्षति** || Pf. 1. **चकर्ष**, 2. **चकर्षिष**, 3. **चकर्ष**, 4. **चकृषिष** (§ 335, 3), I A. 1. **अकार्षीं**, 2. **अकार्षीः**, 3. **अकार्षीत्**, 4. **अकार्षी**, 5. **अकार्षी**, 6. **अकार्षी**, 7. **अकार्षी**, 8. **अकार्षी**, 9. **अकार्षी**; or **अक्राक्षं** &c., or I A. 4. **अकृष्यं** &c. If used in the Ātmanepada, the two forms would be,

I A. 2. 1. अकृषि ,	2. अकृषा ,	3. अकृष्ट ,
I A. 4. 1. id.	2. अकृष्याः ,	3. अकृष्यत ,
I A. 2. 4. अकृष्यहि ,	5. अकृष्यार्था ,	6. अकृष्यातां ,
I A. 4. 4. अकृष्यावहि ,	5. id.	6. id.
I A. 2. 7. अकृष्यहि ,	8. अकृष्य ,	9. अकृष्यत ,
I A. 4. 7. अकृष्यामहि ,	8. अकृष्यध्वं ,	9. अकृष्यन्त .

F. **क्रक्षति** or **कर्षति**, P. F. **क्रष्टा** or **कष्टा** || Pt. **कृष्टः**, Ger. **कृष्टा** || Pass. **कृष्यते**, Caus. **कर्षयति**, Aor. **अचकर्षत्** or **अचोकर्षत्**, Des. **चिकृषति**, Int. **चरोकृष्यते**, **चरोकृष्टि** or **चरोक्रष्टि**.

The peculiar Guṇa and Vṛiddhi of **चृ**, viz. **र** and **य**, instead of **अर** and **आर**, take place necessarily in **सृज्**, to emit, and **दृश्**, to see (Pāṇ. vi. 1, 58); **सृष्टा**, **दृष्टा**, **सृष्टाक्षीत्**, and **अद्राक्षीत्**: optionally in verbs with penultimate **चृ**, which reject intermediate **इ** (Pāṇ. vi. 1, 59); **तृप्** to rejoice, **दम** or **तर्ष**, Aor. **अताप्सीत्**, **अताप्सीत्** or **अतृपत्**.

39. **रुष्** *rush*, to kill.

P. **रोषति** || Pf. 1. **रुरोष**, 2. **रुरोषिष**, 9. **रुरुषुः**, I A. **अरोषीत्**, F. **रोषिष्यति**, P. F. **रोष्टा** or **रोषिता** (§ 337, II. 1).

40. **उष्** *ush*, to burn.

P. **ओषति**, I. **ओषीत्** || Pf. 1. **ओषांचकार** or **उवोष** (§ 326), 2. **उवोषिष**, 3. **उवोष**, 4. **ओषिष** &c., I A. **ओषीत्**, F. **ओषिष्यति**, P. F. **ओषिता**, B. **उष्यात्** || Pt. **उषितः** or **ओषितः** (§ 425) || Des. **ओषिष्यति**.

41. **मिह्** *mih*, to sprinkle.

P. **मेहति** || Pf. 1. **मिमेह**, 2. **मिमेहिष**, I A. **अमिह्यत्** (§ 360), F. **मेह्यति**, P. F. **मेढा** ||

Pt. नीदः, Perf. नीदान् (निमिहान्), Ger. नीदा ॥ Caus. मेहयति, अमीमिहत्, Des. निमिहति, Int. मेमिहते, मेमेदि, (मेमिदि, Westerg.)

42. दह् *dah*, to burn.

P. दहति ॥ Pf. १. ददाह (द्), २. देहिष or ददग्ध, F. ध्वसति (§ 118), P. F. दग्धा, B. ददात्, I A. १. अधाक्षं, २. अधाक्षीः, ३. अधाक्षीत्, ४. अधाक्ष, ५. अदाग्धं, ६. अदाग्धां, ७. अधाक्ष, ८. अदाग्ध, ९. अधाक्षुः (see p. 185) ॥ Pt. दग्धः ॥ Caus. दाहयति, Aor. अदीदहत्, Des. दिधक्षति, Int. दंदक्षते, दंदग्ध.

43. ग्लै *glai*, to droop; also ग्लै *mlai*, to fade.

P. ग्लायति, O. ग्लायेत् ॥ Pf. १. जग्लौ (§ 329), २. जग्लिष or जग्लाय, ३. जग्लौ, ४. जग्लिष, ५. जग्लयुः, ६. जग्लवुः, ७. जग्लिम, ८. जग्ल, ९. जग्लुः, I A. १. अग्लासिषं (§ 357), २. अग्लासीः, ३. अग्लासीत्, ४. अग्लासिष्व, ५. अग्लासिष्टं, ६. अग्लासिष्टां, ७. अग्लासिष्व, ८. अग्लासिष्ट, ९. अग्लासिषुः, F. ग्लास्यति, P. F. ग्लाता, B. ग्लायत् or ग्लेयात् (§ 392+) ॥ Pt. ग्लानः, Ger. ग्लान्वा, ग्लाय, Adj. ग्लान्त्यः, ग्लानीयः, ग्लेयः ॥ Pass. (impers.) ग्लायते, Caus. ग्लाययति or ग्लपयति (Dh. P. 19, 68), Des. जिग्लासति, Int. जाग्लायते, जाग्लाति.

44. गै *gai*, to sing; also रै *rai*, to bark, कै *kai*, to croak.

P. गायति ॥ Pf. जगौ, I A. अगासीत्, F. गास्यति, P. F. गाता, B. गेयात् (§ 392). Mark the difference between गै and ग्लै in the Bened. ॥ Pt. गीतः, Ger. गोत्वा, गाय, Adj. गातव्यः, गानीयः, गेयः ॥ Pass. गीयते, Aor. अगायि, Caus. गापयति, Aor. अजीगपत्, Des. जिगासति, Int. जेगीयते, जागाति.

45. ह्यै *shlyai*, to sound, to gather; also स्तै *styai*, the same. (§ 103.)

P. ह्यायति (§ 103), I. अह्यायत् ॥ Pf. तह्यौ, I A. अह्यासीत्, F. ह्यास्यति, P. F. ह्याता, B. ह्यायात् or ह्येयात् ॥ Pt. स्यानः, प्रस्तीतः, प्रस्तीमः (§ 443).

Note—With regard to the initial lingual sibilant, the Prasāda quotes the Vārttika to Pāṇ. vi. 1, 64, as सुभ्रातुष्वेष्वक्षिषां सत्त्वनिषेधः । A marginal note says, सुभ्रातुष्वेष्वक्षि-
तोनामित्थापुनिकग्रंथे प्रक्रियाकौतुद्यादौ सुभ्रातुष्वेष्वक्षिषामिति ह्ये शब्दसंघातयोरिति पठ्यते ।
तदयुक्तं । माधवीयायां धातुवृत्तौ तथा युक्तिप्रदर्शनात्पदमंजरीकारादिभिरस्मृत्वाच्च ॥

46. दै *dai*, to cleanse, (दैप्.)

This verb is distinguished by a mute प् *p* from other verbs, like दा *dā* &c. It is therefore not comprised under the घु *ghu* verbs (§ 392*); it takes the first aorist (3rd form), and does not substitute ईङ् or ए for आ *d*.

P. दायति ॥ Pf. ददौ, I A. १. अदासिषं, २. अदासीः &c., F. दास्यति, P. F. दाता, B. दायात् ॥ Pt. दातः ॥ Pass. दायते, Caus. दापयति, Des. दिदासति, Int. दादायते, दादाति.

47. धे *dhe*, to drink, (धेद्.)

This verb is one of the six so-called घु *ghu* roots (§ 392), roots which in the general tenses have for their base दा *dā* or धा *dhd*.

P. धयति ॥ Pf. १. दधौ, २. दधिष or दधाष, ३. दधौ, ४. दधिष, ५. दधयुः, ६. दधवुः, ७. दधिम, ८. दध, ९. दधुः. It admits I A. ३. (§ 357), II A. (§ 368), and Red. II A. (§ 371):

1. अधासिधं,	2. अधासीः,	9. अधासिपुः,
1. अधां,	2. अधाः,	9. अधुः,
1. अदधं,	2. अदधः,	9. अदधन्.

F. धास्यति, P. F. धाता, B. धेयात् ॥ Pt. धीतः, Ger. धीत्वा, °धाय ॥ Pass. धीयते, Caus. धापयति (Ātm. °ते to swallow), Aor. अदीधपत्, Des. धित्सति, Int. देधीयते, दाधाति, or, with the always optional ई, दाधेति.

48. दृश् *driś*, to see, (दृशिर्.)

This root substitutes पश्य *paśy* in the special tenses.

P. पश्यति, I. अपश्यत्, O. पश्येत्, I. पश्यतु ॥ Pf. 1. ददर्श, 2. ददर्शिय or दद्रुष्ट (§ 335), 3. ददर्श, 4. ददृशिव, 5. ददृशयुः, 6. ददृशतुः, 7. ददृशिम, 8. ददृश, 9. ददृशुः, I A. 1. अद्राक्षं, 2. अद्राक्षीः, 3. अद्राक्षीत्, 4. अद्राक्ष, 5. अद्राष्ट, 6. अद्राष्टां, 7. अद्राक्ष, 8. अद्राष्ट, 9. अद्राक्षुः (§ 360, 364); or II A. 1. अदर्श, 9. अदर्शन्, F. द्रक्ष्यति, P. F. द्रष्टा, B. दृश्यात् ॥ Pt. दृष्टः, Ger. दृष्ट्वा, °दृश्य, Adj. द्रष्टव्यः, दर्शनीयः, दृश्यः ॥ Pass. दृश्यते, F. दर्शियते or द्रक्ष्यते (§ 411), P. F. दर्शिता or द्रष्टा, B. दर्शिषीष्ट or दृक्षीष्ट, Aor. अदर्शि, Caus. दर्शयति, Aor. अदीदृशत् or अददर्शत्, Des. दिदृक्षते (Ātm.), Int. दरीदृश्यते, दर्देष्टि.

दृश् and मृन् take र and रा, instead of अर and आर, as their Guṇa and Vriddhi before consonantal terminations (Pāṇ. vi. 1, 58). See No. 38.

Other verbs which substitute different bases in the special tenses (Pāṇ. vii. 3, 78): च् forms च्छति; सृ, भावति; शद्, शीयते (Ātm.); सद्, सीदति; पा, पिबति; घ्रा, निघति; ध्मा, धमति; स्या, तिष्ठति; स्ना, मनति; दा, यच्छति.

49. च् *ṛi*, to go.

P. च्छति (उपास्तेति, § 44), I. आर्हत् ॥ Pf. 1. आर, 2. आरिष (§ 338, 7), 3. आर, 4. आरिव, 5. आरयुः, 6. आरतुः, 7. आरिम, 8. आर, 9. आरुः, I A. 1. आर्ष, 2. आर्षीः, 3. आर्षीत्, 9. आर्षुः; the Second Aor. आरं is generally referred to the च् of the Hu class, इयति; F. अरिष्यति (§ 338, 2), C. आरिष्यत्, P. F. अर्ता, B. अर्यात् (§ 390) ॥ Pt. चृतः or च्रुः, Ger. चृत्वा, °चृत्य ॥ Pass. अयेते, Caus. अर्षयति, Des. अरिरिषति, Int. अरार्येते, अरति, अरियति, अररोति, अरियरोति (exceptional intensive, § 479, with the sense of moving tortuously).

50. सृ *ṣṛi*, to go.

P. भावति always means to run, while सरति is used likewise in the sense 'of going' ॥ Pf. 1. ससार (ā), 2. ससर्ष (§ 335, 3), 3. ससार, 4. ससृव, 5. ससृयुः, 6. ससृतुः, 7. ससृम, 8. सस्र, 9. ससृः, I A. 1. असार्ष, 2. असार्षीः, 3. असार्षीत्; the Second Aor. असरं is generally referred to the सृ of the Hu class; F. सरिष्यति, P. F. सर्ता, B. स्रियात् (§ 390) ॥ Pt. सृतः ॥ Caus. सारयति, Des. सिसरीषति, Int. सेस्रीयते, ससैति (§ 490).

51. शद् *śad*, to wither, (शद्.)

The special tenses take the Ātmanepada.

P. शीयते, I. अशीयत, O. शीयेत, I. शीयतां ॥ Pf. 1. शशाद (ā), 2. शशत्य or शेदिष,

9. शेदुः, II A. अशदत्, F. शस्यति, P. F. शसा, B. शशात् ॥ Caus. शातयति (शादयति he drives), Des. शिशसति, Int. शाशद्यते, शाशति.

52. सद् *sad*, to perish, (चट्.)

P. सीदति (निषीदति) ॥ Pf. 1. ससाद् (*ā*), 2. सेदिष or ससन्ध, 9. सेदुः, II A. असदत् (न्यषदत्), F. सस्यति, P. F. ससा, B. ससात् ॥ Pt. सन्नः ॥ Pass. सद्यते, Aor. असादि, Caus. सादयति, Aor. असोषदत्, Des. सिषत्सति, Int. सासद्यते, सासति.

53. पा *pd*, to drink.

P. पिबति ॥ Pf. 1. पपौ, 2. पपिष or पपाय, 9. पपुः, II A. अपात्, F. पास्यति, P. F. पाता, B. पेयात् (§ 392) ॥ Pt. पीतः, Ger. पीत्वा, °पाय, Adj. पातव्यः, पानीयः, पेयः ॥ Pass. पीयते, Aor. अपायि, Caus. पाययति (or °ते to swallow), Aor. अपीप्यत् (Pân. VII. 4, 4), Des. पिपासति, Int. पेपीयते, पापाति.

54. ग्रा *ghrd*, to smell, to perceive odour.

P. जिघ्रति, I. अजिघ्रत्, O. जिघ्रेत्, I. जिघ्रतु ॥ Pf. 1. जघ्रौ, 2. जघ्रिष or जघ्राय, 9. जघुः, II A. अघ्रात्, or I A. अघ्रासीत् (§ 368, 357), F. ग्रास्यति, P. F. घ्राता, B. घ्रायात् or घ्रेयात् (§ 392+) ॥ Pt. घ्रातः or घ्राणः, Ger. घ्रात्वा ॥ Pass. घ्रायते, Aor. अघ्रायि, Caus. घ्राययति, अजिघ्रपत् or अजिघ्रिपत् (Pân. VII. 4, 6), Des. जिघ्रासति, Int. जेघ्रीयते, जाघ्राति.

55. ध्मा *dhmd*, to blow.

P. धमति ॥ Pf. दध्मौ, I A. अध्मासीत्, F. ध्मास्यति, B. ध्मायात् or ध्मेयात् ॥ Pt. ध्मातः ॥ Pass. ध्मायते, Aor. अध्मायि, Caus. ध्माययति, Aor. अदिध्मपत्, Des. दिध्मासति, Int. देध्मीयते, दाध्माति.

56. स्था *sthā*, to stand, (ष्ठा.)

P. तिष्ठति ॥ Pf. तस्थौ (अधितष्ठौ), II A. अस्थात् (न्यष्ठात्), 9. अस्थुः, F. स्थास्यति, B. स्थेयात् (§ 392) ॥ Pt. स्थितः, स्थित्वा, °स्थाय, Adj. स्थातव्यः, स्थानीयः, स्थेयः ॥ Pass. स्थीयते, Aor. अस्थायि, Caus. स्थापयति, Aor. अतिष्ठिपत्, Des. तिष्ठासति, Int. तेष्ठीयते, तास्याति.

Note—After सं, अव, प्र, and वि, स्था is used in the Âtm.; also after आ, if it means to affirm; with उद्, if it means to strive, not to rise; or with उप, if it means to worship, &c.: Pres. तिष्ठते, Red. Perf. तस्थे, Aor. अस्थित, 9. अस्थिपत्, Fut. स्थास्यते, Ben. स्थासीष्ट.

57. स्ना *mnā*, to study.

P. मनति ॥ Pf. 1. मसौ, 2. मसिष or मसाय, 9. मसुः, I A. अस्नासीत्, B. स्नायात् or स्नेयात् ॥ Pt. स्नातः ॥ Pass. स्नायते, Caus. स्नापयति, Aor. अमिस्रपत्, Des. मिस्रासति, Int. नास्नायते, नास्नाति.

58. दा *dā*, to give, (दाण्.)

P. यच्छति* (प्रणियच्छति) ॥ Pf. ददौ, II A. अदात्, B. देयात् (§ 392) ॥ Pt. दन्नः, Ger. दत्त्वा (see No. 200, Pân. VII. 4, 46), °दाय, Adj. दातव्यः, दानीयः, देयः ॥ Pass. दीयते, Caus. दापयति, Des. दित्सति, Int. देदीयते, दादाति.

59. कृ *hvri*, to bend.

P. कूरति ॥ Pf. 1. कृहार (*ā*), 2. कृह्ये (§ 335), 3. कृहार, 4. कृह्रिष (§ 330, 334),

* After the preposition सं it may be used in the Âtmanepada.

9. जहृः, I A. अह्रापीत्, 9. अह्रापुः, F. हरिष्यति (§ 338), P. F. हृती, B. हृयीत् (§ 390) || Pt. कृतः, Ger. हृत्वा, हृत्य, Adj. हर्तव्यः, हरणीयः, ह्रायेः || Pass. हृर्यते, Caus. ह्रायति, Des. जुहूर्धति, Int. जाह्र्यते, जरोहृति.

60. स्कंद *skand*, to approach, (स्कंदिर्.)

P. स्कंदति (परिस्कंदति or परिष्कंदति, Pāṇ. VIII. 3, 73, 74) || Pf. 1. चस्कंद, 2. चस्कंदिष्य or चस्कंद्य, 9. चस्कंदुः or चस्कृः (see मंथ, No. 5), I A. अस्कांसीत्, 6. अस्कांतां, 9. अस्कांतुः; or II A. अस्कंद, F. स्कंस्यति, P. F. स्कंता, B. स्कंतात् (§ 345,¹⁰) || Pt. स्कनः (§ 103, 6), Ger. स्कंत्वा (§ 438) || Pass. स्कंयते, Caus. स्कंदयति, Aor. अचस्कंदत् (§ 374), Des. चिस्कंसति, Int. चनीस्कंयते (§ 485), चनीस्कंति.

61. तृ *trī*, to cross.

P. तरति || Pf. 1. ततार (ā), 2. तेरिष्य, 3. ततार, 4. तेरिष्य, I A. अतारीत्, F. तरिष्यति or तरीष्यति (§ 340), P. F. तरिता or तरीता, B. तीरीत्. In the Âtmanepada we generally find the verb used as Tudādi, P. तिरते, Pf. तेरे, Aor. अतीरे or अतरिष्य or अतरीष्य, F. तरिष्यते (ī), B. तरिषीष्ट or तीरीषीष्ट || Pt. तीरीः, Ger. तीर्या, तीर्ये || Pass. तीर्यते, Aor. अतारि, Caus. तारयति, Des. तितरिष्यति or तितरीष्यति or तितरीषति, Int. तेतीर्यते, तातति.

62. रंज् *rañj*, to tinge.

This verb and दंश् *dañś*, to bite, संज् *sañj*, to stick, and स्वंज् *svañj*, to embrace (Pāṇ. VI. 4, 25, 26), drop the penultimate nasal in the special tenses (§ 345,¹⁰) and in the weakening forms (§ 344, 395, note).

P. रजति, I. अरजत्, O. रजेत्, I. रजतु || Pf. 1. ररंज, 2. ररंजिष्य or ररंज्य, 3. ररंज, 4. ररंजिष्य, 9. ररंजुः, I A. अरंजोत्, F. रंज्यति, P. F. रंक्ता, B. रज्यात्. Also used in the Âtmanepada: P. रजते, Pf. 1. ररंजे, 2. ररंजिष्ये, I A. 3. अरंक्ता, 9. अरंज्यत् || Pt. रक्ता, Ger. रक्ता or रंक्ता (Pāṇ. VI. 4, 31, § 438) || Pass. रज्यते (Pāṇ. III. 1, 90), Caus. रंजयति or रजयति to hunt (§ 462, 26), Aor. अरीरजत् or अररंजत्, Des. रिरंज्यति, Int. रारज्यते, रारंक्ति.

63. कित् *kit*, to cure, (कित.)

This and some other verbs which are referred to the Bhū class always take the desiderative terminations, if used in certain senses. कित् *kit*, if it means to dwell, belongs to the Chur class, or, according to Vopadeva, it may be regularly conjugated as a Bhū verb; but if it means to cure, it is चिकित्सति *chikitsati*.

P. चिकित्सति, I. अचिकित्सत् &c. || Pf. चिकित्सांचकार, I A. अचिकित्सीत्, F. चिकित्सिष्यति, P. F. चिकित्सा.

In the same way are conjugated (§ 472):

1. गुप् (to conceal), जुगुप्सते he despises.
2. तिज् (to sharpen), तितिज्यते he endures.
3. मान् (to revere), मोमांसते he investigates.
4. बध् (to bind), बीभत्सते he loathes.
5. दान् (to cut), दीदांसति he straightens.
6. शान् (to sharpen), शीशांसति he sharpens.

64. पत् *pat*, to fall, (पतुः)

P. पतति (प्रणिपतति) ॥ Pf. 1. पपात, 9. पेतुः, II A. अपपत् (॥ 366), F. पतिष्यति ॥ Pt. पतितः ॥ Pass. पत्यते, Aor. अपाति, Caus. पातयति, Des. पिपतिषति or पित्सति (॥ 337, II. 3).

65. वस् *vas*, to dwell.

P. वसति ॥ Pf. 1. उवास (*â*), 2. उवसिथ or उवस्य, 3. उवास, 4. ऊविथ, 5. ऊवधुः, 6. ऊवतुः, 7. ऊपिथ, 8. ऊप, 9. ऊपुः, I A. 1. अवात्सं (॥ 132), 2. अवात्सीः, 3. अवात्सीत्, 6. अवात्सां (॥ 351), F. वत्सति, P. F. वत्सा, B. उवात् ॥ Pt. उपितः, Ger. उपित्वा, उव्य ॥ Pass. उव्ये, Aor. अवासि, Caus. वासयति, Aor. अवोवसत्, Des. विवत्सति, Int. वावस्यते, वावत्सि.

66. वद् *vad*, to speak.

P. वदति ॥ Pf. 1. उवाद (*â*), 2. उवदिथ, 9. ऊदुः, I A. अवादीत्, F. वदिष्यति, B. उद्यात् ॥ Pt. उदितः, Ger. उदित्वा ॥ Pass. उद्यते, Aor. अवादि, Caus. वादयति, Aor. अवोवदत्, Des. विवदिषति, Int. वावद्यते, वावत्सि.

67. श्वि *švi*, to swell, (दुस्त्रोश्चि.)

P. श्वयति ॥ Pf. 1. शुशाव (*â*) or शिश्राय (*â*), 2. शुश्रविथ or शिश्रविथि, 3. शुशाव or शिश्राय, 4. शुश्रुविथ or शिश्रुविथि, 5. शुश्रुवधुः or शिश्रुवधुः, 9. शुश्रुवुः or शिश्रुवुः, I A. अश्रयीत्, II A. अश्रत् or अशिश्रियत् and अश्रूश्रवत्, F. श्रयिष्यति, P. F. श्रयिता, B. श्रूयात् ॥ Pt. श्रूतः ॥ Pass. श्रूयते, Caus. श्राययति, Aor. अशिश्रयत्, Des. शिश्रयिषति, Int. शेश्रयीते or शोश्रूयते.

II. Âtmanepada Verbs.

68. एध् *edh*, to grow.

P. एधते, I. एधत, O. एधेत, I. एधतां ॥ Pf. एधमास*, F. एधिष्यते, C. एधिष्यत, P. F. एधिता, I A. 1. एधिथि, 2. एधिष्ठाः, 3. एधिष्ठ, 4. एधिष्वहि, 5. एधिषायां, 6. एधिषातां, 7. एधिष्वहि, 8. एधिद्वं or एध्वं, 9. एधिषत, B. एधिषीष्ट ॥ Pt. एधितः ॥ Pass. एध्यते, Aor. एधि, Caus. Pres. एधयति, णे, Perf. एधयामास, F. एधयिष्यति, णे, Cond. एधयिष्यत्, ण, P. F. एधयिता, II A. एदिधत्, ण, B. एधयिषीष्ट, Des. एदिधिषते.

69. ईक्ष् *iksh*, to see.

P. ईक्षते, I. ऐक्षत, O. ईक्षेत, I. ईक्षतां ॥ Pf. ईक्षांचक्रे, I A. ऐक्षिष्ठ, F. ईक्षिष्यते, C. ऐक्षिष्यत, P. F. ईक्षिता, B. ईक्षिषीष्ट ॥ Pt. ईक्षितः ॥ Caus. ईक्षयति, Aor. ऐक्षिषत्, Des. ईचिषिषते.

70. दद् *dad*, to give.

P. ददते, I. अददत, O. ददेत, I. ददतां ॥ Pf. 3. दददे (॥ 328, 1), 6. दददाते, 9. दददिदे (Pân. VI. 4, 126), I A. अददिष्ट, F. ददिष्यते, P. F. ददिता, B. ददिषीष्ट ॥ Pt. ददितः ॥ Pass. दद्यते, Aor. अदादि, Caus. दादयति, Aor. अदीददत्, Des. दिददिषते, Int. दादद्यते, दादत्सि.

* आस and बभूव are used in the Parasmaipada, अक्रे in the Âtmanepada. It is only in the passive that आस and बभूव take Âtmanepada terminations.

71. घृष्क *shvashk*, to go.

P. घृष्कते, I. अघृष्कत ॥ Pf. घृष्कते, I A. अघृष्कते, F. घृष्कयते, P. F. घृष्कता, B. घृष्कषीष्ट.

Note—The initial घृ is not liable to become सृ. (See No 45; Pāṇ. vi. 1, 64, 1. Colebrooke, p. 219.)

72. चृञ् *riṅ*, to go, to gain, &c.

P. चृञ्ते, I. अचृञ्ते ॥ Pf. चानृजे, I A. अचिष्ट, F. अचिष्यते, P. F. अचिन्ता, B. अचिन्तीष्ट ॥ Pass. चृञ्यते (प्रार्ज्यते), Caus. अचिञ्यति, Aor. अचिञ्जत्, Des. अचिञ्जिष्यते.

73. स्खञ् *svaiṅ*, to embrace.

दंश् *dañś*, संञ् *sañj*, स्खञ् *svaiṅ* drop their nasal in the special tenses (Pāṇ. vi. 4, 25). See No. 62.

P. स्वञ्ते, I. अस्वञ्ते ॥ Pf. सस्वञ्जे or सस्वञ्जे (Pāṇ. i. 2, 6, vārt.), I A. i. अस्वञ्छि, 2. अस्वञ्क्याः, 3. अस्वञ्क्रे, 4. अस्वञ्क्षहि, 5. अस्वञ्क्षायां, 6. अस्वञ्क्षातां, 7. अस्वञ्क्षहि, 8. अस्वञ्क्ष्वं, 9. अस्वञ्क्षत, F. स्वञ्क्षते, B. स्वञ्क्षीष्ट ॥ Pass. स्वञ्ज्यते, Caus. स्वञ्जयति, Des. सिस्वञ्क्षते, Int. सास्वञ्ज्यते, सास्वञ्क्रे.

74. तप् *trap*, to be ashamed, (तृप्.)

P. तपते, I. अतपत ॥ Pf. 3. त्रपे (Pāṇ. vi. 4, 122), 6. त्रेपाते, 9. त्रेपिरे, I A. i. अतपिषि or अतप्सि, 2. अतपिष्ठाः or अतप्स्याः, 3. अतपिष्ट or अतप्म, F. तपिष्यते or तप्स्यते, B. तपिषीष्ट or तप्सीष्ट.

75. तिञ् *tiṅ*, to forbear.

P. तितिष्यते ॥ Pf. तितिष्ठाञ्चक्रे, I A. अतितिषिष्ट, F. तितिषिष्यते, B. तितिषिषीष्ट ॥ Caus. तेजयति.

Note—See No. 63. The simple verb is said to form तेजते he sharpens.

76. पण् *paṇ*, to praise.

P. पणायते, I. अपणायत ॥ Pf. पणायञ्चक्रे or पेणे (without आय्). Thus likewise Aor. अपणायिष्ट or अपणिष्ट, F. पणायिष्यते or पणिष्यते, B. पणायिषीष्ट or पणिषीष्ट ॥ Caus. पाणयति, Aor. अपीपणत्, Des. पिपणिष्यते, Int. पंपण्यते.

Note—This verb (see No. 26) takes आय्, but, as it is mentioned by Pāṇini III. 1, 28, together with पन्, with which it shares but the meaning of to praise, it is argued that it does not take आय्, unless it means to praise. It is likewise argued that पण्, if it takes आय्, does not follow the Âtmanepada, because the Anubandha, requiring the Âtmanepada, applies only to the simple verb, पण्, पणते he traffics. Other grammarians, however, allow both the Parasmaipada and Âtmanepada. The suffix आय् may be kept in the general tenses. (Pāṇ. III. 1, 31.)

77. कम् *kam*, to love, (कमु.)

P. कामयते, I. अकामयत ॥ Pf. कामयाञ्चक्रे or चकमे, I A. अचीकमत or (without अय्) अचकमत (Pāṇ. III. 1, 48, vārt.), F. कमिष्यते or कामयिष्यते, B. कमिषीष्ट or कामयिषीष्ट ॥ Pass. कम्यते (अं), Aor. अकामि (Pāṇ. VII. 3, 34, vārt.), Caus. कामयति, Des. चिकमिष्यते or चिकामयिष्यते, Int. चंकम्यते.

Note—This verb in the special tenses takes अय्, like a verb of the Chur class, and Vridhhi (Pāṇ. III. 1, 30). In the general tenses अय् is optional. Or, if we admit two roots, the one कम् would be defective in the special tenses, while the other कामय् is conjugated all through.

78. अय् *ay*, to go.

P. अयते, I. आयत ॥ Pf. अयांचक्रे (Pāṇ. III. 1, 37), I A. 1. आयिषि, 2. आयिष्ठाः, 3. आयिष्ट, 4. आयिष्यहि, 5. आयिषायां, 6. आयिषातां, 7. आयिष्यहि, 8. आयिष्वं or ०दं, 9. आयिषत, F. अयिष्यते, B. अयिषीष्ट ॥ Caus. आययति, Des. अयिष्यते.

With परा it forms पलायते he flees (Pāṇ. VIII. 2, 19), Ger. पलाय्य; with प्र, प्रायते; and with परि, पत्ययते.

79. ईह् *ih*, to aim.

P. ईहते, I. रेहत ॥ Pf. ईहांचक्रे, I A. रेहिष्ट, F. ईहिष्यते, B. ईहिषीष्ट ॥ Caus. ईहयति, Aor. रेजिहत्, Des. ईजिहिषते.

80. काश् *kāś*, to shine, (काशृ.)

P. काशते ॥ Pf. चकाशे or काशांचक्रे (§ 326), I A. सकाशिष्ट, F. काशिष्यते ॥ Caus. काशयति, Aor. अचकाशत्, Des. चिकाशिषते, Int. चाकाशयते, चाकाहि.

81. कास् *kāś*, to cough, (कासृ.)

P. कासते ॥ Pf. कासांचक्रे (§ 326) ॥ Caus. कासयति, Aor. अचकासत् (§ 372*).

82. सिष् *siv*, to serve, (सेवृ.)

P. सेवते (परिषेवते) ॥ Pf. सिषेवे, I A. ससेविष्ट, F. सेविष्यते ॥ Caus. सेवयति, Aor. असिषेवत्, Des. सिसेविषते, Int. सेषेयते.

83. गा *gā*, to go, (गाङ्.)

P. 3. गाते, 6. गाते, 9. गाते, 1st pers. sing. गै, I. गातां, 1st pers. sing. गै, O. गेत, I. अगात ॥ Pf. 3. जगे, 6. जगाते, 9. जगिरे, I A. 1. अगासि, 2. अगास्याः, 3. अगास्त &c., F. गास्यते, B. गासीष्ट ॥ Pass. गीयते, Aor. अगायि, Caus. गापयति, Aor. अजोगयत्, Des. जिगासते, Int. जेगीयते.

84. रु *ru*, to go, to kill (?), to speak, (रुङ्.)

P. रवते ॥ Pf. 3. रुरुवे, 6. रुरुवाते, 9. रुरुविरे, I A. सरविष्ट ॥ Caus. रावयति, Aor. अरोरवत् (§ 474 and § 375+).

85. दे *de*, to protect, (देङ्.)

P. दयते ॥ Pf. 1. दिग्ये (Pāṇ. VII. 4, 9), 2. दिग्ये, 3. दिग्ये, I A. 1. अदिषि, 2. अदिषाः, 3. अदित, F. दास्यते, B. दासीष्ट ॥ Pt. दक्षः ॥ Pass. दीयते, Caus. दापयति, Des. दिस्तते, Int. देदीयते.

Note—It is one of the यु verbs; दै, to protect, forms दायते in the present, but follows दे in the general tenses.

86. द्युत् *dyut*, to shine, (द्युत.)

P. द्योतते ॥ Pf. दिद्युते (Pāṇ. VII. 4, 67), I A. अद्योतिष्ट or अद्युतत् (§ 367: Pāṇ. I. 3, 91; III. 1, 55), F. द्योतिष्यते, B. द्योतिषीष्ट ॥ Caus. द्योतयति, Aor. अदिद्युतत्, Des. दिद्युतिषते or दिद्योतिषते, Int. दद्युयते, देद्योति.

Note—The verbs beginning with द्युत् optionally admit the II Aor. Parasmaipada (§ 367).

87. वर्त् *vrit*, to be, (वृत्.)

P. वर्तते ॥ Pf. ववृते, I A. अवर्तिष्ट or अवृतत्, F. वर्तिष्यते or वर्त्यति, B. वर्तिषीष्ट ॥ Caus.

वर्तयति, Aor. अवीवृत्तम् or अववर्तम् (Pāṇ. VII. 4, 7), Des. विवर्तिष्यते or विवृत्सति, Int. वरीवृत्त्यते.

Note—The verbs beginning with वृत्, i.e. वृत्, वृध्, वृध्, स्यद्, कृप्, are optionally Parasmaipada in the aorist, future, conditional, desiderative (Pāṇ. I. 3, 91–93). The same verbs do not take इ in their Parasmaipada tenses (Pāṇ. VII. 2, 59); as to कृप्, see Pāṇ. VII. 2, 60, and I. 3, 93.

88. स्यद् *syand*, to sprinkle or drop, (स्यद्.)

P. स्यंदते ॥ Pf. 1. सस्यंदे, 2. सस्यंदिषे or सस्यंत्से, 4. सस्यंदिवहे or सस्यंद्वहे, I A. 3. अस्यंदिह, 6. अस्यंदिषातां; or अस्यंन्न (6. अस्यंत्सातां), or II A. अस्यदन् (not अस्यंदन्), F. स्यंदिष्यते or स्यंत्स्यते or स्यंत्स्यति (Pāṇ. VII. 2, 59; see No. 87), B. स्यंदिषीष्ट or स्यंत्सीष्ट ॥ Pt. स्यन्नः, Ger. स्यंदित्वा or स्यंत्वा (Pāṇ. VI. 4, 31) ॥ Caus. स्यंदयति, Des. सिस्यंदिष्यते or सिस्यंत्स्यते or सिस्यंत्स्यति.

89. कृप् *krip*, to be able, (कृप्.)

P. कल्पते ॥ Pf. चकृपे, I A. 3. अकल्पिष्ट or अकृम, 6. अकृप्सातां, 9. अकृप्सत, or II Aor. Par. अकृपन्, F. कल्पिष्यते or कल्प्यते or कल्प्यति, P. F. 2. कल्पितासे or कल्पासे or कल्पासि, B. कल्पिषीष्ट or कृप्सीष्ट ॥ Pt. कृमः ॥ Caus. कल्पयति, Des. चिकल्पिष्यते or चिकल्प्यति, Int. चलोकल्प्यते or चलिक्ल्प्यते or चल्कल्प्यते.

90. व्यथ् *vyath*, to fear, to suffer pain.

P. व्यथते ॥ Pf. विव्यथे (Pāṇ. VII. 4, 68), I A. अव्यथिष्ट, F. व्यथिष्यते ॥ Pass. अव्यथ्यते, Aor. अव्यथि (र्), (§ 462), Caus. व्यथयति, Des. विव्यथिष्यते, Int. वाव्यथ्यते, वाव्यन्ति.

91. रम् *ram*, to sport, (रम्.)

P. रमते; with चि, आ, परि, उप, optionally Parasmaipada; विरमति (Pāṇ. I. 3, 83) ॥ Pf. रेमे, I A. अरंस्त, after prepositions अरंसीत्, F. रंस्यते ॥ Pt. रतः, Ger. रत्वा, रन्त्य or रत्वा ॥ Caus. रमयति, Aor. अरीरमन्, Des. रिरंस्यते, Int. रंस्यते, रंरसीति.

92. त्वर् *tvar*, to hurry, (त्वर.)

The verbs ज्वर् *jvar*, त्वर् *toar*, स्त्रिर्व *siric*, अर्व *av*, मर्व *mav*, substitute जूर् *jūr*, तूर् *tūr*, सू *sūd*, ऊ *ū*, मू *mū* (Pāṇ. VI. 4, 20) before weakening terminations beginning with consonants, except semivowels, and if used as monosyllabic nominal bases. Hence जूर्णः *jūrṇah*, तूर्णः *tūrṇah*, मूर्तः *mūṛtaḥ*, उतः *ūtaḥ*, मूतः *mūtaḥ*.

P. त्वरते ॥ Pf. तत्वे, I A. 3. अत्वरिष्ट, 8. अत्वरिध्वं or अत्वरिद्धं, F. त्वरिष्यते ॥ Pt. तूर्णः (§ 432) or त्वरितः ॥ Caus. त्वरयति (§ 462, II. 6), Aor. अतत्वरत् (§ 375+), Des. तित्वरिष्यति, Int. तात्वर्यते, तोतूर्ति.

93. सह् *sah*, to bear, (सह.)

P. सहते ॥ Pf. सेहे, I A. असहिष्ट, F. सहिष्यते, P. F. सहिता or सोढा (§ 337, II. 2) ॥ Pt. सोढः, Adj. सद्यः (§ 456, 6) ॥ Pass. सद्यते, Caus. साहयति, Aor. असोषहन्, Caus. Des. सिसाहयिष्यति, Des. सिसहिष्यते, Int. सासद्यते, सासोढि.

Note—सह् and वह् change स into सो when स would be followed by द्, the result of the amalgamation of ह् with a following dental (§ 128). Pāṇ. VI. 3, 112.

III. Parasmaipada and Ātmanepada Verbs.

94. राज् *rāj*, to shine, (राज्.)

P. राजति, णे ॥ Pf. रराज, रराजे or रेजे (Pāṇ. VI. 4, 125), I A. अराजीत्, अराजिष्ट,

F. राजिष्यति, °ते, B. राज्यात्, राजिषीष्ट ॥ Caus. राजयति, Aor. अरराजत्, Des. रिरराजिषति, °ते, Int. रारराज्यते, राराष्टि.

95. खन् *khan*, to dig.

P. खनति * ॥ Pf. 3. चखान, 6. चख्नुः, 9. चखुः (§ 328, 3), I A. खलनीत् (ā), (§ 348), but Âtm. खलनिष्ट only, F. खनिष्यति, B. खन्यात् or खायात् (§ 391) ॥ Pt. खातः, Ger. खात्वा or खनित्वा, Adj. खेयः (§ 456, 6) ॥ Pass. खन्यते or खायते (§ 391), Caus. खानयति, Aor. अखीखनत्, Des. चिखनिषति, °ते, Int. चंखन्यते or चाखायते (§ 391), चंखंति.

96. हृ *hri*, to take, (हृन्.)

P. हरति ॥ Pf. 1. जहार (ā), 2. जहर्षे, 9. जहुः, I A. सहाशीत्, Âtm. अदुत (§ 351), F. हरिष्यति, P. F. हता, B. ह्रियात् ॥ Pt. हतः, Ger. हत्वा, Adj. हार्यः ॥ Pass. ह्रियते, Aor. अहारि, Caus. हारयति, Des. जिह्रीषति, °ते, Int. जेह्रीयते, जर्हेति &c.

97. गुह् *guh*, to hide, (गूह्.)

गुह् *guh* takes अ ā before terminations beginning with vowels that would ordinarily require Guṇa.

P. गूहति ॥ Pf. 1. जुगूह, 2. जुगूहिष or जुगोढ, 3. जुगूह, 4. जुगूहिष, 5. जुगूहयुः &c., Âtm. 1. जुगूहे, 2. जुगुषे or जुगुहिषे &c., I Aor. see § 362, F. गूहिष्यति or घोष्यति, P. F. गूहिता or गोढा, Ben. Âtm. गूहिषीष्ट or घुक्षीष्ट (§ 345) ॥ Pt. गूढः, Adj. गुह्यः or गोह्यः (§ 457) ॥ Pass. गुह्यते, Aor. अगूहि, Caus. गूहयति, Aor. अजुगूहत्, Des. जुगुष्यति (§ 470), Int. जोगुह्यते, जोगोढि.

98. श्रि *śri*, to go, to serve, (श्रिन्.)

P. श्रयति ॥ Pf. 1. शिश्राय (ā), 2. शिश्रयिष, 3. शिश्राय, 4. शिश्रयिष, 5. शिश्रयिषुः, II A. अशिश्रयत् (§ 371), F. श्रयिष्यति, B. श्रीयत् ॥ Pass. श्रीयते, Aor. अश्रायि, Caus. श्राययति, Aor. अशिश्रयत्, Des. शिश्रयिषति or शिश्रीषति (§ 471, 3; § 337, II. 3), Int. शेश्रीयते.

99. यज् *yaj*, to worship.

P. यजति ॥ Pf. 1. इयाज (ā), (§ 311), 2. इयजिष or इयष्ट (§ 335, 3), 4. ईजिव, 5. ईजियुः, 6. ईजनुः, 7. ईजिम, 8. ईज, 9. ईनुः, I A. 1. अयाजं, 2. अयाक्षीः, 3. अयाक्षीत्, 4. अयाक्ष, 5. अयाष्टं, 6. अयाष्टां, 7. अयाक्ष्म, 8. अयाष्ट, 9. अयाक्षुः, I Aor. Âtm. 1. अयक्षि, 2. अयष्टाः, 3. अयष्ट, 4. अयक्ष्महि, 5. अयक्षायां, 6. अयक्षातां, 7. अयक्ष्महि, 8. अयड्दं (not अयग्धं), 9. अयक्षत, F. यज्यति, P. F. यष्टा (§ 124), B. इज्यात् (§ 393) ॥ Pt. इष्टः, Ger. इष्ट्वा, °इज्य ॥ Pass. इज्यते, Caus. यानयति, Aor. अयीयजत्, Des. यियक्षति, Int. यायज्यते, यायष्टि.

100. वप् *vap*, to sow, to weave, (दुवप्.)

P. वपति ॥ Pf. 1. उवाप (ā), 2. उवपिष or उवप्य, 9. ऊपुः, I A. अवाप्सीत्, Âtm. अवप्न, F. वप्स्यति, P. F. वप्ता, B. उप्पात् ॥ Pt. उप्तः ॥ Pass. उप्पते.

* The Âtmanepada forms will in future only be given when they have peculiarities of their own, or are otherwise difficult.

101. वह् *vah*, to carry.

P. वहति ॥ Pf. 1. उवाह (*â*), 2. उवहिष or उवोढ, 3. उवाह, 4. ऊहिष, 5. ऊहयुः, 6. ऊहयुः, 7. ऊहिम, 8. ऊह, 9. ऊहुः, I A. 1. अवाह्यं, 2. अवाहीः, 3. अवाहीत्, 4. अवाह्य, 5. अवोढं, 6. अवोढां, 7. अवाह्य, 8. अवोढ, 9. अवाह्युः, I Aor. Âtm. 1. अवहि, 2. अवोढाः, 3. अवोढ, 4. अवह्यहि, 5. अवह्यायां, 6. अवह्यातां, 7. अवह्यहि, 8. अवोढुं, 9. अवह्यत, F. वह्यति, P. F. वोढा, B. उवाह ॥ Pt. ऊढः, Adj. वाह्यः ॥ Pass. उह्यते, Caus. वाहयति, Aor. अवोहन्, Des. विवह्यति, Int. वावह्यते, वावोढि.

102. वे *ve*, to weave, (वेम्.)

P. वयति ॥ Pf. 3. ववौ, 6. ववतुः (or ऊवतुः), 9. ववुः (or ऊवुः); or 3. उवाय, 6. ऊवतुः, 9. ऊवुः (§ 311), I A. 1. अवासिपं, 2. अवासीः, 3. अवासीत्, Âtm. अवाल, F. वास्यति, P. F. वाता, B. ऊयात्, Âtm. वासोह ॥ Pt. उतः (Pân. vi. 4, 2) ॥ Pass. ऊयते, Caus. वाययति, Des. विवासति, Int. वावायते, वावाति.

103. ह्वे *hve*, to emulate, to call, (ह्वेम्.)

P. ह्वयति ॥ Pf. 1. जुहाव (*â*), 2. जुहविष or जुहोप, 3. जुहाव, 4. जुहुविष, II A. अह्वत् (§ 363), Âtm. अह्वत, or I A. अह्वाल, F. ह्वायति, B. ह्वात् ॥ Pt. हूतः, Ger. °हूय ॥ Pass. हूयते, Aor. अह्वयि, Caus. ह्वाययति, Aor. अह्ववत् (§ 371), Des. जुह्वति, Int. जोह्वयते, जोहोति.

Tud Class (Tudâdi, VI Class).

I. Parasmaipada and Âtmanepada Verbs.

104. तुद् *tud*, to strike.

P. तुदति ॥ Pf. तुदोद्, F. तोत्सति, P. F. तोत्ता, I A. सतौत्सीत्, Âtm. अतुत्त ॥ Pt. तुत्तः, Ger. तुत्ता ॥ Pass. तुद्यते, Caus. तोदयति, Aor. सतूदत्, Des. तुतुत्सति, Int. तोतुद्यते, तोतोत्ति.

105. भ्रज् *bhraj*, to fry, (भ्रस्ज.)

भ्रज् *bhraj* takes Samprasârâṇa before weakening terminations, the same as ग्रह् *grah*, ज्या *jyâ*, वय् *vay*, व्यध् *vyadh*, वञ् व्यञ् *vaś*, व्यच् *vyach*, व्रश् व्यश् *vraśch*, प्रह् *prachh* (Pân. vi. 1, 16). The terminations of the special tenses of Tud verbs are never strengthening, but weakening, if possible.

P. भृज्जति ॥ Pf. 1. वभ्रज्ज, 2. वभ्रज्जिय or वभ्रज्ज, 9. वभ्रज्जुः (Pân. i. 2, 5), or वभ्रज्जि &c. (Pân. vi. 4, 47), I A. सभ्राक्षीत् or सभ्राक्षीत्, Âtm. सभ्रज्ज or सभ्रज्ज, F. भ्रज्जति or भ्रज्जति, P. F. भ्रजा or भ्रजा, B. भृज्यात्, Âtm. भ्रज्जि or भ्रज्जि ॥ Pt. भृज्जः ॥ Pass. भृज्ज्यते, Caus. भ्रज्जयति, Aor. सवभ्रज्जत् or सवभ्रज्जत्, Des. विभ्रज्जति or विभ्रज्जति, Int. चरीभृज्जते.

106. कृष् *kṛish*, to draw a line. (See No. 38.)

P. कृषति ॥ Pf. कृष्ये, I A. सक्राक्षीत् or सक्राक्षीत्, Âtm. सकृषत् or सकृष, F. कृष्यति or कृष्यति, P. F. कृषा or कृषा, B. कृष्यात्, Âtm. कृषीह ॥ Pt. कृषः ॥ Pass. कृष्यते, Caus. कृषयति, Aor. सकृषत् or सकृषीकृषत्, Des. चिकृषति, Int. चरीकृषते.

107. मुञ् मुञ् *much*, to loosen, (मुञ्.)

Certain verbs beginning with मुञ् *much* take a nasal in the special tenses. They are, मुञ् *much*, लुप् *lup*, to cut, विद् *vid*, to find, लिप् *lip*, to paint, सिञ् *sich*, to sprinkle, कृत् *krit*, to cut, खिद् *khid*, to pain, पिञ् *piś*, to form. (Pāp. VII. 1, 59.)

P. मुञ्चति ॥ Pf. मुमोच, I A. अमुचत्, Âtm. अमुक्त (§ 367), Des. मुमुञ्चति or मोञ्चते (§ 471, 9).

108. विद् *vid*, to find, (विद्.)

P. विंदति ॥ Pf. विवेद, II A. अविदत्, Âtm. अविन्न, F. वेत्स्यति or वेदिष्यति (§ 332, 11) ॥ Pt. विन्नः.

109. लिप् *lip*, to paint.

P. लिंपति ॥ Pf. लिंलेप, II A. अलिपत् (§ 367), Âtm. II A. अलिपत or I A. अलिन्न (§ 367).

II. Parasmaipada Verbs.

110. कृत् *krit*, to cut, (कृते.)

P. कृन्ति (see No. 107) ॥ Pf. चकते, I A. अकर्तान्, F. कर्तिष्यति or कर्त्स्यति (§ 337, II. 2), P. F. कर्तिता, B. कृयात् ॥ Pt. कृन्नः ॥ Pass. कृत्यते, Caus. कर्तयति, Aor. अचकर्तत् or अचकृतत्, Des. चिर्कर्तिषति or चिकृतसति (§ 337, II. 2), Int. चरीकृत्यते.

111. कुद् *kuṭ*, to be crooked, to bend.

Certain verbs beginning with कुद् *kuṭ* (Dhātupāṭha 28, 73-108) do not admit of Guṇa or Viddhi, except in the reduplicated perfect, the causative, and the intensive Parasmaipada. (Pāp. I. 2, 1; § 345, note.)

P. कुटति ॥ Pf. 1. चुकोट, 2. चुकुटिष, I A. अकुटीत्, F. कुटिष्यति, P. F. कुटिता ॥ Caus. कोटयति, Int. चोकुट्यते, चोकोटि.

112. वृश् *vraśch*, to cut, (वृश्च.)

P. वृश्चति (see No. 105) ॥ Pf. 1. वव्रश्च, 2. वव्रश्चिष or वव्रश्च, I A. अव्रश्चीत् or अव्राक्षीत् (§ 337, I. 2), F. व्रश्चिष्यति or व्रश्च्यति, B. वृश्चात् ॥ Pt. वृश्चः.

113. कृ *kṛi*, to scatter.

P. किरति ॥ Pf. 3. चकार, 6. चकारतुः, 9. चकरः (Pāp. VII. 4, 11), I A. अकारीत्, F. करिष्यति or करोष्यति (§ 340), B. कीर्यात् ॥ Pt. कीर्यः ॥ Pass. कीर्यते, Caus. कारयति, Des. चिकरिषति.

Note—After उप and प्रति, कृ takes an initial स् if it means to cut or to strike: उपस्किरति he cuts, उपचस्कार; प्रतिस्किरति he cuts or he strikes (Pāp. VI. 1, 140, 141). Also अपस्किरते he drops (Pāp. VI. 1, 142).

114. स्पर्श *spriś*, to touch.

P. स्पृशति ॥ Pf. पस्पृशे, I A. अस्पाशीत् or अस्पाक्षीत् or अस्पृक्षत्, F. स्पृश्यति or स्पृक्ष्यति, B. स्पृश्यात् ॥ Pt. स्पृष्टः ॥ Des. पिस्पृशति, Int. परीस्पृश्यते, परीस्पृष्टि.

115. प्रच्छ *prachh*, to ask.

P. पृच्छति (see No. 105) ॥ Pf. 1. पप्रच्छ, 2. पप्रच्छिष or पप्रश्च, 9. पप्रच्छुः (§ 328), I A. अप्राक्षीत्, F. प्रश्च्यति, B. पृच्छात् ॥ Pt. पृष्टः ॥ Pass. पृच्छ्यते, Caus. प्रच्छयति, Des. पिपृच्छिषति, Int. परीपृच्छ्यते.

116. *सृज् srij*, to let off.

P. सृजति ॥ Pf. 1. ससर्ज, 2. ससर्जिथ or सस्रष्ट (see No. 48), I A. सस्राशीत्, F. सस्र्यति ॥ Pt. सृष्टः.

117. *मज्ज majj*, to sink, (मस्जो.)

मज्ज *majj* and नज् *nas* (Div) insert a nasal before strengthening terminations beginning with consonants, except nasals and semivowels. (Pāṇ. VII. 1, 60.)

P. मज्जति ॥ Pf. 1. ममज्ज, 2. ममज्जिथ or ममंकथ, I A. 3. अमांशीत् (§ 345), 6. अमांक्षां, 9. अमांक्षुः, F. मंक्ष्यति, P. F. मंक्षा ॥ Pt. मग्नः, Ger. मंक्षा or मक्षा (§ 438) ॥ Caus. मज्जयति, Aor. सममज्जत्, Des. मिमंक्षति, Int. मामज्ज्यते, मामंक्षि.

118. *इष् ish*, to wish, (इषु.)

P. इच्छति (see No. 31), I. ऐच्छत् ॥ Pf. 1. इयेष, 2. इयेषिथ, 3. इयेष, 4. ईषिव, 5. ईषयुः, 6. ईषतुः, 7. ईषिम, 8. ईप, 9. ईपुः, I A. ऐषीत्, F. एषिष्यति, P. F. एषा or एषिता (§ 337, II. 1) ॥ Pt. इष्टः Ger. इष्टा or एषित्वा ॥ Pass. इष्यते, Aor. ऐषि, Caus. एषयति, Aor. ऐषिषत्, Des. एषिषिषति.

III. Âtmanepada Verbs.

119. *मृमृri*, to die, (मृङ्.)

मृमृri, to die, though an Âtmanepada verb, takes Âtmanepada forms only in the special tenses, the aorist, and benedictive. (Pāṇ. 1. 3, 61.)

P. म्रियते*, I. अम्रियत, O. म्रियेत, I. म्रियै ॥ Pf. 1. ममार, 2. ममर्थे, 3. ममार, 4. ममिव, 5. ममयुः, I A. 1. अमृमि, 2. अमृयाः, 3. अमृत, F. मरिष्यति, P. F. मर्तास्मि, B. मृपीष्ट ॥ Pt. मृतः ॥ Pass. म्रियते, Caus. मारयति, Des. मुमूर्षति, Int. मेमृयीते.

120. *दृद्ri*, to observe, (दृङ्.)

P. द्रियते ॥ Pf. दद्रे, I A. अदृत, F. दरिष्यते, P. F. दर्ता, B. दृपीष्ट ॥ Pass. द्रियते, Caus. दारयति, Des. दिदरिषते (§ 332, 5). It is chiefly used with the preposition आ to regard, to consider.

Div Class (Divādi, IV Class).

I. Parasmaipada Verbs.

121. *दिव् div*, to play, (दिवु.)

P. दीष्यति (§ 143) ॥ Pf. दिदेष, I A. अदेवीत्, F. देविष्यति, P. F. देविता, B. दीष्यात् ॥ Pt. द्युतः or द्युतः (§ 442, 7), Ger. द्यूत्वा (§ 431, 1) or देविता ॥ Caus. देवयति; Des. दिदेविषति or दुद्यूषति (§ 474), Int. देदीष्यते.

122. *नृत् नrit*, to dance, (नृती.)

P. नृत्यति ॥ Pf. 3. ननर्त, 9. ननृदुः, I A. अनर्तौत्, F. नर्तिष्यति or नर्त्स्यति (§ 337, II. 2) ॥ Pt. नृत्तः ॥ Caus. नर्तयति, Aor. अननर्तत् or अनोनृतत्, Des. निनर्तिषति or निनृतसति.

* Final ऋ is changed to रि (§ 110) in the special tenses of Tud verbs, likewise before the ष of the passive and benedictive (Pāṇ. VII. 4, 28). Afterwards रि again becomes रिप्, according to Pāṇ. VI. 4, 77.

123. जृ *jṛi*, to grow old, (जृष्.)

P. जीर्षेति * ॥ Pf. 3. जजर, 9. जजरुः (Guṇa, § 330) or जेरुः (§ 328, 2), I A. अनारोत् or II A. अजरत् (§ 367), F. जरिष्यति or जरीष्यति (§ 340), B. जीर्षेत् ॥ Pt. जीर्षः ॥ Caus. जरयति (§ 462, 25), Des. जिजरिषति or जिजीर्षेति (§ 337, II. 3).

124. शो *śo*, to sharpen.

Verbs ending in सो *o* drop सो *o* before the य *ya* of the Div class (Pāṇ. VII. 3, 71); e. g. छो *chho*, to cut, सो *so*, to finish, दो *do*, to cut.

P. श्यति, I. अश्यत्, O. श्येत्, I. श्यतु ॥ Pf. शशौ (§ 329), I A. अशासीत् or II A. अशात्, F. शास्यति, P. F. शाता, B. शयात् (§ 392) ॥ Pt. शातः or शितः (§ 435) ॥ Pass. शायते, Caus. शाययति, Des. शिशासति, Int. शाशायते.

125. सो *so*, to finish.

P. स्यति ॥ Pf. ससौ, I A. असासीत्, II A. असात्, F. सास्यति, P. F. साता, B. सेयात् (§ 392) ॥ Pt. सितः, Ger. °साय ॥ Pass. सोयते (§ 392), Caus. साययति, Des. सिषासति, Int. सेषीयते.

126. व्य् *vyadh*, to strike.

P. विध्यति (see No. 105) ॥ Pf. 3. विव्याथ (§ 311), 9. विविधुः, I A. 1. अव्यात्सं, 2. अव्यात्सी, 3. अव्यात्सीत्, 4. अव्यात्स, 5. अव्याद्धं, 6. अव्याद्धां, 7. अव्यात्स, 8. अव्याद्ध, 9. अव्यात्सुः, F. व्यस्यति, P. F. व्यडा, B. विध्यात् ॥ Pt. विद्धः ॥ Pass. विध्यते, Caus. व्याधयति, Des. विव्यत्सति, Int. वेविध्यते.

127. तृप् *trip*, to delight.

P. तृप्यति ॥ Pf. 1. ततर्प, 2. ततर्पिथ or ततर्प्य or तत्रप्य, 3. ततर्प, 4. ततृपिथ or ततृप्, I A. अतर्पीत् or अतर्पीत् (§ 337, I. 3) or अतर्पीत् (see No. 38) or II A. अतृपत्, F. तर्पिष्यति or तर्प्येति or त्रप्यति, P. F. तर्पिता, तर्मा or त्रमा, B. तृप्यात् ॥ Pt. तृप्तः ॥ Pass. तृप्यते, Caus. तर्पयति, Aor. अतृपत् or अतर्पत्, Des. तितृप्यति or तितर्पिषति, Int. तृप्यते.

128. मुह् *muh*, to be foolish.

P. मुक्षति ॥ Pf. 1. मुमोह, 2. मुमोहिथ or मुमोग्थ or मुमोढ, II A. अमुहत् (§ 367, पुषादि)†, F. मोक्षति or मोहिष्यति, P. F. मोग्धा or मोढा (§ 129) or मोहिता ॥ Pt. मुग्धः or मूढः ॥ Pass. मुक्षते, Caus. मोहयति, Des. मुमुक्षति, मुमोहिषति or मुमुहिषति, Int. मोमुक्षते, मोमोग्थि or मोमोढि.

* Final ऋ, changed to इ, and lengthened before य.

† The Śārasvatī gives besides the second aorist the optional forms of the first aorist अमोहीत् or अमोहीत् (§ 337, I. 3, र्पादि) or अमुक्षत् (§ 360). According to Pāṇ. III. 1, 55 (§ 367), the forms of the first aorist are allowed in the Ātmanepada only; but later grammarians frequently admit forms as optional which are opposed to the grammatical system of Pāṇini. Sometimes the evasion of the strict rules of Pāṇini may be explained by the admission of different roots, as, for instance, in No. 130, where the first aorist Parasmaipada अशमीत्, given in the Śārasvatī, which is wrong in the Div class, might be referred to the Kṛi class.

129. नश् *naś*, to perish, (नश्.)

P. नश्यति ॥ Pf. 3. ननाश, 9. नेशुः, II A. अनशत् (पुषादि) or अनेशत् (§ 366), F. शिष्यति or नश्यति (see No. 117) ॥ Pt. नष्टः, Ger. नष्टा or नष्टा (§ 438).

130. शम् *śam*, to cease, (शम्.)

light Div verbs, शम् *śam*, तम् *tam*, दम् *dam*, अम् *śram*, भ्रम् *bhram*, क्षम् *ksham*, क्लम् *klam*, मदम् *mad*, lengthen their vowel in the special tenses. (Pāṇ. vii. 3, 74.)

P. शाम्यति ॥ Pf. 3. शशाम, 9. शेषुः, II A. अशामत्, F. शामिष्यति, P. F. शमिता ॥ Pt. शांतः (§ 429), Ger. शांत्वा or शमित्वा ॥ Pass. शाम्यते, Caus. शामयति (§ 462) he quiets, but शामयते or ऽति he sees. (Dhātupāṭha 19, 70.)

131. मिद् *mid*, to be wet, (मिदिदा.)

मिद् *mid* takes Guṇa in the special tenses. (Pāṇ. vii. 3, 82.)

P. मेदति ॥ Pt. मित्तः wet, or नेदितः (§ 333, D. 2*).

II. Âtmanepada Verbs.

132. जन् *jan*, to spring up, (जनी.)

जन् *jan* substitutes जा *jā* in the special tenses. (Pāṇ. vii. 3, 79.)

P. जायते ॥ Pf. जते (§ 328, 3), I A. अजनिष्ठ or अजनि (§ 413), F. जनिष्यते, P. F. जनिता, B. जनिषोऽष्ट ॥ Pt. जातः, Caus. जनयति, Des. निजनिषते, Int. जानायते or जंजयते.

133. पद् *pad*, to go.

P. पद्यते ॥ Pf. पेदे, I A. 3. अपादि (§ 412), 6. अपत्सतां, 9. अपत्सत, F. पत्सते, P. F. पत्ता, B. पत्सीष्ट ॥ Pt. पवः ॥ Caus. पादयति, Aor. अपोपदत्, Des. पित्सते (§ 471, 9), Int. पनीपद्यते (§ 485).

134. बुध् *budh*, to perceive.

P. बुध्यते ॥ Pf. बुबुधे, I A. 1. अभुत्सि, 2. अबुडाः, 3. अबुड् or अबोधि, 4. अभुत्सहि, 5. अभुत्सायां, 6. अभुत्सातां, 7. अभुत्सहि, 8. अभुड्, 9. अभुत्सत, F. भोत्सते, P. F. बोडा, B. भुत्सीष्ट ॥ Pt. बुडः ॥ Caus. बोधयति, Aor. अबुबुधत्, Des. बुबुत्सते (बुध् of the Div class can never take intermediate इ, see § 332, 12; see also Kuhn, Beiträge, vol. vi. p. 104), Int. बोबुध्यते.

III. Parasmaipada and Âtmanepada Verbs.

135. नह् *nah*, to bind, (नह्.)

P. नसति or ऽते ॥ Pf. 1. ननाह, 2. ननद्ध (§ 130) or नेहिय, Âtm. नेहे, I A. 1. अनात्सं, 2. अनात्सीः, 3. अनात्सीत्, 4. अनात्स, 5. अनाद्धं, 6. अनाद्धां, 7. अनात्स, 8. अनाद्ध, 9. अनात्सुः, Âtm. 1. अनत्सि, 2. अनद्धां, 3. अनद्ध, 4. अनत्सहि, 5. अनत्सायां, 6. अनत्सातां, 7. अनत्सहि, 8. अनद्धं, 9. अनत्सत, F. नसति, P. F. नद्धा ॥ Pt. नद्धः, Ger. नद्धा, ऽनस ॥ Pass. नसते, Aor. अनत्सहि, Caus. नाहयति, Des. निनत्सते, Int. नानसते.

Chur Class (Churādi, X Class).

Parasmaipada Verbs only.

136. चुर *chur*, to steal.

P. चोरयति ॥ Pf. चोरयांश्कार, I A. अचूचुरत्, F. चोरयिष्यति, P. F. चोरयिता, B. चोर्यात् (§ 386) ॥ Pt. चोरितः, Ger. चोरयित्वा ॥ Pass. चोर्यते, Caus. चोरयति, Des. चुचोरयिष्यति. No Intensive (§ 479).

137. चि *chi*, to gather, (चिञ्.)

The changes which roots undergo as causatives, take likewise place if the same roots are treated as Chur verbs. Hence according to § 463, II. 6, चि, as a Chur verb, may form P. चपयति or चययति, the vowel, however, remaining short because, as a Chur verb, चि is said to be मित् (§ 462, note) ॥ I A. अचीचपत् or अचीचयत्, B. चप्यात् or चय्यात्.

Note—Several Chur verbs are marked as मित्, i. e. as not lengthening their vowel, some of which were mentioned in § 462, among the causatives. Such are ज्ञप् to know, to make known; चप् to pound; चह् to pound; यम्, if it means to feed; वल् to live.

138. कृत् *krīt*, to praise.

P. कीर्तयति (§ 462, 2) ॥ I A. अचीकृतत् or अचिकीर्तत् (§ 377).

Su Class (Svādi, V Class).

I. Parasmaipada and Âtmanepada Verbs.

139. सु *su*, to distil, (सुञ्.)

P. सुनोति, I. 2. सुनु (§ 321 *) ॥ Pf. सुपाव, Âtm. सुपुवे, I A. असावीत् (§ 332, 4); the Sârâsvatî allows also असौषीत् (but against Pân. VII. 2, 72), Âtm. असोष्ट; the Sâr. allows also असविष्ट (but see Pân. VII. 2, 72); F. सोष्यति, P. F. सोता, B. सूयात् ॥ Pass. सूयते, Aor. असावि, Caus. सावयति, Aor. असूषवत्, Des. सुसूषति, Int. सोषूषते.

Note—The उ of नु may be dropt before terminations beginning with व् or न्, and not requiring Guṇa; but this is not the case if नु is preceded by a consonant. This explains the double forms सुनुवः and सुन्वः, सुनुमः and सुन्मः, असुनुव and असुन्व, असुनुम and असुन्म; and Âtm. सुनुवहे or सुन्वहे, सुनुमहे or सुन्महे, असुनुवहि or असुन्वहि, असुनुमहि or असुन्महि. The same rule applies to the Tan verbs.

140. चि *chi*, to collect, (चिञ्.)

P. चिनोति ॥ Pf. 3. चिचाय or चिकाय, 2. चिचेय or चिकेय or, according to Bharadvāja (§ 335, 3), चिचयिय or चिकयिय, 9. चिच्युः or चिक्युः, Âtm. चिच्ये or चिक्ये (Pân. VII. 3, 58), I A. अचेयीत्, Âtm. अचेष्ट, F. चेयति, P. F. चेता, B. चीयात् ॥ Pass. चीयते, Caus. चाययति or चापयति (§ 463, II. 6, and No. 137), Des. चिचीयति or चिकीयति (Pân. VII. 3, 58), Int. चेचीयते.

141. कृत् *stri*, to cover, (कृप्.)

P. कृणोति ॥ Pf. तस्तार, Âtm. तस्तरे, I A. अस्तावीत्, Âtm. अस्तरिह (not अस्तरीष्ट,

if खादि) or ससृत् (§ 332, 5, a rule which applies to the Âtmanepada only), F. स्तरिष्यति (§ 332, 5), P. F. स्तर्यात्, B. स्तर्यात्, Âtm. स्तृषीष्ट or स्तरिषीष्ट (§ 332, 5) || Pass. स्तर्यते, Caus. स्तारयति, Des. तिस्तीर्यति, Int. तास्त्यते.

142. वृ *vri*, to choose, (वृप्.)

P. वृणोति || Pf. 1. वषार (*â*), 2. ववरिष*, 3. ववार, 4. ववृष, 5. वव्रपुः, 6. वव्रदुः, 7. ववृन, 8. वव्र, 9. ववृः, I A. अवारीत् (§ 332, 5), Âtm. अवरिष्ट or अवरोष्ट (§ 340) or अवृत् (§ 337, II. 4), F. वरिष्यति or वरोष्यति, P. F. वरिता or वरोता, B. व्रियात्, Âtm. वरिषीष्ट (not वरोषीष्ट, Pân. VII. 2, 39) || Pass. व्रियते, Aor. अवारि, Caus. वारयति, Des. विवरिषति, विवरीषति or वुवृषति, Int. वेव्रीयते.

II. Parasmaipada Verbs.

143. हि *hi*, to go, to grow.

P. हिनोति || Pf. जिघाय (Pân. VII. 3, 56), I A. अहीयीत्, F. हेष्यति, P. F. हेता, B. हीयात् || Caus. हाययति, Aor. अजीहयत् (Pân. VII. 3, 56), Des. जिघीषति, Int. जेघीयते.

144. शक् *śak*, to be able, (शक्.)

P. शक्नोति || Pf. 3. शशाक, 9. शेकुः, I A. अशकत्, F. शस्यति, P. F. शक्ता || Pt. शक्नः || Pass. शक्यते (कर्तुं शक्यते it can be done), Caus. शाकयति, Aor. अशीशकत्, Des. शिष्यति, Int. शाशक्यते.

145. श्रु *śru*, to hear.

This verb is by native grammarians classed with the Bhû verbs, though as irregular. It substitutes शृ *śri* for श्रु *śru* in the special tenses.

P. 3. शृणोति, 6. शृणुवः, 9. शृण्वंति; 4. शृणुवः or शृण्वः || Pf. 1. शृण्वाव (*â*), 2. शृण्वाष (§ 334, 8), 3. शृण्वाव, 4. शृणुव, 5. शृणुवपुः, 6. शृणुवदुः, 7. शृणुम, 8. शृणुव, 9. शृणुवुः, I A. अश्रौषीत्, F. श्रौष्यति, P. F. श्रौता, B. श्रूयात् || Pass. श्रूयते, Aor. अश्रौषि, Caus. श्रावयति, Aor. अशृण्वत् or अशिश्र्वत् (§ 475), Des. शृण्वते (Pân. I. 3, 57), Int. शोश्रूयते.

146. आप् *âp*, to obtain, (आप्.)

P. 3. आप्नोति, 4. आपुवः, 9. आपुवंति, I. आप्नोत्, O. आपुयात्, I. 3. आप्नोतु, 2. आपुहि || Pf. आप, Aor. आपत्, F. आप्यति, P. F. आप्ता || Pt. आप्नः || Pass. आप्यते, Caus. आपयति, Aor. आपिपत्, Des. ईप्सति.

III. Âtmanepada Verbs.

147. अश् *as*, to pervade, (अश्.)

P. 3. अश्नुते, 6. अश्नुवते, 9. अश्नुवते, 4. अश्नुवहे, I. 1. अश्नुवि, 2. अश्नुयाः, 3. अश्नुत, 4. अश्नुवहि, 5. अश्नुवायां, 6. अश्नुवातां, 7. अश्नुमहि, 8. अश्नुध्वं, 9. अश्नुवत, O. अश्नुवीत, I. 1. अश्नुवे, 2. अश्नुध्व, 3. अश्नुतां, 4. अश्नुवावहे, 5. अश्नुवायां, 6. अश्नुवातां, 7. अश्नुवामहे, 8. अश्नुध्वं, 9. अश्नुवतां || Pf. 1. अानशे, 2. अानशिषे or अानशे, I A. 1. अशिषि, 2. अामाः,

* According to Pân. VII. 2, 13, we might form ववरिष; but Pân. VII. 2, 63, would sanction ववरिष. The special restriction, however, of ववरिष to the Veda in Pân. VII. 2, 64, is sufficient to fix ववरिष as the proper form in ordinary Sanskrit.

3. आह, 4. आहसि, 5. आहायां, 6. आहातां, 7. आहसि, 8. आहं, 9. आहत; or 1. आशिषि, 2. आशिषाः, 3. आशिष्ट, P. F. अष्ट or अशिता, F. अश्यते or अशिष्यते, B. अशीष्ट or अशिषीष्ट ॥ Pt. अष्टः ॥ Pass. अश्यते, Aor. आशि, Caus. आशयति, Aor. आशिशात्, Des. अशिषिष्यते, Int. अशाश्यते.

Tan Class (Tanvâdi, VIII Class).

All verbs belonging to this class are Parasmaipada and Âtmanepada Verbs.

148. तन् *tan*, to stretch, (तनु.)

P. तनोति, I. अतनोत्, O. तनुयात्, I. तनोतु; Âtm. P. तनुते, I. अतनुत, O. तन्वीत, I. तनुतां ॥ Pf. 3. ततान, 9. तेनुः, I A. अतानीत् or अतनीत् (§ 348), Âtm. 3. अतनिष्ट or अतत (§ 369), 2. अतनिष्टाः or अतपाः, F. तनिष्यति, P. F. तनिता, B. तन्यात्, Âtm. तनिषीष्ट ॥ Pt. ततः, Ger. तत्वा or तनित्वा ॥ Pass. तापते or तन्यते (§ 391), Caus. तानयति, Aor. अतीतनत्, Des. तितनिषति or तितांसति, Int. तंतन्यते.

Note—Verbs of the Tan class may raise their penultimate short vowel by Guṇa; चृणु to go, अणोति or चृणोति. तनादेरुपधाया गुणो वा पिति, Sâr. II. 11, 3.

149. क्षण् *kshan*, to kill, (क्षण.)

P. क्षणोति ॥ Pf. अक्षण, I A. अक्षणीत् (§ 348*), Âtm. 3. अक्षणिष्ट or अक्षत, 2. अक्षणिष्टाः or अक्षपाः.

150. क्षिण् *kshin*, to kill.

P. क्षिणोति or क्षेणोति ॥ I A. अक्षेणीत्, Âtm. अक्षेणिष्ट or अक्षित.

151. सन् *san*, to obtain, (पणु.)

P. सनोति ॥ Pf. ससान, Âtm. सेने, I A. असानीत् (â), Âtm. असनिष्ट or असात (Pân. II. 4, 79; VI. 4, 42).

152. कृ *kṛi*, to do, (इकृन्.)

कृ *kṛi* before weak terminations becomes कर् *kar*, but before strong terminations कुर *kur*.

Before व् *v* and म् *m*, and the य् *y* of the optative, the Vikaraṇa उ *u* is rejected, but the radical उ *u* is not lengthened.

P. 1. करोमि, 2. करोषि, 3. करोति, 4. कुर्वेः, 5. कुरुयः, 6. कुरुतः, 7. कुर्मः, 8. कुरुष्व, 9. कुर्वीते, I. 1. अकरवन्, 2. अकरोः, 3. अकरोत्, 4. अकुर्वे, 5. अकुरुत, 6. अकुरुतां, 7. अकुर्म, 8. अकुरुत, 9. अकुर्वन्, O. 1. कुर्या, 9. कुर्युः, I. 1. करवाणि, 2. कुरु, 3. करोतु, 4. करवाव, 5. कुरुत, 6. कुरुतां, 7. करवाम, 8. कुरुत, 9. कुर्वंतु ॥ Pf. 1. अकार (â), 2. अकर्षे, 3. अकार, 4. अकृव, 5. अकृपुः, 6. अकृतुः, 7. अकृम, 8. अकृ, 9. अकृः, I A. 1. अकार्षे, 2. अकार्षीः, 3. अकार्षीत्, 4. अकार्ष्वे, 5. अकार्षे, 6. अकार्षी, 7. अकार्ष्वे, 8. अकार्षे, 9. अकार्ष्वे, F. करिष्यति, P. F. कर्ता, B. 1. क्रियासं, 2. क्रियाः, 3. क्रियात्, 4. क्रियास्व, 5. क्रियास्तं, 6. क्रियास्तां, 7. क्रियास्म, 8. क्रियास्त, 9. क्रियासुः.

Âtmanepada : P. 1. कुर्वे, 2. कुरुये, 3. कुरुते, 4. कुर्वहे, 5. कुर्वीये, 6. कुर्वीते, 7. कुर्महे, 8. कुरुध्वे, 9. कुर्वीते, I. 1. अकुर्वि, 2. अकुरुयाः, 3. अकुरुत, 4. अकुर्वीहे, 5. अकुर्वीयाः, 6. अकुर्वीतां, 7. अकुर्महि, 8. अकुरुध्वं, 9. अकुर्वन्, O. 1. कुर्वीय &c., I. 1. करवे, 2. कुरुष्व, 3. कुरुतां, 4. करवावहे, 5. कुर्वीयां, 6. कुर्वीतां, 7. करवामहे, 8. कुरुध्वं, 9. कुर्वीतां ॥ Pf. 1. अकृ, 2. अकृषे, 3. अकृ, 4. अकृष्वे, 5. अकृष्वे, 6. अकृष्वे, 7. अकृष्वे, 8. अकृष्वे, 9. अकृष्वे, 10. अकृष्वे, 11. अकृष्वे, 12. अकृष्वे, 13. अकृष्वे, 14. अकृष्वे, 15. अकृष्वे, 16. अकृष्वे, 17. अकृष्वे, 18. अकृष्वे, 19. अकृष्वे, 20. अकृष्वे, 21. अकृष्वे, 22. अकृष्वे, 23. अकृष्वे, 24. अकृष्वे, 25. अकृष्वे, 26. अकृष्वे, 27. अकृष्वे, 28. अकृष्वे, 29. अकृष्वे, 30. अकृष्वे, 31. अकृष्वे, 32. अकृष्वे, 33. अकृष्वे, 34. अकृष्वे, 35. अकृष्वे, 36. अकृष्वे, 37. अकृष्वे, 38. अकृष्वे, 39. अकृष्वे, 40. अकृष्वे, 41. अकृष्वे, 42. अकृष्वे, 43. अकृष्वे, 44. अकृष्वे, 45. अकृष्वे, 46. अकृष्वे, 47. अकृष्वे, 48. अकृष्वे, 49. अकृष्वे, 50. अकृष्वे, 51. अकृष्वे, 52. अकृष्वे, 53. अकृष्वे, 54. अकृष्वे, 55. अकृष्वे, 56. अकृष्वे, 57. अकृष्वे, 58. अकृष्वे, 59. अकृष्वे, 60. अकृष्वे, 61. अकृष्वे, 62. अकृष्वे, 63. अकृष्वे, 64. अकृष्वे, 65. अकृष्वे, 66. अकृष्वे, 67. अकृष्वे, 68. अकृष्वे, 69. अकृष्वे, 70. अकृष्वे, 71. अकृष्वे, 72. अकृष्वे, 73. अकृष्वे, 74. अकृष्वे, 75. अकृष्वे, 76. अकृष्वे, 77. अकृष्वे, 78. अकृष्वे, 79. अकृष्वे, 80. अकृष्वे, 81. अकृष्वे, 82. अकृष्वे, 83. अकृष्वे, 84. अकृष्वे, 85. अकृष्वे, 86. अकृष्वे, 87. अकृष्वे, 88. अकृष्वे, 89. अकृष्वे, 90. अकृष्वे, 91. अकृष्वे, 92. अकृष्वे, 93. अकृष्वे, 94. अकृष्वे, 95. अकृष्वे, 96. अकृष्वे, 97. अकृष्वे, 98. अकृष्वे, 99. अकृष्वे, 100. अकृष्वे.

4. चक्रवहे, 5. चक्रापे, 6. चक्राते, 7. चक्रमहे, 8. चक्रदे, 9. चक्रिरे, I A. 1. सकृषि, 2. सकृपाः, 3. सकृत्, 4. सकृष्वहि, 5. सकृपायां, 6. सकृपातां, 7. सकृप्सहि, 8. सकृदं, 9. सकृषत्, F. करिष्यते, B. 3. कृषीष्ट, 8. कृषीदं ॥

Pt. कृतः, Ger. कृत्वा ॥ Pass. क्रियते, Aor. सकारि, Caus. कारयति, Aor. सच्यकृत,
Des. चिकीर्षति, Int. चेक्षीयते, चर्कति &c., or चर्करीति &c. (§ 490).

Kṛī Class (Kṛyādi, IX Class).

I. Parasmaipada and Âtmanepada Verbs.

153. क्री *krī*, to buy, (इक्रीप्.)

P. क्रोयति ॥ Pf. १. चिक्राय (द्ध), २. चिक्रयिष्य or चिक्रेष्य, ३. चिक्राय, ४. चिक्रयिष्य, ५. चिक्रयिष्युः, ६. चिक्रयितुः, ७. चिक्रयिष्य, ८. चिक्रयिष्य, ९. चिक्रयिष्युः, I A. चक्रोयत्, Âtm. चक्रेष्ट, F. क्रोयति, P. F. क्रोता, B. क्रोयात्, Âtm. क्रोयिष्ट ॥ Pt. क्रोतः ॥ Pass. क्रोयते, Caus. क्रापयति, Des. चिक्रोयति, Int. चिक्रोयते.

154. मी *mī*, to kill, (मीप्.)

The roots **मी** *mī*, **मि** *mi* (Su), and **दी** *dī* (Div) take final **आ** *ā* whenever their **ई** *ī* or **इ** *i* would be liable to Guṇa or Vṛddhi, and in the gerund in **या** *yā* (§ 452). Pāṇ. vi. 1, 50.

P. मोनाति ॥ Pf. 1. ममौ, 2. ममाच or ममिष, 3. ममौ, 4. मिम्यिष, 5. मिम्युः, 6. मिम्यहुः,
7. मिम्यिष, 8. मिम्य, 9. मिम्युः, I A. अमासोत् (§ 353), Âtm. अमास्त (§ 353), F. मास्तति,
P. F. माता, B. मोयात्, Âtm. मासोष्ट ॥ Pt. मोतः, Ger. मोत्वा, ापय ॥ Pass. मोयते,
Caus. मापयति (§ 463, II. 19), Des. मिस्तति (§ 471, 8), Int. मेमीयते.

155. स्तम्भ *stambh*, to support, (स्तम्भु.)

The verbs स्तम् stambh, स्तुम् stumbh, स्कम् skambh, स्कुम् skumbh, and सु sku may be conjugated as Kṛi or as Su verbs.

P. सत्प्रति or सत्प्रोति &c., I. असत्प्र्यात्, O. सत्प्रियात्, I. 1. सत्प्रानि, 2. सत्प्रान*, 3. सत्प्रान्ति, 4. सत्प्रान्ति, 5. सत्प्रान्ति, 6. सत्प्रान्ति, 7. सत्प्रान्ति, 8. सत्प्रान्ति, 9. सत्प्रान्ति || Pf. तत्प्रान्ति, I A. सत्प्रान्ति or II A. सत्प्रान्ति (§ 367), F. सत्प्रान्ति, P. F. सत्प्रान्ति, B. सत्प्रान्ति || Pt. सत्प्रान्ति, Ger. सत्प्रान्ति or सत्प्रान्ति || Pass. सत्प्रान्ति, Caus. सत्प्रान्ति, Des. तत्प्रान्ति, Int. तत्प्रान्ति.

156. पू *pu*, to purify, (पूज्.)

The Kṛi verbs beginning with **पृ** *pṛ* shorten their vowel in the special tenses (Pāṇ. vii. 3, 80). They stand Dhātupāṭha 31, 12-32. The more important are, **कृ** *kṛ*, to cut, **सृ** *sṛ*, to cover, **वृ** *vṛ*, to choose, **धृ** *dṛ*, to shake, **पृ** *pṛ*, to fill, **दृ** *dṛ*, to tear, **जृ** *jṛ*, to wither.

P. पुनाति, Âtm. पुनीते ॥ Pf. पुपाव, Âtm. पुपुवे, I A. अपावीत, Âtm. अपविष्ट, F. पविष्यति, P. F. पविता ॥ Pt. पूतः, Ger. पूत्वा (पवितः and पविता (§ 424) belong to पूह्, पवते (Bhû class), see § 333. D) ॥ Pass. पूयते, Caus. पावयति, Aor. अपोपयत्, Des. पुपूषति (पिपविषते belongs to पूह्, पवते, Bhû class, Pân. vii. 2, 74), Int. पोपूयते.

* Kri verbs ending in consonants form the 2nd pers. sing. imperative in **मान**; § 321, note 2.

157. ग्रह् *grah*, to take.

This root takes Samprasârana in the special tenses and before other weakening terminations.
(Pân. vi. 1, 16.)

P. गृह्णाति, Âtm. गृह्णीते, I. अगृह्णात्, Âtm. अगृह्णीत, O. गृह्णीयात्, Âtm. गृह्णीत,
I. गृह्णातु (2. गृहाण), Âtm. गृह्णीतां ॥ Pf. 1. जग्राह (â), 2. जग्रहिष, 3. जग्राह, 4. जगृहिष,
5. जगृहपुः, 6. जगृहतुः, 7. जगृहिम, 8. जगृह, 9. जगृहुः, I A. 1. अग्रहीषं (§ 341 and § 348*),
2. अग्रहीः, 3. अग्रहीत्, Âtm. 1. अग्रहीषि, 2. अग्रहीषाः, 3. अग्रहीष्ट, F. ग्रहीष्यति, P. F.
ग्रहीता, B. गृह्णात्, Âtm. ग्रहीषीष्ट ॥ Pt. गृहीतः, Ger. गृहीत्वा ॥ Pass. गृह्यते, Aor. अग्रहि,
Fut. ग्रहीष्यते or ग्रहिष्यते &c., Caus. ग्राहयति, Des. निषृषति, Int. जरीगृह्यते, जाग्रदि
(not जाग्रदि).

II. Parasmaipada Verbs.

158. ज्या *jyā*, to grow weak.

This root takes Samprasârana in the special tenses and before other weakening terminations.
(See No. 157.)

P. जिनाति, I. अजिनात्, O. जिनीयात्, I. जिनातु ॥ Pf. 1. निज्यौ, 2. निज्यिष or निज्याष,
3. निज्यौ, 4. निज्यिष, I A. अज्यासीत्, F. ज्यास्यति, B. जीयात् ॥ Pt. जीनः (जीतः as
participle would be wrong, see Pân. VIII. 2, 44; but it occurs in the sense
of old (Am. Kosha, ed. Loisel. p. 135), and in the Vedic Sanskrit; see Kuhn,
Beiträge, vol. vi. p. 104), Ger. जीत्वा, °ज्याय ॥ Caus. ज्यापयति, Des. निज्यासति,
Int. जेजीयते.

159. ज्ञा *jñā*, to know.

This verb substitutes जा *jā* in the special tenses. (Pân. VII. 3, 79.)

P. जानाति, I. अजानात्, O. जानीयात्, I. जानातु ॥ Pf. जज्ञौ, I A. अज्ञासीत्, F. हास्यति,
P. F. हाता, B. हायात् or हेयात् ॥ Pt. हातः ॥ Pass. हायते, Aor. अज्ञायि, Caus. ज्ञपयति (â),
(see § 462, II. 15), Aor. अजिज्ञप्त्, Des. जिज्ञासते, Int. जाहायते.

160. बंध् *bandh*, to bind.

P. बध्नाति, I. अबध्नात्, O. बध्नीयात्, I. बध्नातु ॥ Pf. 1. बबंध, 2. बबंधिष or बबंध or
बबंध, I A. 1. अभ्रांत्सं, 2. अभ्रांत्सीः, 3. अभ्रांत्सीत्, 4. अभ्रांत्स, 5. अब्रांद्धं, 6. अब्रांद्धां, 7. अभ्रांत्स,
8. अब्रांद्ध, 9. अभ्रांत्सुः, F. भंत्सति, P. F. बंधा, B. बध्नात् ॥ Pt. बद्धः, Ger. बद्धा ॥ Pass.
बध्यते, Caus. बंधयति, Aor. अबबंधत्, Des. बिभंत्सति, Int. बाबध्यते, बाबद्धि.

III. Âtmanepada Verbs.

161. वृ *vri*, to cherish, (वृक्.)

P. वृणीते, I. अवृणीत्, O. वृणीत, I. वृणीतां ॥ Pf. वव्रे, I A. अवरीष्ट or अवरीष्ट or अवृत,
F. वरिष्यते or वरीष्यते, P. F. वरिता or वरीता, B. वरिषीष्ट or वृषीष्ट ॥ Pt. वृतः ॥
Pass. व्रियते, Caus. वरयति (â), Des. विवरिष्यते or विवरीष्यते, Int. वेव्रीयते, ववेर्ति &c.
Contracted forms of the Des. and Int., वुवृषेति and वोवृषेते.

Ad Class (Addi, II Class).

I. Parasmaipada Verbs.

162. *अद् ad*, to eat.

P. 1. अद्मि, 2. अत्सि, 3. अत्ति, 4. अद्मः, 5. अत्थः, 6. अत्तः, 7. अत्तः, 8. अत्थः, 9. अदंति,
I. 1. आदं, 2. आदः (Pāṇ. VII. 3, 100)*, 3. आदत्, 4. आद्म, 5. आत्तं, 6. आत्तां, 7. आद्म,
8. आत्त, 9. आदन्, O. अद्यात्, I. 1. अदानि, 2. अद्मि†, 3. अद्म, 4. अदाव, 5. अत्तं, 6. अत्तां,
7. अदान, 8. अत्त, 9. अदंतु ॥ Pf. 1. आद, 2. आदिथ &c., or substituting घस् ॥, 1. जघास (ā),
2. जघसिथ, 3. जघास, 4. जघिव, 5. जघयुः, 6. जघतुः, 7. जघिन, 8. जघ, 9. जघुः, II A.
1. अघसं, 2. अघसः, 3. अघसत्, F. अत्स्यति, P. F. अत्ता, B. अद्यात् ॥ Pt. जग्धः‡, Ger.
जग्ध्वा, °जग्ध्य (Pāṇ. II. 4, 36) ॥ Pass. अद्यते, Caus. आदयति, Aor. आदिदत्, Des.
जिघत्सति.

163. *प्सा psā*, to eat.

P. प्साति, I. 3. अप्सात्, 9. अप्सात् or अप्सुः (§ 322†), O. प्सायात्, I. प्सातु ॥ Pf. प्सौ,
I A. अप्सासीत्, F. प्सास्यति, P. F. प्साता, B. प्सायात् or प्सेयात् ॥ Pass. प्सायते, Caus.
प्सापयति, Des. पिप्सासति, Int. पाप्सायते.

164. *मा mā*, to measure.

P. माति, I. 3. अमात्, 9. अमान् or अमुः, O. मायात्, I. मातु ॥ Pf. ममौ, I A. अमासीत्,
F. मास्यति, P. F. माता, B. मेयात् ॥ Pt. मितः, Ger. मित्वा, °माय ॥ Pass. मीयते, Aor.
अमायि, Caus. मापयति, Aor. अमीनपत्, Des. मित्सति, Int. मेनीयते, मामाति or मामेति.

165. *या yā*, to go.

P. याति, I. 3. अयात्, 9. अयान् or अयुः, O. यायात्, I. यातु ॥ Pf. ययौ, I A. अयासीत्,
F. यास्यति, P. F. याता, B. यायात् ॥ Pt. यातः ॥ Pass. याये, Caus. यापयति, Aor.
अयीयपत्, Des. यियासति, Int. यायायते.

166. *ख्या khyā*, to proclaim.

P. ख्याति, I. 3. अख्यात्, O. ख्यायात्, I. ख्यातु ॥ Pf. ख्यौ, II A. अख्यात्, F. ख्यास्यति,
P. F. ख्याता, B. ख्यायात् or ख्येयात् ॥ Pt. ख्यातः ॥ Pass. ख्यायते, Aor. अख्यायि, Caus.
ख्यापयति, Aor. अखिख्यपत्, Des. चिख्यासति, Int. चाख्यायते.

167. *वञ्ज vaś*, to desire.

This root takes Samprasāraṇa before the strong terminations of the special tenses, and in the
weakening forms generally.

P. 1. वञ्जिम, 2. वञ्जि (§ 125, 120), 3. वञ्जि, 4. उञ्जः, 5. उञ्जः, 6. उञ्जः, 7. उञ्जः, 8. उञ्जः,
9. उञ्जति, I. 1. अवञ्जं, 2. अवञ्ज, 3. अवञ्ज, 4. औञ्ज, 5. औञ्ज, 6. औञ्ज, 7. औञ्ज, 8. औञ्ज,
9. औञ्जन्, O. उञ्जात्, I. 1. वञ्जानि, 2. उञ्जि, 3. वहु, 4. वञ्जाव, 5. उञ्ज, 6. उञ्ज, 7. वञ्जान,

* अद् inserts अ before terminations consisting of one consonant.

† When हि is added immediately to the final consonant of a root, it is changed to धि
(Pāṇ. VI. 4, 101); § 321, note 1.

‡ In the tenses where अद् is deficient, चस् is used instead.

§ This is formed from जङ् to eat, a reduplicated form of चस्. (Pāṇ. II. 4, 36.)

8. उह, 9. उशंतु ॥ Pf. 3. उवाश, 9. उशुः, I A. अवाशीत् (*ā*), F. वशिष्यति, P. F. वशिता, B. उश्यात् ॥ Pass. उश्यते, Caus. वाशयति, Des. विवशिषति, Int. वाषश्यते, वाषटि.

168. हन् *han*, to kill.

This verb drops its final *n* before the strong terminations of the special tenses, and in the weakening forms generally, if the terminations begin with any consonants except nasals or semivowels (Pāṇ. vi. 4, 37). Before strong terminations beginning with vowels, हन् *han* becomes ह्नु *ghn* (Pāṇ. vii. 3, 54). In the aorist and benedictive वध् *vadh* is substituted. The desiderative, intensive, and the aorist passive are derived from घन् *ghan*, the causative from घात् *ghat*.

P. 1. हन्मि, 2. हंसि, 3. हंति, 4. हन्वः, 5. हयः, 6. हतः, 7. हन्मः, 8. हय, 9. मंति, I. 1. अहनं, 2. अहन्, 3. अहन, 4. अहन्व, 5. अहतं, 6. अहतां, 7. अहन्म, 8. अहत, 9. अघ्नन्, O. हन्यात्, I. 1. हनानि, 2. जहि (Pāṇ. vi. 4, 36), 3. हंतु, 4. हनाव, 5. हतं, 6. हतां, 7. हनाम, 8. हत, 9. मंतु ॥ Pf. 1. जघान (*ā*), (Pāṇ. vii. 3, 55), 2. जघनिष or जघंष, 3. जघान, 4. जघिष, 5. जघ्मपुः, 6. जघ्मपुः, 7. जघिम, 8. जघ, 9. जघ्मः, I A. अवधीत्, F. हनिष्यति, P. F. हंता, B. वध्यात् ॥ Pt. हतः, Ger. हन्वा, °हय (§ 449) ॥ Pass. हन्यते, Aor. अघानि or अवधि (§ 407), Caus. घातयति, Aor. अजीघतत्, Des. जिघांसति, Int. जंघ्यते or जेघीयते (Pāṇ. vii. 4, 30, vārt., he kills), जघंति.

169. यु *yu*, to mix.

Verbs of this class ending in उ *u* take, in the special tenses, Vṛddhi instead of Guṇa before weak terminations beginning with consonants. (Pāṇ. vii. 3, 89.)

P. 1. यौमि, 2. यौषि, 3. यौति, 4. युवः, 5. युषः, 6. युतः, 7. युमः, 8. युष, 9. युवंति, I. 1. अयवं, 2. अयौः, 3. अयौत्, 4. अयुव, 5. अयुतं, 6. अयुतां, 7. अयुम, 8. अयुत, 9. अयुवन्, O. युयात्, I. 1. यवानि, 2. युहि, 3. यौतु, 4. यवाव, 5. युतं, 6. युतां, 7. यवाम, 8. युतं, 9. युवंतु ॥ Pf. 3. युयाव, 9. युयुवुः, I A. अयावीत्, F. यविष्यति, P. F. यविता, B. यूयात् ॥ Pt. युतः ॥ Pass. यूयते, Aor. अयावि, Caus. यावयति, Des. युयूषति or यियविषति, Int. योयूयते, योयोति.

170. रु *ru*, to shout.

The verbs तु *tu*, रु *ru*, स्तु *stu* may take ई before all terminations of the special tenses beginning with consonants. (Pāṇ. vii. 3, 95.)

P. 1. रौमि or रवीमि, 2. रौषि or रवीषि, 3. रौति or रवीति, 4. रूवः or रूवीषः, 5. रूषः or रूवीषः, 6. रूतः or रूवीतः, 7. रूमः or रूवीमः, 8. रूष or रूवीष, 9. रूवंति, I. 1. अरवं, 2. अरौः or अरवीः, 3. अरौत् or अरवीत्, 4. अरूव or अरूवीष, 5. अरूतं or अरूवीतं, 6. अरूतां or अरूवीतां, 7. अरूम or अरूवीम, 8. अरूत or अरूवीत, 9. अरूवन्, O. रूयात् or रूवीयात्, I. 1. र्वाणि, 2. रुहि or रूवीहि, 3. रौतु or रवीतु, 4. र्वाव, 5. रूतं or रूवीतं, 6. रूतां or रूवीतां, 7. र्वाम, 8. रूत or रूवीत, 9. रूवंतु ॥ Pf. 3. रूराव, 9. रूरुवुः, I A. अरावीत्, F. रविष्यति, P. F. रविता, B. रूयात् ॥ Pt. रूतः ॥ Pass. रूयते, Caus. रावयति, Des. रूरुषति, Int. रोरूयते.

Note—The Sārasvatī gives अरौपीत्, रोष्यति, and रोता; but see § 332, 4. It likewise extends the use of ई to नु to praise.

171. इ *i*, to go.

P. 1. इमि, 2. इषि, 3. इति, 4. इवः, 5. इषः, 6. इतः, 7. इमः, 8. इष, 9. यंति, I. 1. आयं,

2. ऐः, 3. ऐत्, 4. ऐव, 5. ऐतं, 6. ऐतां, 7. ऐम, 8. ऐत, 9. आयन्, O. इयात्, I. 1. आयानि, 2. इहि, 3. इहु, 4. अयाव, 5. इतं, 6. इतां, 7. अयाम्, 8. इत, 9. यंतु ॥ Pf. 1. इयाय (ā), 2. इययिष or इयेष, 3. इयाय, 4. ईयिव, 5. ईययुः, 6. ईयतुः, 7. ईयिम, 8. ईय, 9. ईयुः, I A. 1. अगां (Pāṇ. II. 4, 45), 2. अगाः, 3. अगात्, 4. अगाव, 5. अगातं, 6. अगातां, 7. अगाम, 8. अगात, 9. अगुः (§ 368), F. एष्यति, P. F. एता, B. इयात् ॥ Pt. इतः, Ger. इत्वा, इत्य ॥ Pass. ईयते, Aor. अगामि (§ 404), Caus. गमयति (Pāṇ. II. 4, 46), Des. जिगमिषति (Pāṇ. II. 4, 47). But see § 463, II. 1, and § 471, 4, with regard to this and cognate verbs if preceded by prepositions.

172. विद् *vid*, to know.

P. 1. वेत्ति, 2. वेत्ति, 3. वेत्ति, 4. विद्धः, 5. वित्यः, 6. वित्तः, 7. वित्तः, 8. वित्य, 9. विदंति, I. 1. अवेदं, 2. अवेः or अवेत् (Pāṇ. VIII. 2, 75), 3. अवेत् (§ 132*), 4. अविद्ध, 5. अविन्नं, 6. अविन्नां, 7. अविन्न, 8. अविन्न, 9. अविदन् or अविदुः, O. विद्यात्, I. 1. वेदानि (or विदांकरवाणि &c., Pāṇ. III. 1, 41), 2. विद्धि, 3. वेत्तु, 4. वेदाव, 5. वित्तं, 6. वित्तां, 7. वेदाम, 8. वित्त, 9. विदंतु ॥ Pf. विवेद or विदांचकार (§ 326), I A. अवेदीत्, F. वेदिष्यति, P. F. वेदिता, B. विद्यात् ॥

Another form of the Present is, 1. वेद, 2. वेत्थ, 3. वेद, 4. विद्ध, 5. विदयुः, 6. विदतुः, 7. वित्त, 8. विद, 9. विदुः ॥ Pt. विदितः, Ger. विदित्वा ॥ Pass. विद्यते, Aor. अवेदि, Caus. वेदयति, Aor. अवीविदत्, Des. विविदिषति (Pāṇ. I. 2, 8), Int. वेविद्यते, वेवेत्ति.

173. अस् *as*, to be.

P. 1. अस्मि, 2. अस्मि, 3. अस्ति, 4. स्तः, 5. स्यः, 6. स्तः, 7. स्मः, 8. स्य, 9. संति, I. 1. आसं, 2. आसीः, 3. आसीत्, 4. आस, 5. आस्तं, 6. आस्तां, 7. आसाम्, 8. आस्त, 9. आसन्, O. 1. स्यां, 2. स्याः, 3. स्यात्, 4. स्याव, 5. स्यातं, 6. स्यातां, 7. स्याम, 8. स्यात, 9. स्युः, I. 1. असानि, 2. इधि, 3. अस्तु, 4. असाव, 5. स्तं, 6. स्तां, 7. असाम, 8. स्त, 9. संतु ॥ Pf. 1. आस, 2. आसिष, 3. आस, 4. आसिव, 5. आसयुः, 6. आसतुः, 7. आसिम, 8. आस, 9. आसुः; Âtm. 1. आसे, 2. आसिषे, 3. आसे, 4. आसिवहे, 5. आसाथे, 6. आसाते, 7. आसिमहे, 8. आसिध्वे, 9. आसिरे †.

174. मृज् *mrij*, to cleanse, (मृजू.)

This verb takes Vṛiddhi instead of Guṇa (Pāṇ. VII. 2, 114); it may take Vṛiddhi likewise before terminations that would not require Guṇa, if the terminations begin with a vowel (Siddh.-Kaum. vol. II. p. 122).

P. 1. मार्जि, 2. मार्जि, 3. मार्जि (§ 124), 4. मृज्, 5. मृज्, 6. मृज्, 7. मृज्, 8. मृज्, 9. मृजंति or मार्जंति, I. 1. अमार्जं, 2. अमार्जं, 3. अमार्जं, 4. अमृज्, 5. अमृज्, 6. अमृज्, 7. अमृज्, 8. अमृज्, 9. अमृजन् or अमार्जन्, O. मृज्यात्, I. 1. मार्जानि, 2. मृज्, 3. मृज्, 4. मार्जाव, 5. मृज्, 6. मृज्, 7. मार्जाम्, 8. मृज्, 9. मृजंतु or मार्जंतु ॥ Pf. 1. ममार्जं, 2. ममार्जिष or ममार्जं, 3. ममार्जं, 4. ममृजिष or ममार्जिष, 5. ममृजयुः or ममार्जयुः, 6. ममृजतुः or ममार्जंतुः, 7. ममृजिम or ममार्जिम, 8. ममृज or ममार्जं, 9. ममृजुः or ममार्जुः, I A. अमार्जंत् or अमार्जंत्, F. मार्जिष्यति or मार्जंति, P. F. मार्जिता or मर्जा, B. मृज्यात् ॥ Pt. मृज्, Ger. मार्जित्वा or मृज्, मृज्य, Adj. मार्जित्यः or

† The perfect both in the Parasmaipada and Âtmanepada is chiefly used at the end of the periphrastic perfect.

माहेभ्यः, मृज्यः or मार्ज्यः (Pân. III. 1, 113) || Pass. मृज्यते, Aor. अमार्जि, Caus. मार्जयति, Des. मिमृक्षति or मिमार्जिवति, Int. मरीमृज्यते, मर्माहै.

175. वच् *vach*, to speak.

P. 1. वच्मि, 2. वक्षि, 3. वक्ति, 4. वप्वः, 5. वकथः, 6. वक्तः, 7. वप्मः, 8. वकथ, 9. वदंति or व्रवंति*, I. 1. अवचं, 2. अवक्, 3. अवक्, 4. अवप्व, 5. अवक्तं, 6. अवक्तां, 7. अवप्म, 8. अवक्त, 9. अवदन्*, O. वच्यात्, I. 1. वचानि, 2. वग्धि, 3. वक्तु, 4. वचाव, 5. वक्तं, 6. वक्तां, 7. वचान, 8. वक्त, 9. वदंतु* || Pf. उवाच, 9. ऊचुः, II A. अवोचत् (§ 366), F. वक्ष्यति, P. F. वक्ता, B. उच्यात् || Pt. उक्तः || Pass. उच्यते, Aor. अवाचि, Caus. वाचयति, Aor. अवीवचत्, Des. विवक्षति, Int. वाचय्यते.

176. रुद् *rud*, to cry, (रुदिर्.)

The verbs रुद् *rud*, स्वप् *svap*, श्वास *śvas*, अन् *an*, जक्ष *jaksh* take इः before the terminations of the special tenses beginning with consonants, except य् *y* (Pân. VII. 2, 76). Before weak terminations consisting of one consonant, ईः is inserted (Pân. VII. 3, 98); or, according to others, अ *a* (Pân. VII. 3, 99).

P. 1. रोदिमि, 2. रोदिषि, 3. रोदिमि, 4. रुदिवः, 9. रुदंति, I. 1. अरोदं, 2. अरोदोः or अरोदः, 3. अरोदीत् or अरोदत्, 4. अरुदिष, 9. अरुदन्, O. रुद्यां, I. 1. रोदानि, 2. रुदिहि, 3. रोदिदु, 4. रोदाव, 5. रुदिनं, 6. रुदितां, 7. रोदाम, 8. रुदिन, 9. रुदंतु || Pf. रूरोद, I A. अरोदीत् or अरुदत्, F. रोदिष्यति, P. F. रोदिता, B. रुद्यात् || Pt. रुदितः || Pass. रुद्यते, Aor. अरोदि, Caus. रोदयति, Aor. अरुदन्, Des. अरुदिषति or रूरोदिषति, Int. रूरोद्यते.

177. जक्ष *jaksh*, to eat, to laugh ||.

Seven verbs, जक्ष *jaksh*, जागृ *jāgri*, to wake, दरिद्रा *daridrā*, to be poor, चकास् *chakās*, to shine, शास् *śās*, to rule, दीधो *didhī*, to shine, वेवो *vevī*, to obtain, are called अभ्यस्त *abhyasta* (reduplicated). They take अति *ati* and अतु *atu* in the 3rd pers. plur. present and imperative, and उः *uḥ* instead of अन् *an* in the 3rd pers. plur. imperfect (§ 321†).

P. 3. जक्षति, 9. जक्षति, I. अजक्षीत् or अजक्षत्, O. जक्ष्यात्, I. 3. अजक्षीत् or अजक्षत्, 9. अजक्षुः (§ 321†) || Pf. जनक्ष, I A. अजक्षीत्, F. जक्षिष्यति.

178. जागृ *jāgri*, to wake. (Pân. VI. 1, 192, accent.)

P. 1. जागमि, 2. जागमि, 3. जागमि, 4. जागृवः, 5. जागृथः, 6. जागृतः, 7. जागृमः, 8. जागृथ, 9. जाग्रति, I. 1. अजागरं, 2. अजागः, 3. अजागः, 4. अजागृव, 5. अजागृतं, 6. अजागृतां, 7. अजागृम, 8. अजागृत, 9. अजागरुः, O. जागृयात्, I. 1. जागराणि, 2. जागृहि, 3. जागृते, 4. जागराव, 5. जागृतं, 6. जागृतां, 7. जागराम, 8. जागृत, 9. जागरतु || Pf. 3. अजागार or जागराचकार (Pân. III. 1, 38), 9. अजागरुः, I A. अजागरीत् (see preface, p. ix), F. जागरिष्यति, P. F. जागरिता, B. जागरीत् || Pt. जागरितः || Pass. जागर्ते, Aor. अजागारि, Caus. जागरयति, Des. अजागरिषति. No Intensive.

* The 3rd pers. plur. present of वच् does not occur (Siddh.-Kaum. vol. II. p. 120); according to others the whole plural is wanting; according to some no 3rd pers. plur. is formed from वच्.

|| जक्ष to eat, from चस्; जक्ष to laugh, from हस्.

179. दरिद्रा *daridrâ*, to be poor. (Pân. vi. 1, 192, accent.)

In दरिद्रा *daridrâ* the final आ *â* is replaced by इ *i* in the special tenses before strong terminations beginning with a consonant (Pân. vi. 4, 114). Before strong terminations beginning with vowels the आ *â* is lost (Pân. vi. 4, 112).

P. 1. दरिद्रामि, 2. दरिद्रासि, 3. दरिद्राति, 4. दरिद्रिष्वः, 9. दरिद्रति, I. 3. अदरिद्रात्, 6. अदरिद्रतां, 9. अदरिद्रुः, O. दरिद्रियात्, I. 1. दरिद्राणि, 2. दरिद्रिहि, 3. दरिद्रातु, 4. दरिद्राथ, 5. दरिद्रित्, 6. दरिद्रितां, 7. दरिद्राम, 8. दरिद्रित, 9. दरिद्रतु ॥ Pf. ददरिद्रौ or दरिद्राचकार (Siddh.-Kaum. vol. II. p. 125), I A. अदरिद्रौ or अदरिद्रासीत् (Siddh.-Kaum. vol. II. p. 126), F. दरिद्रिष्यति (Pân. vi. 4, 114, vârt.), P. F. दरिद्रिता (not दरिद्राता).

180. शास् *śâs*, to command, (शासु.) (Pân. vi. 1, 188.)

शास् *śâs* is changed to शिस् *śis* before weakening terminations beginning with consonants, and in the second aorist. (Pân. vi. 4, 34.)

P. 1. शास्मि, 2. शास्सि, 3. शास्ति, 4. शिष्वः, 9. शासति, I. 1. अशासं, 2. अशाः or अशात्, 3. अशात् (§ 132), 4. अशिष्व, 5. अशिष्टं, 6. अशिष्टां, 7. अशिष्व, 8. अशिष्ट, 9. अशासुः, O. शिष्यात्, I. 1. शासति, 2. शाधि (§ 132), 3. शास्तु, 4. शासाथ, 5. शिष्टं, 6. शिष्टां, 7. शासाम, 8. शिष्ट, 9. शासतु ॥ Pf. अशास, II A. अशिष्यत्, F. शासिष्यति, B. शिष्यात् ॥ Pt. शिष्टः ॥ Pass. शिष्यते, Caus. शासयति, Des. शिशिष्यति, Int. शिशिष्यते.

II. Âtmanepada Verbs.

181. चक्ष् *chaksh*, to speak, (चक्षिङ्.)

P. 1. चक्षे, 2. चक्षे, 3. चक्षे, 4. चक्षहे, 5. चक्षाथे, 6. चक्षाते, 7. चक्षहे, 8. चक्षुदे, 9. चक्षते, I. 3. अचक्ष, 9. अचक्षत, O. चक्षीत, I. चक्षां ॥ Pf. अचक्षे.

The other forms are supplied from ख्या or क्शा, the Red. Perf. optionally, (Pân. II. 4, 54, 55): Pf. चक्ष्यौ ॥ II A. अख्यात् or ण्ते, F. ख्यास्यति or ण्ते, B. ख्यायात् or ख्येयात्, or Âtm. ख्यासीष्ट.

182. ईज् *îj*, to rule.

The root ईज् *îj* takes इ *i* before the 2nd pers. sing. present and imperative (Pân. VII. 2, 77). ईज् *îj* and जन् *jan* do the same, and likewise insert इ *i* before the 2nd pers. plur. present, [imperfect,] and imperative (Pân. VII. 2, 78). The commentators, however, extend the latter rule to ईज् *îj*. See notes to Pân. VII. 2, 78.

P. 1. ईजे, 2. ईजिषे, 3. ईजे, 8. ईजिष्वे, I. 3. ऐज, 8. ऐजिष्वं or ऐजिष्वं, O. ईजीत, I. 1. ईजे, 2. ईजिष्व, 3. ईजां, 8. ईजिष्वं or ईजिष्वं ॥ Pf. ईजाचक्रे, I A. ऐजिष्ट.

183. आस् *âs*, to sit.

P. आस्ते, I. आस्त, O. आसीत, I. आस्तां ॥ Pf. आसाचक्रे (part. आसीनः, Pân. VII. 2, 83), I A. आसिष्ट, F. आसिष्यते.

184. सू *sû*, to bear, (सूङ्.)

P. सूते, I. असूत, O. सुबीत, I. 1. सुवै (Pân. VII. 3, 88), 2. सूष्व, 3. सूतां, 4. सुवावहै, 5. सुवापां, 6. सुवातां, 7. सुवामहै, 8. सूष्वं, 9. सुवतां ॥ Pf. सुबुधे, I A. असविष्ट or असोष्ट

(§ 337, I. 1), F. सविष्यते or सोष्यते, B. सविषीष्ट or सोषीष्ट ॥ Pt. सूनुः (Pân. VIII. 2, 45) ॥ Pass. सूयते, Aor. असाधि, Caus. साधयति, Aor. असूषयत्, Des. सुसूषते (Pân. VIII. 3, 61), Int. सोषूयते.

185. शी *śī*, to lie down, to sleep, (शीङ्.)

The verb शी *śī* takes Guṇa in the special tenses (Pân. VII. 4, 21), and inserts *ṛ* in the 3rd pers. plur. present, imperfect, and imperative.

P. 1. शये, 2. शेपे, 3. शेते, 4. शेवहे, 5. शयापे, 6. शयाते, 7. शेनहे, 8. शेध्वे, 9. शेरेते (Pân. VII. 1, 6), I. 1. अशयि, 2. अशेयाः, 3. अशेत, 4. अशेवहि, 5. अशयायां, 6. अशयातां, 7. अशेमहि, 8. अशेध्वं, 9. अशेरत, O. शयीत, I. 1. शयै, 2. शेव्य, 3. शेतां, 4. शयावहे, 5. शयायां, 6. शयातां, 7. शयामहे, 8. शेध्वं, 9. शेरेतां ॥ Pf. शिश्ये, I A. अशयिष्ट, F. शयिष्यते, B. शयीत ॥ Pt. शयितः ॥ Pass. शय्यते (Pân. VII. 4, 22), Aor. अशायि, Caus. शाययति, Des. शिशयिष्यते, Int. शाशय्यते, शेशेति.

186. इ *i*, to go, (इङ्.) (Pân. VI. 1, 186, accent.)

This verb is always used with अधि *adhi*, in the sense of reading. (Siddh.-Kaum. vol. II. p. 118.)

P. अधीते, I. 3. अध्येत, 6. अध्येयातां (Sâr. II. 5, 8), 9. अध्येत, O. अधीयीत, I. 1. अध्यै, 2. अधीष्य, 3. अधीतां, 4. अध्यावहे, 5. अधीयायां, 6. अधीयातां, 7. अध्यामहे, 8. अधीध्वं, 9. अधीयातां ॥ Pf. अधिजगे (Pân. II. 4, 49), I A. 3. अध्येष्ट, 6. अध्येयातां, 9. अध्येत, or 3. अध्यगीष्ट (Siddh.-Kaum. vol. II. p. 119), 6. अध्यगीयातां, 9. अध्यगीयत, F. अध्येय्यते, Cond. अध्येय्यत or अध्यगीय्यत, P. F. अध्येता, B. अध्येयीष्ट ॥ Pt. अधीतः ॥ Pass. अधीयते, Aor. अध्यागयि or अध्यायि, Caus. अध्यापयति, Aor. अध्यापयत् or अध्यजीगयत्, Des. अधीयिषति or अधिजिगांसते.

III. Parasmaipada and Âtmanepada Verbs.

187. द्विष् *dvish*, to hate.

P. 1. द्वेष्मि, 2. द्वेक्षि, 3. द्वेष्टि, 4. द्विष्यः, 9. द्विषंति, I. 1. अद्वेयं, 2. अद्वेद, 3. अद्वेद, 4. अद्विष्य, 9. अद्विषन् or अद्विषुः (§ 321 †), O. द्विष्यात्, I. 1. द्वेषाणि, 2. द्विडु, 3. द्वेहु, 4. द्वेषाव, 5. द्विष्टं, 6. द्विष्टां, 7. द्वेषाम, 8. द्विष्ट, 9. द्विषंतु ॥ Pf. दिद्वेष, I A. अद्विष्यत्, F. द्वेक्ष्यति, P. F. द्वेष्टा, B. द्विष्यात्, Âtm. द्विषीष्ट ॥ Pt. द्विष्टः ॥ Pass. द्विष्यते, Aor. अद्वेवि, Caus. द्वेषयति, Aor. अदिद्विषत्, Des. दिद्विष्यति, Int. देद्विष्यते, देद्वेष्टि.

188. दुह् *duh*, to milk.

P. 1. दोग्धि, 2. धोग्धि, 3. दोग्धि, 4. दुग्ः, 5. दुग्धः, 6. दुग्धः, 7. दुग्धः, 8. दुग्ध, 9. दुहंति, I. 1. अदोहं, 2. अघोक्, 3. अघोक्, 4. अदुग्, O. दुग्तात्, I. 1. दोहानि, 2. दुग्धि, 3. दोग्धु, 4. दोहाव, 5. दुग्धं, 6. दुग्धां, 7. दोहाम, 8. दुग्ध, 9. दुहंतु ॥ Pf. दुदोह, I A. अघुष्यत् &c. (see § 362), F. धोष्यति.

189. स्तु *stu*, to praise, (दृप्.)

P. 1. स्तौमि or स्तवीमि (see No. 170), 2. स्तौषि or स्तवीषि, 3. स्तौति or स्तवीति, 4. स्तुवः or स्तुवीवः, 9. स्तुवंति, I. 1. अस्तवं, 2. अस्तौः or अस्तवीः, 3. अस्तौत् or अस्तवीत्, 4. अस्तुव or अस्तुवीव, 9. अस्तुवन्, O. स्तुयात्, Âtm. स्तुवीत, I. 1. स्तवानि, 2. स्तुहि or स्तुवीहि, 9. स्तौतु

or स्तवीतु ॥ Pf. 3. तुष्टाव, 2. तुष्टोष, 6. तुष्टुवतुः, 9. तुष्टुवुः, I A. अस्तावीत् (§ 338, 3), Âtm. अस्तोष्ट, F. स्तोषति, P. F. स्तोता, B. स्तूयात्, Âtm. स्तोषीष्ट ॥ Pt. स्तुतः ॥ Pass. स्तूयते, Aor. अस्तावि, Caus. स्तावयति, Aor. अतुष्टवत्, Des. तुष्टपति, Int. तोष्टयते, तोष्टोति.

190. ब्रू *brû*, to speak, (ब्रून्.)

This verb takes ई before weak terminations beginning with consonants in the special tenses (Pân. VII. 3, 93). The perfect आह *āha* may be substituted for five of the persons of the present (Pân. III. 4, 84). It is defective in the general tenses, where चष् *each* (No. 175) is used instead.

P. 1. ब्रवीमि, 2. ब्रवीषि or आत्थ, 3. ब्रवीति or आह, 4. ब्रूः, 5. ब्रूयः or आहयुः, 6. ब्रूतः or आहतुः, 7. ब्रूमः, 8. ब्रूष, 9. ब्रुवंति or आहुः, I. 1. अब्रवं, 2. अब्रवीः, 3. अब्रवीत्, 4. अब्रूव, 5. अब्रूतं, 6. अब्रूतां, 7. अब्रूम, 8. अब्रूत, 9. अब्रुवन्, O. ब्रूयात्, I. 1. ब्रवाणि, 2. ब्रूहि, 3. ब्रवीतु, 4. ब्रवाव, 5. ब्रूतं, 6. ब्रूतां, 7. ब्रवाम, 8. ब्रूत, 9. ब्रुवंतु.

191. ऋणु *ṛṇu*, to cover, (ऋणुन्.)

This verb may take Vṛiddhi instead of Guṇa before weak terminations beginning with consonants (Pân. VII. 3, 90, 91), except before those that consist of one consonant only. It takes the reduplicated perfect against § 325, and reduplicates the last syllable (Pân. VI. 1, 8). In the general tenses the final उ *u*, before intermediate ई *i*, may or may not take Guṇa (Pân. I. 2, 3).

P. 3. ऋणीति or ऋणीति, 9. ऋणुवति, I. ऋणीति, O. ऋणुयात्, I. ऋणीति or ऋणीति ॥ Pf. 1. ऋणुनाव (*ā*), 2. ऋणुनविष or ऋणुनुविष, 3. ऋणुनाव, 4. ऋणुनुविष, 5. ऋणुनुवपुः, 6. ऋणुनुवतुः, 7. ऋणुनुविम, 8. ऋणुनुव, 9. ऋणुनुवुः, I A. ऋणीवीत् or ऋणीवीत् or ऋणीवीत् (Pân. VII. 2, 6), F. ऋणुविष्यति or ऋणुविष्यति, B. ऋणुयात् ॥ Pass. ऋणुयते, Caus. ऋणुवयति, Aor. ऋणीनवत्, Des. ऋणुनूषति or ऋणुनविषति or ऋणुनुविषति, Int. ऋणीनूयते, ऋणीनौति.

Hu Class (*Juhotyādi*, III Class).

I. Parasmaipada Verbs.

192. हु *hu*, to sacrifice. (Pân. VI. 1, 192, accent.)

P. जुहोति, I. अजुहोत्, O. जुहुयात्, I. जुहोतु ॥ Pf. जुहाव or जुहवांचकार (§ 326), I A. सहौषीत्, F. होषति, P. F. होता, B. हूयात् ॥ Pt. हुतः ॥ Pass. हूयते, Caus. हावयति, Aor. अजूहवत्, Des. जुहूषति, Int. जोहूयते, जोहोति.

193. भी *bhī*, to fear, (भिभी.) (Pân. VI. 1, 192, accent.)

This verb may shorten the final ई before strong terminations beginning with consonants in the special tenses. (Pân. VI. 4, 115.)

P. 3. बिभेति, 6. बिभीतः or बिभितः, 9. बिभ्यति, I. 3. बिभेत्, 6. बिभीतं or बिभितं, 9. बिभियुः, O. बिभीयात् or बिभियात्, I. बिभेत् ॥ Pf. बिभाय or बिभायचकार (§ 326), I A. अभैषीत्, F. भेषति, P. F. भेता, B. भीयात् ॥ Pt. भीतः ॥ Pass. भीयते, Aor. अभायि, Caus. भाययति or भाययते or भीययते (see § 463, II. 18), Des. बिभीषति, Int. बेभीयते, बेभेति.

194. *ह्री hrī*, to be ashamed. (Pân. vi. 1, 192, accent.)

P. 3. जिह्रेति, 6. जिह्रीतः, 9. जिह्रियति (§ 110), I. अजिह्रेत्, O. जिह्रीयात्, I. जिह्रेतु ॥
Pf. 3. जिह्राय, 6. जिह्रियतुः, 9. जिह्रियुः or जिह्रयाचकार, I A. अह्रेषीत्, F. ह्रेष्यति, P. F. हेता,
B. ह्रीयात् ॥ Pt. ह्रीणः or ह्रीतः (Pân. viii. 2, 56) ॥ Pass. ह्रीयते, Caus. ह्रेषयति,
Aor. अजिह्रिषत्, Des. जिह्रीषति, Int. जेह्रीयते.

195. *पृ prī*, to fill, to guard.

This verb, and others in which final *चृ* is preceded by a labial, changes the vowel into *उर* *ur*, except where the vowel requires *Guṇa* or *Vṛiddhi*. (Pân. vii. 1, 102.)

P. 1. पिपमि, 2. पिपमि, 3. पिपमि, 4. पिपूर्वेः, 5. पिपूर्वेः, 6. पिपूर्तेः, 7. पिपूर्तेः, 8. पिपूर्ते,
9. पिपुरति, I. 1. अपिपरं, 2. अपिपः (or अपिपरः, Sâr.), 3. अपिपः (or अपिपरत्), 4. अपिपूर्वे,
5. अपिपूर्ते, 6. अपिपूर्ता, 7. अपिपूर्ते, 8. अपिपूर्ते, 9. अपिपरुः, O. पिपूर्यात्, I. 1. पिपराणि,
2. पिपूर्हि, 3. पिपते, 4. पिपराच, 5. पिपूर्ते, 6. पिपूर्ता, 7. पिपराम, 8. पिपूर्ते, 9. पिपुरतु ॥ Pf. 1.
पपार (ā), 2. पपरिच, 3. पपार, 4. पपरिच, 5. पपरयुः or पप्रयुः, 6. पपरतुः or पप्रतुः, 7. पपरिम,
8. पपर, 9. पपरुः or पप्रुः (Pân. vii. 4, 11, 12), I A. अपारीत्, F. परिच्यति (i), P. F.
परिता or परीता, B. पूर्यात् ॥ Pt. पूतः (Pân. viii. 2, 57), पूर्येः, and पूरितः are referred
to पूर (§ 442, 7), Ger. पून्ता, °पूर्ये ॥ Pass. पूर्यते, Caus. पारयति, Aor. अपोपरत्, Des.
पुपूर्यति or पिपरिचति (i), Int. पोपूर्यते, पापति.

Several optional forms are derived from another root *पृ*, with short *चृ*.
Thus, P. 3. पिपति, 6. पिपुतः, 9. पिंप्रति, I. 3. अपिपः, 6. अपिपुतां, 9. अपिपरुः, O. पिपृयात् ॥
I A. अपापीत्, B. प्रियात् ॥ Pass. प्रियते (§ 390), Int. पेप्रोयते (§ 481).

196. *हा hā*, to leave, (ओहाक्.)

Reduplicated verbs ending in *आ d* (except the *घृ ghu* verbs, see § 392 *) substitute *ई i* for *आ d*
before strong terminations beginning with consonants (Pân. vi. 4, 113). The verb *हा hā*,
however, may also substitute *इ i* (Pân. vi. 4, 116).

P. 1. जहामि, 2. जहामि, 3. जहाति, 4. जहोवः (i), 5. जहोयः (i), 6. जहीतः (i), 7. जहोमः
(i), 8. जहोत (i), 9. जहति, I. 1. अजहां, 2. अजहां, 3. अजहां, 4. अजहोव (i), 9. अजहुः,
O. जहात् (Pân. vi. 4, 118), I. 1. जहानि, 2. जहोहि (i) or जहाहि (Pân. vi. 4, 117),
3. जहातु, 4. जहाव, 5. जहीतं (i), 6. जहीतां (i), 7. जहाम, 8. जहीत (i), 9. जहतु ॥ Pf. 1. जहौ,
2. जहिय or जहाय, 3. जहौ, 4. जहिव, 5. जहयुः, 6. जहतुः, 7. जहिम, 8. जह, 9. जहुः, I A.
अहासीत्, F. हास्यति, P. F. हाता, B. हेयात् ॥ Pt. होनः, Ger. हित्वा (Pân. vii. 4, 43),
°हाय ॥ Pass. हीयते, Caus. हापयति, Aor. अजीहयत्, Des. जिहासति, Int. जेहीयते.

197. *चृ ri*, to go.

P. 3. इयति, 6. इयुतः, 9. इयति, I. 3. ऐयः (or ऐयत्), 6. ऐयतां, 9. ऐयरुः, O. इयृयात्,
I. 1. इयराणि, 2. इयुहि, 3. इयते, 4. इयराच, 5. इयुतं, 6. इयृतां, 7. इयराम, 8. इयुत, 9. इयतु ॥
Pf. 1. आर, 2. आरिच, I A. आरत्, 9. आरन् (§ 364), F. अरिच्यति, P. F. अतो, B. अर्यात्.

II. Âtmanepada Verbs.

198. *मा mā*, to measure, (माङ्.)

P. 1. मिते, 2. मित्रीचे, 3. मित्रीते, 4. मित्रीचहे, 5. मिमाचे, 6. मिमाते, 7. मित्रीमहे, 8. मित्रीधे,

9. मिमते, I. 1. अमिमि, 2. अमिमीयाः, 3. अमिमीत, 4. अमिमीवहि, 5. अमिमायां, 6. अमिमातां, 7. अमिमोमहि, 8. अमिमोध्यं, 9. अमिमत्, O. मिमीत, I. 1. मिमै, 2. मिमोष्व, 3. मिमीतां, 4. मिमावहे, 5. मिमायां, 6. मिमातां, 7. मिमामहे, 8. मिमोध्यं, 9. मिमतां || Pf. 1. ममे, 2. ममिषे, 3. ममे, 4. ममिवहे, 5. ममाथे, 6. ममाते, 7. ममिमहे, 8. ममिध्ये, 9. ममिरे, I A. 1. अमासि, 2. अमास्याः, 3. अमास्त, 4. अमास्वहि, 5. अमासायां, 6. अमासातां, 7. अमास्वहि, 8. अमाध्यं, 9. अमासत, F. मास्यते, P. F. माता, B. मासीष्ट || Pt. मितः, Ger. मित्वा, °माय (not मोय, Pân. vi. 4, 69) || Pass. मीयते, Aor. अमायि, Caus. मापयति, Des. मित्सते, Int. मेमीयते.

III. Parasmaipada and Âtmanepada Verbs.

199. भृ *bhri*, to carry, (डुभृञ्.)

P. 1. बिभर्मि, 2. बिभर्षि, 3. बिभर्ति, 4. बिभुवः, 5. बिभूयः, 6. बिभूतः, 7. बिभूमः, 8. बिभूय, 9. बिभ्रति, Âtm. 1. बिभे, 2. बिभूये, 3. बिभूते, I. 3. अविभः, 6. अविभूतां, 9. अविभरुः, Âtm. 3. अविभूत, 6. अविभ्रातां, 9. अविभ्रत, O. बिभृयात्, Âtm. बिभीत, I. 1. बिभराणि, 2. बिभृहि, 3. बिभर्तु || Pf. 1. बभार (â), 2. बभर्षे, 3. बभार, 4. बिभुव (§ 334; Pân. vii. 2, 13) or बिभरांचकार, I A. अभाषीत्, Âtm. अभूत, F. भरिष्यति, P. F. भर्ता, B. घिष्यात्, Âtm. भूषीष्ट || Pt. भूतः || Pass. धियते, Caus. भारयति, Des. बुभूषति, or बिभरिषति, if it follows the Bhû class (Pân. vii. 2, 49), Int. वेभीयते, बभेति.

200. दा *dā*, to give, (डुदाम्.)

The डु *ghu* verbs (§ 392*) drop दा *ā* before strong terminations, when other reduplicated verbs (see No. 196) change दा *ā* to ई *ī*. (Pân. vi. 4, 112, 113.)

P. 1. ददामि, 2. ददासि, 3. ददाति, 4. दद्वः, 5. दद्वः, 6. दद्वः, 7. दद्वः, 8. दद्वः, 9. ददति, Âtm. 1. ददे, 2. दद्वे, 3. दद्वे, 4. दद्वहे, 5. ददाथे, 6. ददाते, 7. दद्वहे, 8. दद्वे, 9. ददते, I. 1. दददां, 2. दददाः, 3. दददात्, 4. ददद्व, 5. ददद्व, 6. दददां, 7. ददद्व, 8. ददद्व, 9. ददद्वः, Âtm. 1. दददि, 2. ददद्वः, 3. ददद्व, 4. ददद्वहि, 5. दददायां, 6. दददातां, 7. ददद्वहि, 8. ददद्व, 9. ददद्व, O. ददात्, Âtm. ददीत, I. 1. ददानि, 2. देहि (Pân. vi. 4, 119), 3. ददातु, 4. ददाव, 5. दद्व, 6. ददां, 7. ददाम, 8. दद्व, 9. ददतु, Âtm. 1. दद्वै, 2. दद्वस्व, 3. ददां, 4. ददावहे, 5. ददायां, 6. ददातां, 7. ददामहे, 8. दद्व, 9. ददतां || Pf. 1. दद्वै, 2. दद्विष or ददाव, 3. दद्वै, 4. दद्विष, 5. दद्विषुः, 6. दद्विषुः, 7. दद्विष, 8. दद्व, 9. दद्वः, Âtm. 1. ददे, 2. दद्विषे, 3. ददे, 4. दद्विषहे, 5. ददाथे, 6. ददाते, 7. दद्विमहे, 8. दद्विष्वे, 9. दद्विरे, II A. 1. ददां, 9. दद्वः, Âtm. दद्विषि (see p. 184), F. दास्यति, °ते, P. F. दाता, B. देयात्, Âtm. दासीष्ट || Pt. दद्वः (§ 436), Ger. दद्वत्वा, °दाय || Pass. दीयते, Aor. अदायि, Caus. दापयति, Aor. अदीदयत्, Des. दित्सति, Int. देदीयते, दादाति.

201. धा *dhd*, to place, (डुधाम्.)

This verb is conjugated like दा. It should be remembered, however, that the aspiration of the final ध, if lost, must be thrown forward on the initial द; hence 2nd pers. dual Pres. धन्थः &c. (§ 118, note). The Pt. is दितः, Ger. दित्वा, °धाय.

202. निज् *nij*, to cleanse, (णिजिर्.)

The verbs निज् *nij*, विज् *vij*, to separate, and विष् *vish*, to embrace, take Guṇa in their reduplicative syllable. (Pāṇ. VII. 4, 75.)

Reduplicated verbs (*abhyasta*, § 321†) having a short medial vowel do not take Guṇa before weak terminations beginning with vowels in the special tenses. (Pāṇ. VII. 3, 87.)

P. 1. नेनेज्मि, 2. नेनेषि, 3. नेनेक्ति, 9. नेनिजति, I. 1. अनेनिजं, 2. अनेनेक्, 3. अनेनेक्, 7. अनेनिज्म, 9. अनेनिजुः, O. नेनिज्यात्, I. 1. नेनिजानि, 2. नेनिग्धि, 3. नेनेक्कु ॥ Pf. निनेज, I A. अनैखीत् or II A. अनिजत्, F. नेक्ष्यति, P. F. नेक्ता, B. निज्यात्, Âtm. निखीष्ट ॥ Caus. नेजयति, Aor. अनौनिजत्, Des. निनिक्षति, Int. नेनिज्यते, नेनेक्कि.

Rudh Class (Rudhādi, VII Class).

I. Parasmaipada and Âtmanepada Verbs.

203. रुध् *rudh*, to shut out, (रुधिर्.)

P. रुणद्धि, I. अरुणत्, O. रूध्यात्, I. रुणद्धु ॥ Pf. 1. रुरोध, 2. रुरोधिय, 3. रुरोध, 7. रुरुधिम, 9. रुरुधुः, I A. अरौत्सीत् or II A. अरुधत्, Âtm. अरुड, F. रोत्स्यति, P. F. रोद्धा, B. रूध्यात्, Âtm. रूत्सीष्ट ॥ Pt. रुडः, Ger. रुद्धा, °रुध्य ॥ Pass. रूध्यते, Aor. अरोधि, Caus. रोधयति, Des. रुरुत्सति, Int. रोरूध्यते, रोरोद्धि.

II. Parasmaipada Verbs.

204. शिष् *śish*, to distinguish, (शिप्.)

P. 1. शिनमि, 2. शिनसि, 3. शिनष्टि, 4. शिंघ्वः, 5. शिंघः, 6. शिंघः, 7. शिंघ्वः, 8. शिंघ, 9. शिंघति, I. 1. अशिनधं, 2. अशिनद्, 3. अशिनद्, 4. अशिंघ्व, 5. अशिंघ, 6. अशिंघां, 7. अशिंघ, 8. अशिंघ, 9. अशिंघन्, O. शिंघ्यात्, I. 1. शिनयाणि, 2. शिंघि (or शिंदि), 3. शिनधु ॥ Pf. शिशेष, II A. अशियत्, F. शेक्ष्यति, P. F. शेष्टा, B. शियात् ॥ Pt. शिष्टः ॥ Pass. शिष्यते, Caus. शेषयति, Des. शिशिष्यति, Int. शेशिष्यते, शेष्टेष्टि.

205. हिंस् *hims*, to strike, (हिसि.)

P. हिनस्ति, I. 1. अहिनसं, 2. अहिनः or अहिनत्, 3. अहिनत् (§ 132), 4. अहिंस्व, 5. अहिंस्तं, 6. अहिंस्तां, 7. अहिंस्व, 8. अहिंस्त, 9. अहिंसन्, O. हिंस्यात्, I. 1. हिनसानि, 2. हिंधि, 3. हिनस्तु ॥ Pf. जिहिंस, I A. अहिंसीत्, F. हिंसिष्यति, P. F. हिंसिता, B. हिंस्यात् ॥ Pt. हिंसितः ॥ Pass. हिंस्यते, Caus. हिंसयति, Aor. अजिहिंसत्, Des. जिहिंसिष्यति, Int. जेहिंस्यते, जेहिंस्ति.

206. भञ्ज् *bhañj*, to break, (भञ्जो.)

P. भनक्ति, I. अभनक्, O. भंज्यात्, I. भनक्कु ॥ Pf. बभंज, I A. अभंखीत्, F. भंक्ष्यति, P. F. भंक्ता, B. भज्यात् ॥ Pt. भग्नः ॥ Pass. भज्यते, Aor. अभंजि or अभजि (§ 407), Caus. भंजयति, Des. बिभंक्षति, Int. बंभज्यते, बंभंक्कि.

207. अञ्ज् *añj*, to anoint, (अञ्जू.)

P. अनक्ति, I. आनक्, O. अंज्यात्, I. अनक्कु ॥ Pf. आनंज, I A. आंजीत्, F. अंजिष्यति or अंक्ष्यति, B. अज्यात् ॥ Pt. अक्ता, Ger. अंजित्वा or अंक्ता or अक्ता (Pāṇ. VI. 4, 32; § 438), °अज्य ॥ Pass. अज्यते, Aor. आंजि, Caus. अंजयति, Aor. आंजिजत्, Des. अंजिजिष्यति.

208. *तृह trih*, to kill, (तृह.)

This verb inserts *ये* *ne* instead of *य* *na* before weak terminations beginning with consonants.

(Pân. VII. 3, 92.)

P. 1. तृणेधि, 2. तृणेधि, 3. तृणेदि, 4. तृङ्, 5. तृङ्, 6. तृङ्, 7. तृङ्, 8. तृङ्, 9. तृङ्, I. 1. अतृणहं, 2. अतृणेद्, 3. अतृणेद्, 4. अतृङ्, 5. अतृङ्, 6. अतृङ्, 7. अतृङ्, 8. अतृङ्, 9. अतृङ्, O. तृस्यात्, I. 1. तृणहानि, 2. तृङ्, 3. तृणेद् ॥ Pf. ततर्ह, I A. अतर्हीत् or अतृक्षत्, F. तर्हिष्यति or तर्ष्यति, P. F. तर्हिता or तर्दो, B. तृस्यात् ॥ Pt. तृङ् ॥ Pass. तृस्यते, Aor. अतर्हि, Caus. तर्हयति, Aor. अतर्हत् or अतीतृहत्, Des. तितर्हिषति or तितृक्षति, Int. तरोतृस्यते, तरोतर्दि.

III. Âtmanepada Verbs.

209. *इंध indh*, to kindle, (मिद्धी.)

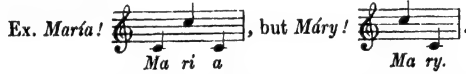
P. इद्धे or इंधे, I. ऐद्ध or ऐध, O. इंधीत, I. 1. इन्धे, 2. इन्ध, 3. इद्धां or इंधां ॥ Pf. इंधांचले (or इंधे, Pân. I. 2, 6), I A. ऐंधिह, F. इंधिष्यते, P. F. इंधिता, B. इंधिषीह ॥ Pt. इद्धः ॥ Pass. इध्यते, Caus. इंधयति, Des. इंधिष्यते.

APPENDIX II.

On the Accent in Sanskrit.

§ 1. Although in Sanskrit the accent is marked in works belonging to the Vedic period only, yet its importance as giving a clue to many difficult points of grammar is now so generally acknowledged that even an elementary grammar would seem imperfect without at least the general outlines of the system of Sanskrit accentuation. I determined therefore in this new edition of my grammar to mark the accent in all cases where it seemed to be practically useful, but in order not to perplex the beginner with the marks of accent, I have added them in the transliterated words only, so that a student may still learn his grammar and his paradigms in Devanāgarī, unconcerned about the accents, until the accents themselves attract his notice, and enable him at a glance to see cause and effect in grammatical operations which otherwise would remain unintelligible. Thus if we look at *trāyaḥ*, tres, but *tribhīḥ*, tribus, and *trītiya*, tertius; at *émi*, I go, but *imāḥ*, we go; at *bódhāmi*, I know, but *tuddmi*, I strike; at *vāktum*, to speak, but *uktāḥ*, spoken, we see at once how the position of the accent, either on the radical syllable or on the termination, influences the strengthening or weakening of the base, and how this strengthening and weakening rested originally on a rational and intelligible principle.

§ 2. The accent is called in Sanskrit *Svara*, i. e. tone, and according to the description of native grammarians there can be no doubt that it was really musical. It meant the actual rising and falling of the voice, produced by the tension, the relaxation, and the wide-opening of the vocal chords; it was a musical modulation peculiar to each word, and it corresponded to what we call the singing or the *cantilena* of the speaker, which, though in modern languages most perceptible in whole sentences, may also be clearly perceived in the utterance of single words.



Whatever the accent became in later times, its very name of *prosodia*, *accentus*, i. e. by-song, shows that in Greek and Latin, too, it was originally musical, that *tonos* meant pitch, *oxys*, high pitch, *barys*, low pitch, and that *perispómenos*, drawn round, did not refer originally to the sign of the circumflex, but to the voice being drawn up and down in pronouncing a circumflexed syllable.

§ 3. For grammatical purposes we have to distinguish in Sanskrit two accents only, the *udátta* and the *svarita*. The *udátta* is pronounced by raising the voice, the *svarita* by a combined raising and falling of the voice. All vowels which have neither of these accents are called *anudátta*, i. e. without *udátta*, though they might with equal justice be called *asvarita*, without the *svarita*. The *anudátta*, immediately preceding an *udátta* or *svarita* vowel, is sometimes called *anudáttatara* or *sannatara**. (Pāṇ. 1. 2, 29-31.)

* Bopp, following Professor Roth (Nir. p. LVIII), calls this accent *sannatara*, as if from *sannata*, depressed; it is, however, derived from *sanna*, the participle of *sad*, to sink.

In transliterated words I mark the *udatta* by the acute, the original *svarita* by the circumflex.

Every syllable without either the mark of *udatta* or *svarita* has to be considered as grammatically unaccented; and an unaccented syllable before an *udatta* or original *svarita*, as phonetically *anuddattatara*. If the *anuddatta* must be marked in transliterated words, it can be marked by the *gravis*. Thus in *té ñvardhanta*, they grew, *té* has the *udatta*, à the *anuddatta*. If the two words coalesce into *te'vardhanta*, then *e* takes the *svarita*, *tē'vardhanta*. Similarly, *sruchi+iva* become *sruchīva*; *trī+āmbakam* become *tryāmbakam*.

§ 4. In Sanskrit the accents are indicated in the following way:

The *udatta* is never indicated at all, but only the *svarita*, (whether original or dependent,) and the *anuddattatara* (*sannatara*), i. e. the *anuddatta* immediately preceding an *udatta* or *svarita* syllable. The sign of the *svarita* is $\overset{\sim}{\text{—}}$, that of the *anuddattatara* is — .

Whenever we find a syllable marked by — , the sign of the *anuddattatara*, we know that the next syllable, if left without any mark, is *udatta*; if marked by $\overset{\sim}{\text{—}}$, it is *svarita*.

Hence अग्निः is *agnīḥ*, कन्या is *kanyā*.

A monosyllabic word, if *udatta*, has no mark at all. Ex. यः *yāḥ*, नु *nú*.

A monosyllabic word, if *anuddatta*, is marked by — . Ex. वः *vah*, नः *nah*.

A monosyllabic word, if *svarita*, is marked by $\overset{\sim}{\text{—}}$. Ex. स्वः *svāḥ*.

§ 5. As a general rule every word has but one syllable either *udatta* or *svarita*, the rest of the syllables being *anuddatta*. Any syllable may have the accent. But if an *udatta* syllable is followed by an *anuddatta* syllable, its *anuddatta* is changed into what is called the dependent *svarita*. Ex. अग्निना *agnínā*. Here अग् *ag*, originally *anuddatta*, is pronounced and marked as *anuddattatara*; नि *ni* is *udatta*, and is therefore without any mark; ना *nā*, originally *anuddatta*, becomes *svarita*, and is marked accordingly. In transliteration this dependent *svarita* need not be marked, nor the *anuddattatara*. Both may be treated as *anuddatta*, i. e. without grammatical accent, while their exact pronunciation in Sanskrit, to be described hereafter, is of importance to Vedic scholars only.

§ 6. If a word standing by itself or at the head of a sentence begins with several *anuddatta* syllables, they have all to be marked by the sign of *anuddattatara*. Ex. सामुवानः *āpnuvānah*; हृदय्या *hridayyā*.

§ 7. By observing these simple rules, no doubt can remain as to the grammatical accent of any word in Sanskrit. The following is a list of the principal classes of accented words in Sanskrit:

1. A word consisting of one syllable which has the *udatta*, is called *udatta*. Ex. यः *yāḥ*, नु *nú*, कं *kām*.
2. A word which has the *udatta* on the last syllable, is called *antodatta*. Ex. अग्निः *agnīḥ*, जनिता *janitā*.
3. A word which has the *udatta* on the first syllable, is called *ādyudatta*. Ex. इन्द्रः *īndrah*, होता *hótā*.
4. A word which has the *udatta* on the middle syllable, is called *madhyodatta*. Ex. अग्निना *agnínā*, अग्निभिः *agnibhiḥ*.
5. A word consisting of one syllable which has the original *svarita*, is called *svarita*. Ex. क्व *kvā*, स्वः *svāḥ*.
6. A word which has the original *svarita* on the last syllable, is called *antasvarita*. Ex. कन्या *kanyā*.

7. A word which has the original *svarita* on the middle syllable, is called *madhyasvarita*.
Ex. हृदय्या *hṛidayyāyā*.
8. A word which has the original *svarita* on the first syllable, is called *ādisvarita*.
Ex. स्वरे *svārṇare*.
9. A word without *udatta* or *svarita*, is called *sarvānudatta*. Ex. वः *vaḥ*, नः *naḥ*.
10. A word with two *udatta* syllables, is called *dvirudatta*; बृहस्पतिः *br̥haspātīḥ*. Here the first syllable is *udatta*, and is therefore not marked at all. The second syllable is *anudatta*, and according to rule would become *svarita*. But as the next syllable is *udatta* again, the *anudatta* becomes *anudattatara*, and is marked accordingly. The third syllable is *udatta*, and the last, originally *anudatta*, becomes *svarita*.
- In मित्रावरुणौ *mitrāvaruṇau*, the first syllable is *anudatta*, but becomes *anudattatara*, because an *udatta* follows. The second syllable is *udatta*, so is the third, and hence neither of them has any mark. The fourth syllable, being *anudatta*, becomes *svarita*, because it follows an *udatta*. The last syllable is *anudatta* and, as nothing follows, is left without a mark.
11. A word with three *udatta* syllables, is called *trirudatta*; इंद्राबृहस्पती *indrābr̥haspatī*.

§ 8. If words come together in a sentence, the same rules apply to them as to single words. Thus if a word ending in *udatta* is followed by a word beginning with an *anudatta* syllable, the *anudatta* syllable is pronounced as *svarita*. Thus यः + च, i. e. *yāḥ + chā*, become यश्च *yāśchā*, where the mark of the dependent *svarita* on च *cha* shows that य *ya* has the *udatta*.

If a word ending in an *anudatta* is followed by a word beginning with an *udatta* or *svarita*, the *anudatta* becomes *anudattatara*. Ex. अजनयत् *ājanayat* + तं *tām* become अजनयत्तं *ājanayat tām*.

If a word ending in a *svarita*, which replaces an original *anudatta*, is followed by another word having the *udatta* on the first syllable, the general rule requires the *svarita*, being originally an *anudatta*, to become *anudattatara*, so that we have to write यश्च तत् *yāś cha tāt*. Here we see that यः *yāḥ* has the *udatta*, because otherwise, at the beginning of a sentence, it would have to be marked with *anudattatara*. As च *cha* has the *anudattatara*, we see that it was originally *anudatta*, and became *anudattatara*, because the next syllable तत् *tāt* has the *udatta*, which need not be marked.

If instead of तत् *tāt*, which has the *udatta*, we put ह्यः *hyāḥ*, which has the *svarita*, we should have to write यश्च ह्यः *yāś cha hyāḥ*, the sign of the *svarita* on ह्यः *hyāḥ* showing first, that ह्यः *hyāḥ* cannot be *udatta*, for in that case it would have no mark, and would require *svarita* on the next following syllable; and secondly, that it cannot be *anudatta*, for in that case it could not be preceded by an *anudattatara*.

If an original *svarita* follows after a final *udatta*, it retains the sign of the *svarita*, but it is then impossible to say whether that sign marks the original or the dependent *svarita*. Ex. अत्मा क्व *ātmā + kvā* (Rv. i. 164, 4). Only, if an *udatta* followed after क्व *kvā*, its *svarita* would remain (see § 9), while the dependent *svarita* would become *anudattatara*.

If a word such as अरुणयुग्मिः *aruṇayūgbhiḥ*, having the *udatta* on *yūg*, stands by itself, it must have the *anudattatara* sign, not only under य *ya*, which immediately precedes the *udatta* syllable, but likewise under अ *a* and रु *ru*. But if preceded by अग्निः *agnīḥ*, which has *udatta* on the last, the first syllable takes the *svarita*, the second requires no mark at all, and the third keeps its *anudattatara* mark; अग्निररुणयुग्मिः *agnīr aruṇayūgbhiḥ*.

If instead of अग्निः *agnih* we put इन्द्रं *indram*, which has the dependent *svarita* on the last, *udatta* on the first syllable, then we write इन्द्रमरुणयुग्भिः *indram aruṇayūgbhiḥ*, because there is no necessity for marking the *anudatta* after a syllable which has the dependent *svarita*.

§ 9. If an original *svarita* is followed by an *udatta* or by another original *svarita*, it would be difficult to mark the accent. Thus if क्वā, which has the original *svarita*, is followed by तत्रं *tātra*, we could not write either क्व तत्र or क्व तत्र. In the former case we should lose the *anudattatara* required before every *udatta* and independent *svarita*; in the latter, the sign of the original *svarita* being dropt, क्व *kva* would be taken for an *anudatta* syllable. To obviate this, the numeral १ is inserted, which takes both the *svarita* and the *anudattatara* marks*, क्व१तत्र, and thus enables us to indicate what was wanted, viz. that *kvā* is *svarita*, and *tā* in *tātra* is *udatta*. Ex. उक्यं + उपः become उक्य१मुपः; सः + सव become स१रव (Rv. I. 105, 3).

If the vowel which has the original *svarita* is long, the numeral ३ is used instead of १, and the *anudattatara* is marked both beneath the vowel and the numeral. Thus Rv. I. 105, 7. साध्यः + वृकः become साध्यो३वृकः. Rv. I. 157, 6. रय्या + रय्येभिः = रय्या३रय्येभिः†.

Rv. x. 116, 7. पक्वः + सद्धि + इन्द्र become पक्वो३द्धो३न्द्र. Here *kvō* and *ddhīm* have the *svarita*, the first is marked by पक्वो३, the second by द्धो३.

Rv. x. 144, 4. यः + ससः become यो३ससो†. This sinking of the voice, as here indicated, from the highest *svarita* to the lowest *anudattatara* pitch is called *kampa*, shaking.

§ 10. If two vowels at the end and beginning of words coalesce into a new vowel, their respective accents are changed according to the following rules :

1. *Udatta* + *udatta* = *udatta* (Prāt. 197). Ex. जुषाणा + उप = जुषाणोप *jushāṇā + ūpa = jushāṇōpa*. अप्सु + सा = अप्सा *apsu + ā = apsvā*.
2. *Udatta* + *anudatta* = *udatta*. Ex. सा + इहि = रहि *ā + ihi = ēhi*. See exception b.
3. *Anudatta* + *anudatta* = *anudatta* (Prāt. 198). Ex. मधु + उदकं = मधूदकं *mādhū + udayān = mādhūdākam*. प्रति + सदृशन् = प्रत्यदृशन् *prāti + adṛśan = prātyadṛśan*.
4. *Anudatta* + *udatta* = *udatta*. Ex. इन्द्र + सा = इन्द्रा *indra + ā = indrā*. धेहि + अक्षितं = धेयक्षितं *dhehi + ākṣitam = dheyākṣitam*.
5. *Svarita* + *udatta* = *udatta*. Ex. क्व + इत् = क्वेत् *kvā + it = kvēt*. अद्युत्ये + अवसे = अद्युत्येवसे *adyūtyē + āvase = adyūtyē vase* (Rv. I. 112, 24).
6. *Svarita* + *anudatta* = *svarita*. Ex. क्व + इव = क्वेव *kvā + iva = kvēva*. क्व + इदानीं = क्वेदानीं *kvā + idānīm = kvēdānīm* (Rv. I. 35, 7).

There are, however, some exceptions :

- a. If *udatta* *i* coalesces with *anudatta* *i*, the long *i* takes *svarita* (Prāt. 188, 199). Ex. स्रुचि + इव = स्रुचिव *sruchī + iva = sruchīva*. If, however, the first or second *i* is long, the contraction takes *udatta*. Ex. हि + ई = हौ *hī + īm = hīm* (Rv. x. 45, 4).
- b. If an *udatta* vowel becomes semivowel before an *anudatta* vowel, the *anudatta* vowel becomes *svarita* (Prāt. 188). Ex. योज + नु + इन्द्र = योजा न्निन्द्र *yōja + nū + indra = yōjā*

* Some MSS. write क्व१तत्र.

† Professor Bopp (Grammatik, § 30, 5) gives this as an instance of a *svarita* followed by *anudattatara* and *svarita*. In this case we should have to write रय्या रय्येभिः. But the fact is that in *rdthyebhiḥ* the first syllable has the *udatta*.

‡ The statement of Professor Benfey (Grammar, 2nd ed., p. 11) that the second *svarita* is not marked is against the authority of the MSS.

nvindra. एव + हि + अस्य = एवा संस्य *evā + hi + asya = evā hyāsya* (Rv. 1. 8, 8).

Also, नदी *nadī*, plur. नद्यः *nadyāḥ*, but gen. sing. नद्याः *nadyāḥ*, because in the former the termination is originally *anudatta*, in the latter *udatta*.

c. If an *udatta* *e* or *o* coalesces with an (elided) *anudatta* *a*, it takes *svarita* (Prāt. 188).

Ex. ते + अवर्धत = तेष्वर्धत *tē + avardhanta = tē 'vardhanta*.

According to Māṇḍūkya all *udatta* vowels coalescing with another *anudatta* vowel, become *svarita*. This is also the case in certain Brāhmaṇas; see Kielhorn, Bhāshika-sūtra, I. 5.

The accents produced by the coalescence of vowels have the following technical names, taken from the name of the Sandhi that gave rise to them :

1. *Prasliṣṭa*, the accent of two vowels united into one (*samāveśa*, *ekībhāva*).
2. *Abhinīhita*, the accent of two vowels of which the second is the elided *a*.
3. *Kṣaipra*, the accent of two vowels of which the first has been changed into a semivowel.
4. *Tairovyañjana*, the *svarita*, replacing an *anudatta*, if separated by consonants from the preceding *udatta*. Ex. अग्निमीळे *agnīm iḷe*.
5. *Vaivṛitta* (or *pādaṣṛitta*), the *svarita*, replacing an *anudatta*, if separated by an hiatus from the preceding *udatta* (Prāt. 204). Ex. य ईदृ *yā indra**.
6. *Jātya*, the *svarita* in the body of a word, also called *nitya*, inherent. It is always preceded by either *y* or *v*, and points to a period in the history of Sanskrit in which these semivowels retained something of their vowel nature. It may, in fact, be treated as medial *kṣaipra*; and it is important that where the peculiar pronunciation of the different *svaritas* is described, that of the *jātya* and the *kṣaipra* is said to be identical (Vāj. Prāt. 1. 125).

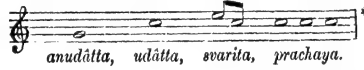
§ 11. By applying these rules we can with perfect certainty discover which syllable in each word has the grammatical accent, whether *udatta* or *svarita*. Unfortunately many words lose their accent in a sentence, particularly the verb which, in a direct sentence, is considered as a mere enclitic of the noun to which it belongs. Only in relative and conditional sentences, or when a verb begins a sentence, and under some other restrictions which are fully described by native grammarians, does the verb retain its independent accent. Vocatives also lose their accent, except at the beginning of a sentence, when they have the accent on the first syllable†. With these exceptions, however, every student, by following the rules here given, will be able to determine what is the real grammatical accent of any

* Besides the *tairovyañjana* and the *vaivṛitta*, which we should call the dependent *svarita*, other subdivisions are mentioned by some authorities. Thus if compound words are divided (in the Padapāṭha) by the *avagraha*, the *tairovyañjana* is called *tairovirāna*. Ex. गोऽपतौ *gō 'patau*. If a word is divided in the Padapāṭha, the first half ending in a *svarita* preceded by an *udatta*, and the second half beginning with an *udatta*, the *svarita* is called *tāthābhāva*. Ex. तनूऽनपात्. Here *ta* is *udatta*, *nū* is *svarita*, then follows the *avagraha* or pause of division, and after that *na*, which is again *udatta*. Here a kind of *kampa* takes place, and the *svarita* is marked accordingly. Though the name *tāthābhāva* is not mentioned in the first Prātisākhya, the peculiar accent which it is meant for is fully described in Sūtra 212. In the commentary on the Vāj. Prāt. (120) it would perhaps be better to write *asamhitāvat* instead of *svasamhitāvat*; Weber, Ind. Stud. vol. IV. p. 137.

† See Bhāshika-sūtra, ed. Kielhorn, II. 1-31; Whitney, in Beiträge zur vergleichenden Sprachforschung, vol. I. p. 187.

word occurring in the hymns of the Rig-veda. The system of marking the *udatta* and *svarita* in the Śatapatha-Brāhmaṇa is slightly different, as may be seen from Professor Weber's introductory remarks, and particularly from Dr. Kielhorn's learned notes on the Bhāshika-sūtras.

§ 12. Quite different from the determination of the grammatical accent is the question how the accents should be pronounced or intoned in a sentence, and particularly in the hymns and Brāhmaṇas of the principal Vedas. This question concerns the student of the Veda only, and different authorities differ on this point. The following short remarks must be sufficient. According to the Rig-veda-Prātiśākhya (187 seq.), the *udatta* is high, the *anudatta* low; of the *svarita* one portion is higher than *udatta*, the rest like *udatta*, except if an *udatta* or *svarita* follows, in which case the voice sinks down to the *anudatta* pitch. This sinking down is called *kampa*, shaking. All *anudatta* syllables, following after *svarita* (whether original or dependent) are pronounced with *udatta* pitch (195), except the last, which is followed again by either *udatta* or *svarita*, and takes the low pitch of *anudatta* (196). This pronunciation of *anudatta* syllables with *udatta* pitch is called the *Prachaya* accent (205). We have therefore only three kinds of pitch, (no special *anudattatara* pitch being recognized in the Prātiśākhya,) which in their relative position may be represented by



Thus in मादयस्व स्वरं *mādayasva svāṇare*, मा *mā* is *anudatta*, दा *da* is *udatta*, य *ya* is *svarita*, स् *sva* is *anudatta*, स्वरं *svār* is *svarita*, रं *ṇare*, both *anudatta*, but pronounced like *udatta*.



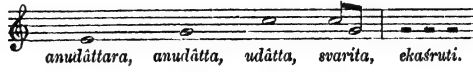
In अदधप्रमत्तिर्विशिः *ādadhapramatir vāsishṭhaḥ*, अ *a* is *udatta*, द *dab* is *svarita*, धप्रम *dhaprama* are *anudatta*, but pronounced like *udatta*, ति *ti* is *anudatta*, व *va* is *udatta*, शि *sih* is *svarita*, ः *ṭhaḥ* is *anudatta*, but pronounced as *udatta*.



Other Śākhās vary in the pronunciation of the accents, as may be seen from their respective Prātiśākhyas. Much confusion has been caused by mixing up these different systems, and, in particular, by trying to reconcile the rules of the Rig-veda-Prātiśākhya with the rules of Pāṇini. According to Pāṇini (I. 2, 29 seq.) the *udatta* is high, the *anudatta* low, but the *svarita* is half high and half low, and the *anudattas* following after *svarita* (original or dependent) are pronounced monotonously (*ekasruti*), while the last of them, immediately

* Long after this was written I saw Dr. Haug's description of the accents in the Zeitschrift der D. M. G. vol. xvii. p. 799. He gives the intervals much smaller, so that if the *anudatta* is *c*, the *udatta* would be *d*, and the *svarita* would rise to *e*. This is no doubt right, and it will be easy to transcribe my own notation accordingly. I only retain it because it is clearer to the eye. What is very important, as confirming my view, is Dr. Haug's remark that in listening to the recitation of the Pandits he could not perceive any difference between the *udatta* and the *anudattas* if pronounced with *prachaya svara*.

preceding a new *udâtta* or *svarita*, is lower than *anuddâtta*, and hence called *sannatara* or, by the commentators, *anuddattatara*. This system, too, though different from the former, gives us only three kinds of musical pitch, which may be approximately represented by



Ekaśruti is described as without any definite pitch (*traiśvaryāpavāda*), and might therefore be intended for mere monotonous *recitative**.

*

* It is commonly used as synonymous with *prachita*; e. g. *udâtamayam prachitam ekaśrutitī paryāyaḥ*, Vāj. Prât. iv. 138.

INDEX OF NOUNS.

NOTE—The figures refer to the §, not to the page.

- अक्का *akkā*, mother, 238.
 अक्षि *akshi*, eye, 234.
 अग्निमय *agnimath*, fire-kindling, 157.
 अतिचमू *atichamū*, better than an army, 227.
 अतिलक्ष्मी *atilakshmi*, better than Lakshmi, 227.
 अतिस्त्रि *atistri*, better than a woman, m.f., 229.
 अदत् *adat*, eating, 182.
 °अन् -*an*, 191.
 अनडुद् *anaḍud*, ox, 210.
 अनर्वन् *anarvan*, without a foe, 189.
 अनेहस् *anehas*, time, 168.
 अन्वच् *anvach*, following, 181.
 अप् *ap*, water, 211.
 अम्बिका *ambikā*, mother, 238.
 अयास् *ayās*, fire, 149.
 अर्यमन् *aryaman*, name of a deity, 201.
 अर्वत् *arvat*, horse, 189.
 अर्वन् *arvan*, hurting, foe, 189.
 अवयान् *avayāj*, priest, 163.
 अवाच् *avāch*, south, 180.
 अवी *avi*, f. not desiring, 225.
 असन् *asan*, blood, 214.
 असृज् *asrij*, blood, 161, 214.
 अस्थि *asthi*, bone, 234.
 अहन् *ahan*, n. day, 196.
 अहन् *ahan*, day, at the end of a compound, 197, 198.
 अहर्गण *ahargana*, month, 196.
 आत्मन् *ātman*, soul, self, 191, 192.
- आपः *āpaḥ*, water, 149, 211.
 आशिस् *āśis*, blessing, 172.
 आसन् *āsan*, face, 214.
 आस्य *āsya*, face, 214.
 °इन् -*in*, 203.
 ईदृश् *īdriś*, such, 174.
 °ईयस् -*īyas*, 206.
 उक्थशास् *ukthaśās*, reciter of hymns, 177.
 उदक् *udaka*, water, 214.
 उदच् *udach*, upward, northern, 181.
 उदन् *udan*, water, 214.
 उन्नी *unni*, leading out, 221.
 उपानह् *upānah*, shoe, 174.
 उशनस् *uśanas*, nom. prop., 169.
 उष्णिह् *uṣṇih*, a metre, 174.
 ऊर्ज *ūrj*, strength, 161.
 रित्विन् *ritvij*, priest, 161.
 रिभुक्षिन् *ribhukshin*, Indra, 195.
 ककुब् *kakubh*, region, 157.
 कति *kati*, how many, 231.
 करभू *kārabhū*, nail, 221.
 कवि *kavi*, poet, 230.
 कान्त *kānta*, beloved, 238.
 कान्ता *kāntā*, fem. beloved, 238.
 कियत् *kiyat*, How much? 190.
 किर् *kir*, scattering, 164.
 कुधी *kudhī*, m. f. a bad thinker, 221.
 कुमारी *kumārī*, m. girlish, 227.
 क्री *krī*, m. f. buying, 220.
 कृन्च् *kruñch*, curlew, 159.

क्रोष्टु *kroshṭu*, jackal, 236.
 खंज् *khañj*, lame, 163.
 गरीयस् *garīyas*, heavier, 206.
 गिर *gir*, voice, 164.
 गुप् *gup*, guardian, 157.
 गुह् *guh*, covering, 174.
 गो *go*, ox, 218.
 गोरक्ष *gorakṣ*, cowherd, 174.
 ग्रामणी *grāmaṇī*, leader of a village, 221.
 चकास् *chakās*, splendid, 172.
 चकासत् *chakāsāt*, shining, 184.
 चिकीर्से *chikīrse*, desirous of acting, 172.
 चित्रलिप् *chitrālikh*, painter, 156.
 जक्षत् *jakṣat*, eating, 184.
 जगत् *jagat*, world, 184.
 जगन्वस् *jaganvas*, having gone, 205.
 जग्मिष्व *jagmivas*, having gone, 205.
 जघन्वस् *jaghanvas*, having killed, 205.
 जघ्मिष्व *jaghnivas*, having killed, 205.
 जरा *jarā*, old age, 166.
 जलक्री *jalakrī*, m. f. a buyer of water, 221.
 जलमुष् *jalamuch*, cloud, 158.
 जाग्रत् *jāgrat*, waking, 184.
 तक्ष् *takṣ*, paring, 174.
 तक्षन् *takṣan*, carpenter, 191.
 तति *tati*, so many, 231.
 तंत्री *tantrī*, f. lute, 225.
 तरी *tarī*, f. boat, 225.
 तिर्यक् *tiryak*, tortuous, 181.
 तुरासाह् *turāsāh*, Indra, 175.
 त्वक् *tvach*, skin, 158.
 त्विष् *tvish*, splendour, 174.
 दत् *dat*, tooth, 214.
 ददत् *dadat*, giving, 184.
 दधि *dadhi*, curds, 234.
 दधृष् *dadhriṣ*, bold, 174.
 दंत् *danta*, tooth, 214.
 दरिद्रत् *daridrat*, poor, 184.
 दातृ *dātri*, giver, 235.
 दामन् *dāman*, rope, fem., 179, 193.

दाराः *dārāḥ*, wife, 149.
 दिषक् *didhakṣ*, desirous of burning, 174.
 दिष् *div* and द्यु *dyu*, sky, 213.
 दिग् *diś*, showing, 174.
 दिश् *diś*, country, 174.
 दुह् *duh*, milking, 174.
 दुहितृ *duhitṛi*, daughter, 235.
 दून्ध्रु *dṛinbhū*, thunderbolt, 221.
 दृश् *dṛiś*, seeing, 174.
 देवेज् *devej*, worshipper, 162.
 दोषन् *doshan*, arm, 214.
 दोस् *dos*, arm, 172, 214.
 द्यु *dyu* and दिष् *div*, sky, 213.
 द्यो *dyo*, sky, 219.
 द्रुह् *druh*, hating, 174.
 द्वार *dvār*, door, 164.
 द्विदासी *dvidāmī*, having two ropes, 194.
 द्विष् *dvish*, hating, 174.
 धनिन् *dhanin*, rich, 203.
 धातृ *dhātṛi*, n. providence, 235.
 धी *dhī*, m. f. thinking, 220.
 धी *dhī*, f. intellect, 224.
 धीवरी *dhivart*, wife of a fisherman, 193.
 ध्वस् *dhvas*, falling, 173.
 नदी *nadī*, f. river, 225.
 नमृ *napṭṛi*, grandson, 235.
 नश *naś*, destroying, 174.
 नस् *nas*, nose, 214.
 नह् *nah*, binding, 174.
 नामन् *nāman*, name, 191.
 नासिका *nāsikā*, nose, 214.
 निनीषस् *nintvas*, having led, 205.
 निजैर *nirjara*, ageless, 167.
 नृ *nṛi*, man, 237.
 नृतृ *nṛitṛ*, m. f. dancer, 222.
 नौ *nau*, ship, 217.
 न्यक् *nyach*, low, 181.
 पंगु *paṅgu*, m., पंगू *paṅgū*, fem. lame, 230.
 पति *pati*, lord, 233.
 पथिन् *pathin*, m. path, 195.

- पद् *pad*, foot, 214.
 पपी *papī*, m. f. protector, 222.
 परमनी *paramanī*, m. f. best leader, 221.
 परिव्राज् *parivraj*, mendicant, 162.
 पर्णध्वस् *parṇadhvas*, leaf-shedding, 173.
 पर्वन् *parvan*, joint, 191.
 पांडु *pāṇḍu*, m. f. n. pale, 230.
 °पाद् *-pād*, foot, 207.
 पाद *pāda*, foot, 214.
 पिंडग्रस् *piṇḍagras*, lump-eater, 170.
 पितृ *pitṛi*, father, 235.
 पिपक्ष् *pipaksh*, desirous of maturing, 174.
 पिपठिस् *pipaṭhis*, wishing to read, 171.
 पीलु *pīlu*, m. n. a tree and its fruit, 230.
 पीवन् *pīvan*, fat, fem. पीवरी *pīvarī*, 194.
 पुनर्भू *punarbhū*, re-born, 221.
 पुम् *pum*, man, (*puṃs*), 212.
 पुर *pur*, town, 164.
 पुरुदंशस् *purudaśas*, Indra, 168.
 पुरोडाश् *puroḍāś*, an offering, 176.
 पूषन् *pūshan*, name of a deity, 201.
 पृत् *pṛit*, army, 214.
 पृतना *pṛitanā*, army, 214.
 प्रषत् *prishat*, deer, 185.
 पेचिवस् *pechivas*, having cooked, 205.
 प्रजापति *prajāpati*, lord of creatures, 233.
 प्रतिदिषन् *pratidivan*, sporting, 192.
 प्रत्यच् *pratyach*, western, 181.
 प्रधी *pradhī*, m. f. thinking eminently, 221.
 प्रधी *pradhī*, fem., 223.
 प्रशाम् *prasām*, quieting, 178.
 प्राच् *prāch*, eastern, 180.
 प्राक्ष् *prāchh*, asking, 160, 174.
 प्राञ्च् *prāñch*, worshipping, 159.
 बदि *badi*, dark fortnight, 149.
 बहुराजन् *bahurājan*, having many kings, 194.
 बहुश्रेयसी *bahusreyasī*, auspicious, 227.
 बहूर्ज् *bahūrj*, very strong, 161.
 बुध् *budh*, knowing, 157.
 बृहत् *bṛihat*, great, 185.
 ब्रह्मन् *brahman*, creator, 192.
 भवत् *bhavat*, Your Honour, 188.
 भिषज् *bhishaj*, physician, 161.
 भी *bhī*, f. fear, 224.
 भू *bhū*, being, 221.
 भू *bhū*, f. earth, 224.
 भूर् *bhūr*, atmosphere, 149.
 भृञ्ज् *bhrījj*, roasting, 162.
 भ्राज् *bhrāj*, shining, 162.
 भ्रातृ *bhrātri*, brother, 235.
 भ्रू *bhrū*, f. brow, 224.
 मघवन् *maghavan*, Indra, 200.
 मज्ज् *majj*, diving, 161.
 °मत् *-mat*, 187.
 मति *matī*, thought, 230.
 मथिन् *mathin*, churning-stick, 195.
 मधुलिह् *madhulih*, bee, 174.
 °मन् *-man*, 191.
 महत् *mahat*, great, 186.
 मांस् *māns*, meat, 214.
 मांस *mānsa*, meat, 214.
 मातृ *mātri*, mother, 235.
 मास् *mās*, month, 214.
 मुह् *muh*, confounding, 174.
 मूर्धन् *mūrdhan*, head, 191.
 मृज् *mṛij*, cleaning, 162.
 मृदु *mṛidu*, m. f. n. soft, 230.
 यकन् *yakan*, liver, 214.
 यकृत् *yakṛit*, liver, 214.
 यज् *yaj*, sacrificing, 162.
 यजन् *yajvan*, sacrificer, 192.
 यति *yati*, as many, 231.
 ययी *yayī*, f. road, 222.
 युवन् *yuvan*, young, 199.
 यूष *yūsha*, pea-soup, 214.
 यूषन् *yūshan*, pea-soup, 214.
 राज् *rāj*, shining, 162.
 राजन् *rājan*, king, 191.
 राज्ञी *rājñī*, queen, 193.
 रुच् *ruch*, light, 158.

रुज् *ruj*, disease, 161.
 रुरुद्वस् *ruṛudvas*, crying, 204.
 रुष् *rush*, anger, 174.
 रै *rai*, wealth, 217.
 लक्ष्मी *lakshmi*, f. goddess of prosperity, 225.
 लघु *laghu*, m. f. n. light, 230.
 लिह् *lih*, licking, 174.
 लू *lū*, m. f. cutting, 220.
 वणिज् *vaṇij*, merchant, 161.
 °वत् *-vat*, 187.
 वधू *vadhū*, f. wife, 225.
 °वन् *-van*, 191.
 वर्षाः *varshāḥ*, rainy season, 149.
 वषाभू *varshābhū*, frog, 221.
 °वस् *-vas*, part. perfect, 204.
 वाक् *vāch*, speech, 158.
 वातप्रमी *vātapramī*, antelope, 222.
 वार *vār*, water, 164.
 वारि *vāri*, water, 230.
 °वाह् *-vāh*, carrying, 208.
 विद्वस् *vidvas*, knowing, 205.
 विपाञ् *vipaṇś*, a river, 174.
 विप्रुष् *viprush*, drop of water, 174.
 विभ्राज् *vibhrāj*, resplendent, 162.
 विवक्ष् *vivaksh*, desirous of saying, 174.
 विविक्ष् *viviksh*, wishing to enter, 174.
 विज् *viś*, entering, 174.
 विश्वपा *viśvapā*, all-preserving, 239.
 विश्वराज् *viśvarāj*, universal monarch, 162.
 विश्वसृज् *viśvasṛij*, creator, 162.
 विष् *vish*, ordure, 174.
 विष्वक् *vishvach*, all-pervading, 181.
 वृक्षलू *vṛikshalū*, tree-hewer, 222.
 वृश् *vṛiśch*, cutting, 159.
 शकन् *śakan*, ordure, 214.
 शकृत् *śakṛit*, ordure, 214.
 शंखध्मा *śankhadhmā*, shell-blower, 239.
 शासत् *śāsāt*, commanding, 184.
 शुचि *śuchi*, m. f. n. bright, 230.
 शुद्धधी *śuddhadhī*, thinking pure things, 221.

शुद्धधी *śuddhadhī*, a pure thinker, 221.
 शुश्रुवस् *śuśruvas*, having heard, 205.
 शुष्की *śushkī*, 222.
 श्री *śrī*, f. happiness, 224.
 श्वन् *śvan*, dog, 199.
 श्वेतवाह् *śvetavāh* and श्वेतवस् *śvetavas*, 209.
 संवत् *saṁvat*, year, 149.
 सकृष् *sakthi*, thigh, 234.
 सखि *sakhi*, friend, 232.
 सजुस् *sajus*, friend, 172.
 सध्याच् *sadhryach*, accompanying, 181.
 सम्यक् *samyach*, right, 181.
 सम्राज् *saṁrāj*, sovereign, 162.
 सर्वेशक् *sarvaśak*, omnipotent, 155.
 सानु *sānu*, ridge, 214.
 सामि *sāmi*, half, 149.
 सिकताः *sikatāḥ*, sand, 149.
 सुखी *sukhī*, wishing for pleasure, 222.
 सुगण् *sugan*, ready reckoner, 154.
 सुचक्षुस् *suchakshus*, having good eyes, 165.
 सुज्योतिस् *sujoyotis*, well-lighted, 165.
 सुतो *sutt*, wishing for a son, 222.
 सुतुस् *sutus*, well-sounding, 170.
 सुधी *sudhī*, m. f. having a good mind, 226.
 सुपिस् *supis*, well-walking, 170.
 सुभू *subhūrū*, m. f. having good brows, 226.
 सुमनस् *sumanas*, well-minded, 165.
 सुश्री *suśrī*, well-faring, 221.
 सुसखि *suśakhi*, a good friend, 232.
 सुहिंस् *suhins*, well-striking, 172.
 सुहृद् *suhṛid*, friendly, 157.
 सृज् *ṣṛij*, creating, 162.
 सोमपा *somapā*, Soma drinker, 239.
 स्त्री *strī*, woman, 228.
 स्निह् *snih*, loving, 174.
 स्नु *snu*, ridge, 214.
 स्नुह् *snuh*, spueing, 174.
 स्पृश् *spṛiś*, touching, 174.
 स्रज् *sraj*, a garland, 161.
 स्रस् *sras*, falling, 173.

सुष् *sruch*, ladle, 158.
 स्वयं *svayam*, self, 149.
 स्वयम्बू *svayambhū*, self-existing, 221.
 स्वर *sva*, heaven, 149.
 स्वसृ *svasrī*, sister, 235.
 स्वाप् *svāp*, having good water, 211.

हन् *han*, killing, 202.
 हरित् *harit*, green, 157.
 हाहा *hāhā*, 240.
 हृद् *hrīd*, heart, 214.
 हृदय *hrīdaya*, heart, 214.
 ह्री *hrt*, f. shame, 224.

INDEX OF VERBS.

NOTE—The number refers to the number of each verb in the Appendix.

अक्ष *aksh*, to pervade, 37.
 अज् *aj*, to go, to throw, (वी *vī*), 23.
 अञ्च *añch*, to go, to worship, 17.
 अञ्ज् *añj*, to anoint, 207.
 अद् *ad*, to eat, 162.
 अन् *an*, to breathe, 176.
 अय् *ay*, to go, 78.
 अर्ह् *ard*, to go, to pain, 12.
 अव् *av*, to help, 92.
 अश् *as*, to pervade, 147.
 अस् *as*, to be, 173.
 आञ्छ् *āñchh*, to stretch, 18.
 आप् *āp*, to obtain, 146.
 आस् *ās*, to sit, 183.
 आह् *āha*, to speak, 190.
 इ *i*, to go, 171.
 इ *i*, to go; अधी *adhī*, to read, 186.
 इद् *ind*, to govern, 13.
 इध् *indh*, to kindle, 209.
 इष् *ish*, to wish, 118, 31.
 ईक्ष् *īksh*, to see, 69.

ईश् *īś*, to rule, 182.
 ईह् *īh*, to aim, 79.
 उक्ख् *ukh*, to go, 16.
 उष् *ush*, to burn, 40.
 ऊर्णु *ūrṇu*, to cover, 191.
 च्छ् *ri*, to go, (चिच्छति *chicchhati*), 49.
 च्छ् *ri*, to go, 197.
 च्छज् *rij*, to gain, 72.
 एध् *edh*, to grow, 68.
 कट् *kaṭ*, to rain, to encompass, 25.
 कम् *kam*, to love, 77.
 काश् *kāś*, to shine, 80.
 कास् *kās*, to cough, 81.
 कित् *kit*, to cure, (चिकित्सति *chikitsati*), 63.
 कुट् *kuṭ*, to bend, 111.
 कुण्ठ् *kunth*, to strike, 6.
 कृ *kṛi*, to do, 152.
 कृत् *kṛit*, to cut, 110, 107.
 कृप् *kṛip*, to be able, 89, 87.
 कृष् *kṛish*, to furrow, 38.
 कृष् *kṛish*, to trace, 106.

कृ *kṛt*, to scatter, 113.
 कृत *kṛt*, to praise, 138.
 क्रम् *kram*, to stride, 30, 29.
 क्री *kṛt*, to buy, 153.
 क्लम् *klam*, to tire, 29, 30, 130.
 क्षण *kshaṇ*, to kill, 149.
 क्षम् *ksham*, to bear, 130.
 क्षि *kshi*, to wane, to diminish, 24.
 क्षिण *kshin*, to kill, 150.
 खद् *khad*, to eat, 8.
 खन् *khan*, to dig, 95.
 खिद् *khid*, to vex, 107.
 ख्या *khyā*, to proclaim, 166.
 गद् *gad*, to speak, 9.
 गम् *gam*, to go, 33, 31.
 गा *gā*, to go, 83.
 गुप् *gup*, to protect, 26, 63.
 गुह् *guh*, to hide, 97, 29.
 गै *gai*, to sing, 44.
 ग्रह् *grah*, to take, 157, 105.
 ग्लै *glai*, to droop, 43.
 घु *ghu*-class, 46, 47, 200.
 घ्रा *ghrā*, to smell, 54.
 चकास् *chakās*, to shine, 177.
 चक्ष *chaksh*, to speak, 181.
 चप् *chap*, to pound, 137.
 चम् *cham*, to eat, 29.
 चह् *chah*, to pound, 137.
 चि *chi*, to collect, 137, 140.
 चित् *chit*, to think, 2.
 चुर *chur*, to steal, 136.
 च्युत् *chyut*, to sprinkle, 3.
 छो *chho*, to cut, 124.
 जक्ष *jaksh*, to eat, 177, 176.
 जन् *jan*, to spring up, 132.
 जागृ *jāgri*, to wake, 178, 177.
 जि *ji*, to excel, 36.
 जृ *jṛt*, to grow old, 123, 156.
 ज्ञप् *jñap*, to know, to make known, 137.
 ज्ञा *jñā*, to know, 159.

ज्या *jyā*, to grow weak, 158, 36, 105.
 ज्वर् *jvar*, to suffer, 92.
 तक्ष *taksh*, to hew, 37.
 तन् *tan*, to stretch, 148.
 तप् *tap*, to burn, 28.
 तम् *tam*, to languish, 130.
 तिज् *tij*, to forbear, (तितिक्षते *titikshate*), 75, 63.
 तु *tu*, to grow, 170.
 तुद् *tud*, to strike, 104.
 तृप् *trip*, to delight, 127, 38.
 तृह् *trih*, to kill, 208.
 तृ *trī*, to cross, 61.
 त्रप् *trap*, to be ashamed, 74.
 त्रस् *tras*, to tremble, 30.
 त्रुद् *truṭ*, to cut, 30.
 त्वर् *tvar*, to hurry, 92.
 दंश् *daṁś*, to bite, 62, 73.
 दद् *dad*, to give, 70.
 दम् *dam*, to tame, 130.
 दरिद्रा *daridrā*, to be poor, 179, 177.
 दह् *dah*, to burn, 42.
 दा *dā*, to give, 58.
 दा *dā*, to give, 200.
 दान् *dān*, दीदंसीति *dīdāmsati*, to straighten, 63.
 दिव् *div*, to play, 121.
 दी *dī*, to decay, 154.
 दीधी *dīdhī*, to shine, 177.
 दुह् *duh*, to milk, 188.
 दृ *dṛi*, to observe, 120.
 दृश् *dṛiś*, to see, (पश्य *paś*), 48, 38.
 दृ *dṛt*, to tear, 156.
 दे *de*, to protect, 85.
 दै *dai*, to cleanse, 46.
 दै *dai*, to protect, 85.
 दो *do*, to cut, 124.
 द्युत् *dyut*, to shine, 86.
 द्विष् *dvish*, to hate, 187.
 धा *dhā*, to place, 201.
 धू *dhū*, to shake, 156.
 धूप *dhūp*, to warm, 27.

- धे *dhe*, to drink, 47.
 ध्मा *dhmā*, to blow, 55.
 नद् *nad*, to hum, 11.
 नम् *nam*, to bow, 32.
 नश् *naś*, to perish, 129, 117.
 नह् *nah*, to bind, 135.
 निष् *nikṣh*, to kiss, 15.
 निज् *nij*, to cleanse, 202.
 निद् *nind*, to blame, 14.
 नृत् *nṛit*, to dance, 122.
 पण् *paṇ*, to traffic, 26.
 पण् *paṇ*, to praise, 76.
 पत् *pat*, to fall, 64.
 पद् *pad*, to go, 133.
 पन् *pan*, to praise, 26, 76.
 पश्य *paśya*, to see, 48.
 पा *pā*, to drink, 53.
 पिश् *piś*, to form, 107.
 पू *pū*, to purify, 156.
 पू *pū*, to fill, 195, 156.
 प्रछ् *prachh*, to ask, 115, 105.
 प्सा *psā*, to eat, 163.
 फल् *phal*, to burst, 34.
 बध् *badh*, बीभत्सते *bībhatsate*, to loathe, 63.
 बन्ध *bandh*, to bind, 160.
 बुध् *budh*, to perceive, 134.
 ब्रू *brū*, to speak, 190.
 भंज् *bhañj*, to break, 206.
 भी *bhī*, to fear, 193.
 भू *bhū*, to be, 1.
 भृ *bhṛi*, to carry, 199.
 भ्रज् *bhrajj*, to fry, 105.
 भ्रम् *bhram*, to roam, 30, 130.
 भ्राश् *bhrāś*, to shine, 30.
 भ्राज् *bhlāś*, to shine, 30.
 मज्ज् *majj*, to sink, 117.
 मद् *mad*, to rejoice, 130.
 मन्थ् *manth*, to shake, to churn, 5.
 मव् *mav*, to bind, 92.
 मा *mā*, to measure, 164.
 मा *mā*, to measure, 198.
 मान् *mān*, मीमांसते *mīmāṁsate*, to search, 63.
 मि *mi*, to throw, 154.
 मिद् *mid*, to be wet, 131.
 मिह् *mih*, to sprinkle, 41.
 मी *mī*, to kill, 154.
 मुच् *much*, to loosen, 107.
 मुह् *muh*, to be foolish, 128.
 मृ *mṛi*, to die, 119.
 मृज् *mṛij*, to clean, 174.
 म्ना *mnd*, to study, 57.
 मुच् *mruch*, to go, 19.
 यज् *yaj*, to sacrifice, 99.
 यम् *yam*, to stop, 31, 58.
 यम् *yam*, to feed, 137.
 या *yā*, to go, 165.
 यु *yu*, to mix, 169.
 रंज् *rañj*, to tinge, 62.
 रद् *rad*, to trace, 10.
 रम् *ram*, to sport, 91.
 राज् *rāj*, to shine, 94.
 रु *ru*, to go, to kill, 84.
 रु *ru*, to shout, 170.
 रुद् *rud*, to cry, 176.
 रुध् *rudh*, to shut out, 203.
 रुष् *rush*, to kill, 39.
 लष् *lash*, to desire, 30.
 लिप् *lip*, to paint, 109, 107.
 लुप् *lup*, to break, 107.
 लू *lū*, to cut, 156.
 वच् *vach*, to speak, 175.
 वज् *vaj*, to go, 21.
 वद् *vad*, to speak, 66.
 वप् *vap*, to sow, to weave, 100.
 वय् *vay*, to go, 105.
 वल् *val*, to live, 137.
 वाश् *vaś*, to desire, 167, 105.
 वास् *vas*, to dwell, 65.
 वह् *vah*, to carry, 101, 93.
 विह् *richh*, to go, 26.

विज् *vij*, to separate, 202.

विद् *vid*, to find, 108, 107.

विद् *vid*, to know, 172.

विष् *rish*, to embrace, 202.

वी *vi*, see अज् *aj*.

वृ *vrī*, to choose, 142; Parasmaipada.

वृ *vrī*, to cherish, 161; Âtmanepada.

वृत् *vrīt*, to be, 87.

वृध् *vrīdh*, to grow, 87.

वृत् *vrīt*, to choose, 156.

वे *ve*, to weave, 102.

वेवी *verī*, to obtain, 177.

व्यच् *vyach*, to surround, 105.

व्यय् *vyath*, to fear, to suffer pain, 90.

व्यध् *vyadh*, to pierce, 126, 105.

व्रज् *vraj*, to go, 22.

व्राश् *vraśch*, to cut, 112, 105.

शक् *śak*, to be able, 144.

शद् *śad*, to wither, 51.

शम् *śam*, to cease, 130.

शान् *śān*, शीशांसति *śīśāmsati*, to sharpen, 63.

शास् *śās*, to command, 180, 177.

शिश् *śiśh*, to distinguish, 204.

शी *śī*, to lie down, 185.

शृध् *śrīdh*, to hurt, 87.

शो *śo*, to sharpen, 124.

श्रुत् *śchut*, to flow, 4.

श्च्युत् *śchyut*, to flow, 4.

श्रम् *śram*, to tire, 130.

श्री *śrī*, to go, to serve, 98.

श्रु *śru*, to hear, 145.

श्वस् *śvas*, to breathe, 176.

श्वि *śvi*, to swell, 67.

श्वै *shīyai*, to sound, 45.

श्विष् *shīhvī*, to spit, 35, 29.

श्वष्क् *shvashk*, to go, 71.

संज् *sañj*, to stick, 62, 73.

सद् *sad*, to perish, 52.

सन् *san*, to obtain, 151.

सह् *sah*, to bear, 93.

सिष् *sich*, to sprinkle, 107.

सिध् *sidh*, to go, and सिध् *sidh*, to com-
mand, 7.

सिष् *siv*, to serve, 82.

सु *su*, to distil, 139.

सू *sū*, to bear, to bring forth, 184.

सृ *sri*, to go, 50.

सृज् *srij*, to let off, 116, 38, 48.

सो *so*, to finish, 125, 124.

स्कन्द् *skand*, to approach, 60.

स्कम् *skambh*, to support, 155.

स्तु *skū*, 155.

स्तुम् *skumbh*, to hold, 155.

स्तम् *stambh*, to support, 155.

स्तु *stu*, to praise, 189.

स्तु *stu*, to praise, 170.

स्तुम् *stumbh*, to stop, 155.

स्तृ *stri*, to cover, 141.

स्तृ *strī*, to cover, 156.

स्त्यै *styai*, to sound, 45.

स्था *sthā*, to stand, 56.

स्पृश् *sprīś*, to touch, 114.

स्यन्द् *syand*, to sprinkle, to drop, 88, 87.

स्त्रिष् *sriv*, to go, to dry, 92.

संज् *srañj*, to embrace, 73, 62.

स्वप् *svap*, to sleep, 176.

हन् *han*, to kill, 168.

हा *hā*, to leave, 196.

हि *hi*, to go, to grow, 143.

हिंस् *hims*, to kill, 205.

हु *hu*, to sacrifice, 192.

हुर्क् *hurchh*, to be crooked, 20.

हृ *hri*, to take, 96.

ह्री *hrt*, to be ashamed, 194.

हृ *hvi*, to bend, 59.

ह्वै *hve*, to call, 103.



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